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THE FOUR GOSPELS HARMONIZED AND TRANSLATED

VOLUMES I—II

By
COUNT LEV N. TOLSTÓY

Translated from the Original Russian
and edited by
PROFESSOR LEO WIENER

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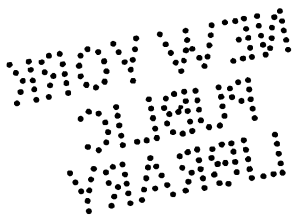

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THE FOUR GOSPELS

HARMONIZED AND TRANSLATED

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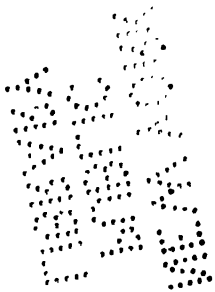


FROM THE AUTHOR

My friends have proposed to print this Harmonization and Translation of the Gospel, composed by me ten years ago, and I have agreed to it, although the work is far from being finished, and there are many defects in it. I no longer feel the strength to correct and finish it, because that concentrated, ecstatic tension of my soul, which I constantly experienced during the whole time of this long work, can no longer be renewed.

But I think that even such as it is this work may be useful to some men, if to them will be communicated even a small part of that enlightenment which I experienced when I wrote it, and of that firm conviction of the truth of the path which has been revealed to me, and on which I travel with ever greater joy, the longer I live.

Lev Tolstóy.

Yásnaya Polyána, August 29, 1891.

PREFACE

HAVING been brought by reason without faith to despair and negation of life, I looked around at the living humanity and convinced myself that that despair was not the common lot of men, but that men have lived and still live by faith. I saw all about me men who had that faith and who deduced from it a meaning of life which gave them strength to live and die quietly and joyfully. I could not explain that meaning through reason. I tried to arrange my life like that of the believers; I tried to blend with them, and to do all that they did in life, even as to the external worship of God, thinking that in that way the meaning of life would be revealed to me. The more I cultivated the acquaintance of the masses, and lived as they did, and executed all the external rites of divine worship, the more I became conscious of two forces which had diametrically opposite effects upon me. On the one hand, there was revealed to me a meaning of life which more and more satisfied me, and which was not destroyed by death; on the other hand I saw that in that external confession of faith and worship there was much deception. I saw that the masses, because of their ignorance, lack of leisure, and unwillingness to think, failed to see the lie, but I could not help seeing it, and, having once beheld it, I could not shut my eyes to it, as educated people who were believers advised me to do. The longer I lived, fulfilling the obligations of a believer, the more did that lie startle me and demand an investigation of where that lie ended and truth began. I no longer doubted that in the Chris-

tian teaching was the truth of life. My internal discord finally reached such a stage that I no longer could intentionally shut my eyes, as I had done before, and was inevitably compelled to investigate the doctrine which I wanted to make my own.

At first I asked for explanations from priests, monks, bishops, metropolitans, learned theologians. There were explained to me all the obscure passages, and these explanations were frequently unscrupulous, and more frequently contradictory: all of them referred to the holy fathers, to catechisms, to theology. And I took the theological books and began to study them, and that study led me to the conviction that the faith which our hierarchy confessed, and which it taught the masses, was not only a lie, but also an immoral deception. In the Orthodox doctrine I found an exposition of the most unintelligible, blasphemous, and immoral propositions, which were not only incompatible with reason, but were also entirely incomprehensible and contrary to morality, and not the slightest teaching about life, nor about its meaning. I could not help noticing that the exposition of the theology was clearly directed, not to the explanation of the meaning of life and to the teaching about life, but only to the confirmation of the most incomprehensible and useless of propositions, and to the refutal of all those who did not recognize those propositions. That exposition, which was directed to the refutal of other teachings, involuntarily compelled me to turn my attention to those other creeds. These refuted creeds proved to be of the same character as the Orthodox, which refuted them. Some are even more stupid, others are less so, but all of them alike affirmed incomprehensible propositions which are useless for life, and in their name deny each other and violate the union of men, — the chief foundation of the Christian teaching.

I was brought to the conviction that there was no

church at all. All the differently believing Christians call themselves true Christians and deny each other. All these separate collections of Christians call themselves exclusively the church and assure us that their church is the true one, and that the others have departed from it, while it alone has remained intact. All the believers of whatsoever denomination entirely fail to see that the church is not true because their faith has remained such or such, but that they call it true because they were born in it or have chosen it, and that all the others say precisely the same about their own faith. Thus it is evident that there has never been one church, that the churches count by the thousand, and that they all deny each other and only assert that each one of them is the true and only church. They all say one and the same thing: Our church is the True, Holy, Catholic, Apostolic, Universal Church. Our Scripture is holy. Jesus Christ is the head of our church and the Holy Ghost guides it, and it alone comes by direct succession from Christ the God.

If we take a twig of a spreading bush, it will be quite correct to say that from twig to twig, from twig to branch, and from branch to root, every twig is derived from the trunk, but none of them is so exclusively. They are all alike. It will be absurd to say that every twig is the only true twig, but that is exactly what the churches say. Indeed, there are a thousand traditions, and each denies and curses all the others, and regards its own as the true one: Catholics, Lutherans, Protestants, Calvinists, Shakers, Mormons, Greek Orthodox, Old Believers, the Popish and the Popeless sects, Milkers, Mennonites, Baptists, Mutilators, Dukhobors, etc., etc., all of them equally assert about their own faith that it is the only true one, that in it alone is the Holy Ghost, that its head is Christ, and that all the others are in error. There are a thousand faiths, and each calmly considers itself to be holy; and all of them

know that, and each man who confesses his faith as the only true faith knows that every other faith is just as much a stick with two ends, regarding itself as true and all the others as heresies. It will soon be eighteen hundred years that this self-deception has been going on.

In worldly matters men know how to discover the most cunning of traps and not to fall into them, but in this deception millions have been living for eighteen hundred years, shutting their eyes against it, both in our European world and in America, where everything is new. All, as though by plotting together, repeat one and the same stupid deception: they confess each his own truths of faith, regarding them as the only true ones, without noticing that all the others do precisely the same.

More than that. Long, very long ago freethinking men have cleverly and sharply ridiculed that human stupidity and showed to what extent it is stupid. They have clearly proved that that whole Christian teaching, with all its ramifications, has long ago outlived its day and that the time has come for a new faith, and some of them have even invented new faiths; but nobody listens to them or follows them, and all believe as of old, each in his own special Christian faith: the Catholics in their own, the Lutherans in their own, our Popish dissenters in their own, our Popeless dissenters in their own, the Mormons in their own, the Milkers in their own, and the Orthodox, those whom I wished to join, in their own. What does that mean? Why do men not give up that teaching? There is one answer to it, and in this all the freethinking people, who deny religion, and all men of other religions agree, and that is, that Christ's teaching is good, and so it is dear to people and they cannot live without it. But why have men, who believe in Christ's teaching, all divided into all kinds of creeds, and why do they keep dividing more and more, and denying and condemning each other, and why are they unable to agree on one confession of faith?

Again the answer is simple and obvious. The cause of the division of the Christians is precisely this teaching about the church, a teaching which asserts that Christ has established the one, true church, which, in its essence, is holy and infallible, and can and must teach others. If this conception about the church did not exist, there could be no division among the Christians. Each Christian church, that is, the creed, incontestably rises from the teaching of Christ himself, but it is not the only one to come from it: all the other doctrines come just as much from it. They have all grown from one seed, and what unites them, what is common among them all, is that from which they have grown out, that is, the seed. And so, in order properly to understand the teaching of Christ, we must not study it, as the only creed does it, from the branches to the trunk; nor must we, as uselessly as science, the history of religion, does it, study this teaching by starting from its foundation, by going from the trunk to the branches. Neither the one nor the other gives us the meaning of the teaching. The meaning is given only by the knowledge of the seed, of the fruit, from which they have all come, and for which they all live. They have all come from the life and works of Christ, and all live only in order to reproduce the works of Christ, that is, the works of good. And only in these works will they all meet.

What brought me in particular to faith is the search after a meaning of life, that is, the search after a path of life, — how to live. When I saw the works of the life of men who professed Christ's teaching, I clung to them. Such men, who profess Christ's teaching by works, I meet without distinction among the Orthodox, and among the dissenters of all the sects, and among Catholics, and among Lutherans, so that obviously the general meaning of life, as given by Christ's teaching, is not received from the creed, but from something else which is common to

all creeds. I have watched good people of more than one creed, and in all I saw the same meaning, which is based on the teaching of Christ. In all those different sects of Christians I saw a complete agreement in the conception of what is good, what evil, and of how one ought to live. All these men declared this conception of theirs through the teaching of Christ. The doctrines have multiplied, but their foundation is one; consequently, what is lying at the foundation of all faiths is the one truth. It is this truth that I am trying to find out now. The truth of faith is not to be found in the definite interpretations of Christ's revelation, those interpretations which have divided the Christians into a thousand sects, but is to be found in the very first revelation of Christ himself. And so I turned to the study of the gospels.

I know that according to the teaching of the church the meaning of the teaching is to be found not merely in the Gospel alone, but also in the whole Scripture and Tradition, which are guarded by the church. I assume that after everything said before, the sophistry, which consists in this, that the Scripture which serves as the foundation for my investigation is not subject to investigation, because the true and holy interpretation belongs exclusively to the church, that this sophistry cannot be repeated, the more so since every interpretation is destroyed by the contrary interpretation of another church, and because all holy churches reject one another. The prohibition to read and comprehend the Scripture is only a sign of those sins of interpretations, which the interpreting church is conscious of in its own case.

God has revealed the truth to men. I am a man, and so am not only entitled, but also compelled, to make use of it and stand face to face with it without any mediation. If God speaks in these books, he knows the weakness of my mind and will speak in such a way as not to lead me into deception. The argument of the church that

the interpretation of the Scripture by individuals must not be permitted, lest those who interpret it be led astray and the interpretations multiply greatly, can have no meaning for me. It might have had a significance, if the interpretation of the church were intelligible, and if there were but one church and one interpretation; but now, since the interpretation of the church about the Son of God and about God, about God in three persons, about the virgin who bore a son without losing her virginity, and about the blood of God which is eaten in the form of bread, and so forth, can find no place in my sound mind, and since there are thousands of different interpretations, this argument, no matter how often repeated, can have no meaning whatever. Now, on the contrary, an interpretation is needed, and it has to be such that all could agree on it. But an agreement will only then be possible when the interpretation is rational. All of us agree on what is rational, in spite of our differences. If this revelation is the truth it cannot and must not fear the light of reason, if it wishes to be convincing, and is obliged to invoke this light. If the whole revelation will turn out to be absurd, so much the better, and God help it. God can do anything, but this: he cannot talk nonsense. And it would be stupid to write a revelation which cannot be understood.

I call revelation what is revealed to reason which has reached its highest limits, the contemplation of what is divine, that is, above the reason of the standing truth. I call revelation what gives an answer to the question, insoluble to reason, which has brought me to despair and suicide, the question as to what meaning life has. This answer must be intelligible and must not contradict the laws of reason, as would the assertion that an infinite quantity is even or odd. The answer must not contradict reason, for I will not believe a contradictory answer, and so it has to be not only intelligible and the contrary of

wilful, but also inevitable to reason, as inevitable as is the assumption of infinity to him who can count.

The answer must reply to my question what meaning my life has. If it will not give this answer, it is useless for me. The answer must be such that, although its essence, in relation to God, may remain incomprehensible in itself, all the deductions of the consequences, derived from it, should correspond to all rational demands, and that the meaning ascribed to my life should solve all the questions of my life. The answer has to be not only rational and clear, but also true, that is, such as I can believe in with my whole soul, inevitably, as I believe in the existence of infinity.

Revelation cannot be based on faith, as the church understands it, as a trust in advance in what I shall be told. Faith is the consequence of the inevitableness and truth of the revelation, which fully satisfies reason.

Faith, according to the conception of the church, is an obligation which with threats and enticements is imposed on the soul of man.

According to my conception, faith is this, that the foundation on which every action of reason is reared is true. Faith is the knowledge of the revelation, without which it is impossible to live and think. Revelation is the knowledge of what man cannot attain by reason, but what is carried away by all humanity from what is hidden in the infinitude of the beginning of everything. Such, in my opinion, is to be the quality of the revelation which fosters faith, and such I seek in the Tradition about Christ, and so I turn to it with the sternest and most rational of demands.

I do not consider the Old Testament, because the question does not consist in this, what was the faith of the Jews, but what does the faith of Christ consist in, for there men find that meaning which makes it possible for them to live. The Jewish books may be interesting

for us as an explanation of those forms in which Christianity has been expressed; but we cannot recognize any consecutiveness of faith from Adam to the present, for previous to Christ the faith of the Jews was local. The faith of the Jews is as foreign and as interesting to us as the faith of the Brahmins. But the faith of Christ is the one we live by. To study the faith of the Jews in order to understand the Christian religion is the same as studying a candle before lighting it in order to understand the significance of the light which proceeds from the burning candle. All that can be said is this, that the character and quality of the light may depend on the candle itself, just as the form of the expressions of the New Testament may depend on its relation to Judaism; but the light cannot be explained from the fact that it proceeds from this, rather than from that, candle. And so the blunder made by the church, in acknowledging the Old Testament as much a divinely inspired Scripture as the New Testament, is in the most obvious way reflected in this, that the church recognizes this in words, but not in fact, and so has fallen into contradictions from which it would never extricate itself, if sound reasoning were at all obligatory for it. And so I leave out the writings of the Old Testament, the revealed Scripture which, according to the expression of the church, is expressed in twenty-seven books. In reality, this tradition is not expressed in twenty-seven books, nor in five, nor in 138, just as the revelation of God cannot be expressed in a number of pages or letters.

To say that the revelation of God is expressed in 185 pages on paper, is the same as saying that the soul of such and such a man weighs fifteen hundredweights, or the light of the lamp measures seven bushels.

The revelation was expressed in the souls of men, and men transmitted it from one to another and wrote a few things down. From what has been noted down, it is

known that there existed more than one hundred gospels and epistles, which were not accepted by the church. The church selected twenty-seven books and called them canonical. It is evident that some books expressed the tradition better, some worse, and that there is no break in the gradation. The church had to draw a line somewhere, in order to separate what it regarded as divinely inspired. But it is evident that no such line could sharply separate the full truth from the full lie. The tradition is a shadow from the white to the black, or from the truth to the lie, and no matter where the line may be drawn, the shadows would inevitably be separated where the black is. This is precisely what the church did, when it separated the tradition and called some canonical and the rest apocryphal. This was done remarkably well. The church chose so well that the newest investigations have shown that nothing is to be added. From these investigations it became clear that what is best known and is best has been included by the church in the canonical books.

More than that: as though to correct the inevitable error, which was due to the drawing of the line, the church has accepted some of the traditions from the apocryphal books.

Everything which could have been done was done excellently. But in this separation the church erred in this, that, wishing more emphatically to reject what was not received by it, and to give more weight to what it did receive, it put one general seal of infallibility on what it accepted. Everything is from the Holy Ghost, and every word is true. With this it ruined and harmed everything which it received. By inevitably accepting in this strip of the tradition the white, the bright, and the gray, that is, the more or less pure teaching, and by imposing on everything the seal of infallibility, it deprived itself of the right to combine, exclude, elucidate what was ac-

cepted, which, indeed, was its duty to do, and which it has never done. Everything is sacred: the miracles, the Acts of the Apostles, Paul's advice concerning the wine, and the delirium of the Apocalypse, and so forth, so that after the eighteen hundred years of their existence these books lie before us in the same coarse, clumsy, absurd, contradictory form in which they have ever been. By assuming that every word of the Scripture is sacred truth, the church tried to combine, elucidate, solve the contradictions, and understand, and did everything which could be done in this sense, that is, gave the greatest possible meaning to what is absurd. But the first mistake has been fatal.

By recognizing everything as sacred truth, it was necessary to justify everything, shut the eyes, conceal, make false deals, fall into contradictions, and, alas, frequently tell an untruth. While accepting everything in words, the church has been compelled to reject certain books in fact. Such are the whole of the Apocalypse and parts of the Acts, which frequently not only fail to be instructive, but are even offensive. It is evident that Luke wrote about the miracles in order to strengthen people in the faith, and no doubt there were some who were confirmed in their faith by such reading, but now it is not possible to find a more blasphemous book, one which more undermines faith. Perhaps a candle is needed where there is darkness. But if there is light, there is no sense in illuminating it with a candle, for it will be seen without it. Christ's miracles are the candles which are brought into the light in order to illuminate it. If there is light, it will be seen anyway; and if there is no light, then it is only the candle which is shedding light.

And so it is impossible and unnecessary to read the twenty-seven books in succession, recognizing each word as holy, as the church reads them, for one would

only arrive at what the church has arrived at, namely, at the negation of self. In order to comprehend the contents of the Scripture which belongs to the Christian faith, it is necessary first to solve the question which of the twenty-seven books that are given out as constituting Holy Scripture are more or less essential and important, and then to begin with those that are most important. Such unquestionably are the four gospels. Everything which precedes them may, in a large measure, be only historical material for the comprehension of the Gospel, and everything subsequent only an elucidation of these books. And so it is not necessary, as the churches do, inevitably to harmonize all the books (we are convinced that that, more than anything else, has led the churches to preach unintelligible things), but in these four books, which, according to the teaching of the church, expound the most essential revelation, to find the most important bases of the teaching, without conforming with any teaching of the other books, not because I do not wish to do so, but because I am afraid of the errors of the other books, which offer such a bright and palpable example.

What I shall try to find in these books is this: (1) What is comprehensible to me, for no one can believe what is incomprehensible, and the knowledge of what is incomprehensible is equal to ignorance; (2) what answers my question as to what I am, what God is; and (3) what the one chief basis of every revelation is. And so I am not going to read the incomprehensible, obscure, half-intelligible passages as I want them to be, but so as to bring them most in agreement with entirely clear passages, with which they can be reduced to one basis. By reading in this manner, not once or twice, but many times, both the Scripture itself and what has been written about it, I came to the conclusion that the whole Christian tradition is contained in the four gos-

pels; that the books of the Old Testament can serve only as an explanation of the form which Christ's teaching has chosen, and that they can only obscure, but in no way elucidate, the meaning of Christ's teaching; that the epistles of John and James are teachings which were called forth by the peculiar condition of the private elucidations, and that it is possible to find in them at times Christ's teaching expressed from a new side, and nothing more. Unfortunately, we frequently can find, especially in the epistles of Paul, an expression of the teaching which is liable to fill the reader with doubts, which obscure the teaching itself. But the Acts of the Apostles, like many of the epistles of Paul, not only have nothing in common with the Gospel and with the epistles of John, Peter, and James, but frequently contradict them. The Revelation absolutely reveals nothing. But the main thing is that, no matter at what different times they were written, the Gospel forms the exposition of the whole teaching, and everything else is only an interpretation of it.

I read the Gospel in Greek, in the language in which we possess it, and I translated as the sense and the dictionaries demanded, now and then departing from the translations which exist in the modern languages and which were made when the church had comprehended and defined the meaning of the tradition in its own way. Besides translating, I have inevitably been led to the necessity of harmonizing the four gospels, since they all expound, though variously, the same incidents and the same teaching. The new proposition of exegetics, that the Gospel of John, being exclusively theological, should be discussed separately, had no meaning for me, since my aim is not historical, nor philosophical, nor theological criticism, but the finding of the meaning of the teaching. The meaning of the teaching is expressed in the four gospels, and so, if all four are the exposition of one and

the same revelation of truth, then one must confirm and elucidate the rest. And so I considered them by uniting them, without omitting the Gospel of John.

There have been many attempts made at combining the gospels, but all those which I know, Arnolde de Vence, Farrar, Reuss, Grechulévich, harmonize them on a historical basis, and are all equally unsuccessful. Not one of them is better than another in the historical sense, and all are equally satisfactory in the sense of the teaching. I leave the historical meaning entirely alone, and harmonize only in the sense of the teaching. The harmonization of the gospels on this basis has this advantage, that the true teaching represents, as it were, a circle, of which all the parts determine their mutual significance, and for the study of which it is immaterial from what place we begin. In studying in this manner the gospels, in which the historical events of Christ's life are so closely connected with the teaching, the historical consecutiveness appeared quite immaterial to me, and for the historical consecutiveness it made no difference to me which harmonization of the gospels I took as my basis. I selected two of the latest harmonizations, by authors who made use of the labours of all their predecessors, Grechulévich and Reuss, but since Reuss has separated John from the synoptics, Grechulévich's harmonization has been of greater use to me, and I took it for the basis of my work, collating it with Reuss and departing from both whenever the sense demanded it.

THE FOUR GOSPELS
HARMONIZED AND TRANSLATED

INTRODUCTION

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΜΑΤΘΑΙΟΝ, ΚΑΤΑ ΜΑΡΚΟΝ, ΚΑΤΑ ΛΟΥΚΑΝ, ΚΑΤΑ ΙΩΑΝΝΗΝ.	EVANGEL FROM MATTHEW, FROM MARK, FROM LUKE, FROM JOHN.	THE ANNOUNCEMENT OF GOOD ACCORDING TO MATTHEW, MARK LUKE, JOHN.
1. Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ τοῦ Θεοῦ.	*Mark* i. 1. The beginning of the gospel of Jesus Christ, the Son of God.	1. The beginning of the announcement of good of Jesus Christ, the son of God.

(*a*) The word *Evangel* is generally not translated. Under this word are understood the books of the New Testament about Jesus Christ, and no other meaning is ascribed to it. However, this word has a definite meaning, which is connected with the contents of the books.

The literal translation of the word εὐαγγέλιον is in Russian *blagovyest'* (glad tidings). That translation is not correct: (1) because *blagovyest'* has in Russian a different meaning; (2) because it does not render the meaning of the two component parts εὖ and ἀγγέλιον. Εὖ means *good, well, true;* ἀγγέλιον means not so much *information given, news,* as the *very action of informing, imparting news,* and therefore the word is more exactly translated by the expression *announcement.* Consequently the compound word εὐαγγέλιον ought to be translated by *an-*

nouncement of good, or, more intelligibly in Russian, by *announcement about what is good.*

(*b*) The words κατὰ Ματθαῖον, and so forth, indicate that the announcement of good was made from stories, or notes, or indications, and, in general, from the information furnished about this announcement by Matthew, Mark, Luke, John, and, as it is not known in what manner the evangelists imparted their information, and as it is not mentioned that the evangelists wrote it themselves, the preposition κατά must be translated by *according to*, that is, that the information about the announcement, in whatever manner it may have been transmitted, was given by Matthew, Mark, Luke, John.

(*c*) The word Χριστός means *the anointed.*

The meaning of this word is connected with the traditions of the Jews. For the meaning of the contents of the announcement of good, this word offers nothing and may be indifferently rendered by *anointed* or *Christ.* I prefer the word *Christ*, as *anointed* has received a different meaning in Russian.

(*d*) The expression *son of God* is assumed by the church to be the exclusive appellation of Jesus Christ, but according to the gospel it has not this exclusive meaning: it refers equally to all men. This meaning is clearly expressed in many passages of the gospel.

Speaking to the people at large, Jesus Christ says:

Matt. v. 16. Let your light so shine before men, that they may see your good works, and glorify *your Father* which is in heaven.

In another place:

Matt. v. 45. That ye may be the children of *your Father* which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

Luke vi. 36. Be ye therefore merciful, as *your Father* also is merciful.

Matt. vi. 1. Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of *your Father* which is in heaven.

Matt. vi. 4. That thine alms may be in secret: and *thy Father* which seeth in secret, himself shall reward thee openly.

Matt. v. 48. Be ye therefore perfect, even as *your Father* which is in heaven is perfect.

Matt. vi. 6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to *thy Father* which is in secret; and *thy Father* which seeth in secret shall reward thee openly.

Matt. vi. 8. Be not ye therefore like unto them: for *your Father* knoweth what things ye have need of before ye ask him.

Matt. vi. 14. For if ye forgive men their trespasses, *your heavenly Father* will also forgive you.

And there are many other passages in the gospels where all men are called sons of God. More than that: In the Gospel of St. Luke there is a passage in which it says that by the word *son of God* is to be understood every man, and also that Jesus is called the son of God not in any exclusive sense, but because, like all men, he came from God and, therefore, was a son of God.

Setting forth the genealogy of Jesus, Luke, ascending from his mother to his grandfather, great-grandfather, and farther back, says: Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God (Luke iii. 38).

Thus the words, Of Jesus Christ, the son of God, indicate the person by whom the announcement was made. This person is called Jesus, the name given him by men, and, besides, Christ, that is, God's chosen one, and, besides, the son of God.

The title defines the contents of the book. It says that in the book the good is announced to men. It is necessary to remember the meaning of this title in order to be able to pick out in the book the more essential from the less important passages; since the contents of the book are the announcement of good to men, everything

which defines this good to men is most essential, and everything which has not this aim of announcing the good is less essential.

Thus the full title will be:

The announcement of the true good, made by Jesus Christ, the son of God.

THE AIM OF THE BOOK

31. Ταῦτα δὲ γέγραπται, ἵνα πιστεύσητε ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ, καὶ ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ.

John xx. 31. But these are written, that ye might believe that Jesus[a] is the Christ, the Son of God; and that believing ye might have life in his name.[b]

31. This is written that men might believe that Jesus Christ is the son of God, and that believing they might receive life through what he has been.

(*a*) In many texts these words are differently placed, not ὅτι ὁ Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς, but ὅτι ὁ Ἰησοῦς ὁ Χριστός ἐστιν ὁ υἱός.

I accept the second order, regarding it as clearer.

(*b*) The words ἐν τῷ ὀνόματι αὐτοῦ literally translated by *in his name* represent one of those expressions to which, through a verbal rendering, we ascribe an arbitrary and most frequently an indistinct meaning.

The Hebrew word which corresponds to the word ὄνομα designates not the name, but the person himself, that which he really is, and therefore the words *might have life in his name* must be understood as meaning that life is given by the very essence of that which is the *son of God.*

1. Ἐπειδήπερ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων,

2. Καθὼς παρέδοσαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενόμενοι τοῦ λόγου,

Luke i. 1. Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us.

2. Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word;[c]

1. Since many have already begun to tell connectedly of the things which have happened among us,

2. As the eyewitnesses and executors of the teaching have transmitted to us;

3. Ἔδοξε κἀμοί, παρηκολουθηκότι ἄνωθεν πᾶσιν ἀκριβῶς, καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,	3. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus,	3. I, too, decided, having learned everything correctly from the very first, to write to you, in order, Mr. Theophilus,
4. Ἵνα ἐπιγνῷς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.	4. That thou mightest know the certainty of that teaching, wherein thou hast been instructed.	4. That you might find out the real truth of those injunctions which you have been taught.

(*a*) The words *αὐτόπται καὶ ὑπηρέται τοῦ λόγου* are incorrectly translated: in Slavic *witnesses or servants of the word*, and in German *Diener des Wortes*. Λόγος in this expression cannot mean *word;* one cannot be a witness of a word. The translation of the Vulgate *viderunt et ministri sermonis* is more correct. Here the word λόγος cannot signify anything else but the sermon of the teaching or wisdom.

(*b*) Luke's introduction is a private address to Theophilus, expository of the gospel, and does not touch the teaching.

In this preface it says that through faith in the fact that Jesus Christ was the son of God men will have life. Just as by the words *the announcement of good* is to be understood a certain special, more definite, more real good than that which men consider good, so by the word *life*, which men will have, apparently is meant a different life from what men regard as life. This other life is obtained through believing that there is a son of God, and it is pointed out that with this filial relation to God is connected the announcement of good itself. The verses, which say that these things had been written about before, and which tell what it is that has caused Luke to write out his exposition, do not touch the teaching and are, therefore, left out in my exposition, or ought to be printed in a smaller type, as an appendix.

Thus the meaning of Luke's verses is as follows:

The announcement of good is written in order that all men, having convinced themselves that Jesus Christ is the son of God, might receive life through believing that there is a son of God.

THE COMPREHENSION

1. Ἐν ἀρχῇ ἦν ὁ λόγος.	*John* i. ginning[a] Word.[d]	1. In[c] the be- was[c] the	1. The comprehension of life became the beginning of all.

In order to understand the necessity of elucidating the first verse and the following verses of the Introduction, it is necessary to have a clear account of the meaning of the existing translations.

The church translation of the first verse has no meaning whatever. The translation is: *In the beginning was the Word.* This is not a translation of a thought, but of words. No sense results from it, and each separate word is invested with a mystic and arbitrary gloss. In order to discover the meaning of these expressions, it is necessary to discard the church gloss, and to analyze each word.

(*a*) The preposition ἐν signifies sojourn in something; with a verb of motion it signifies transposition and sojourn in something.

(*b*) ἀρχή signifies not only temporal and fundamental beginning, but also beginning as the foundation of everything, and so I translate it by *beginning of all.*

(*c*) ἦν from the verb εἰμί signifies, in addition to existence, also change, and frequently may and must be translated by the words *become, turn.*

(*d*) λόγος has eleven chief meanings: (1) word, (2) speech, (3) conversation, (4) report, (5) eloquence, (6) reason, as distinguishing man from beast, (7) reflection, opinion, precept (it is the same which is rendered by *sermo* in the Vulgate), (8) cause, foundation of thought, (9) account, (10) esteem, (11) relation (λόγος ἐγένετο πρός)

to be in relation with some one. Ask a pupil, who knows Greek, but who is not acquainted with the church teaching, to translate the first verse from John, and he will, to get any sensible translation of this passage, from the context immediately reject seven impossible meanings of λόγος from this sentence, namely, the meanings of word, speech, conversation, report, eloquence, account, and esteem, and will be choosing between the meanings of reason, cause, reflection, and correlation. All these four meanings, given to the word λόγος in translations, fit the sense of the clause, but each of them, taken separately, fits it only partially.

Reason is a man's capacity to think.

Reflection is only the action of this capacity.

Correlation is that which furnishes the material to the capacity to think.

Cause is one of the forms of thinking.

Each meaning, taken separately, defines one side of the activity of thought. Λόγος apparently has here a very broad and fundamental meaning. In order to render this word in Russian, I find most appropriate the word *comprehension* (*razumyenie*), because this word combines all the four possible meanings of λόγος.

Comprehension is not only reason, but also the action of reason leading to something; not only cause, but also the *seeking* of it; not only reflection, but also *reflection elucidating the cause;* and not only relation, but also *reasonable activity in relation to cause.* This translation is completely confirmed by the introduction to the teaching of the same writer, namely, in the first epistle of John. Thus, in the first verse the same expression is used: ὃ ἦν ἀπ' ἀρχῆς, ὃ ἀκηκόαμεν, and so forth, περὶ τοῦ λόγου τῆς ζωῆς. It is evident that it can be translated only by the words *comprehension of life.* By the addition of the word τῆς ζωῆς, which John makes in the epistle, the meaning becomes absolutely clear and defined — *comprehension of life.* Therefore, I translate

the word λόγος by comprehension of life, because I find such translation clearer and more precise, though I do not refute any other translation. We may equally put down the word *reason*, and *all-wisdom*, and even the word *word*, by ascribing a broader meaning to it; we may even leave the word λόγος untranslated, — the meaning will always be one and the same.

Consequently I literally translate the first verse thus: In the beginning of all there grew to be the comprehension of life. This translation gives a clear sense, if the title is kept in view, that is, the announcement of good by Jesus Christ. In the beginning of all, or, *the* beginning of all grew to be the comprehension of life according to the announcement of Jesus Christ.

1. Καὶ ὁ λόγος ἦν πρὸς τὸν θεόν.	*John* 1. Word[a] God.[c]	1. And the was with[b]	1. And the comprehension of life stood for God.

(*a*) The second part of the verse is still more hopelessly incomprehensible in the church translation. In order to remove this perplexity, it is necessary first of all to direct our attention to the word *God*. The word *God* serves, as it were, as a definition of what λόγος is. Therefore we must above all else know what the author understands by the word God. There is an indication of it in the eighteenth verse of the same chapter, and in the first epistle of John (iv. 12) it says: No man hath seen God at any time. Therefore, in order that the reader may not unite with the word *God* a meaning which the author himself did not connect, it is necessary to remember how the author understood the word. Only through the indication that the word *God* must not and cannot be understood as something comprehensible and definite, does the meaning of the first verses become comprehensible.

(*b*) The preposition πρός with the accusative has eleven meanings: (1) to; (2) in the direction of; (3) the majority of meanings of the same preposition with the dative;

there are three such meanings: (*a*) near, (*β*) in, and, on, and (*γ*) besides, in addition to; (4) for, in view of; (5) in reference to; (6) against; (7) on an equality with, for somebody, for something; (8) in respect to something; (9) because of; (10) during the time of, and (11) almost, near something. The simplest and directest meaning is *to*.

(*c*) The words *πρὸς τὸν θεόν* in the literal translation, as given in the Slavic, are *was to God*. But the words *was to God* have no meaning. The translation of *πρὸς τὸν θεόν* by *with God, erat apud Deum, bei Gott*, has also no meaning, and has the further disadvantage that *πρός* with the accusative never means *apud*, and I have purposely written out all the meanings of *πρός* with the accusative in order that it may be clear to all that *πρός* with the accusative can never mean *with*. *Apud* means *before, near*, and nothing else. The only philological excuse for translating it so is that *πρός* with the accusative sometimes (very rarely) has the same meaning as with the dative, namely *near*, and *apud* also means *near*. Out of a thousand cases of *πρός* with the accusative there will, probably, be one when it has the meaning of *near;* admitting even that *πρός* means in this case *apud*, it will only give us that *the word was near God*, and not *with God*. For the church translation that was the only issue from a difficulty.

The church translation *with God* has received a mystic interpretation, and the church was satisfied with it, forgetting that this is not a translation, but an arbitrary interpretation. But since I am looking for sense in the book which I am reading, and do not allow myself to give arbitrary meanings to words, I was compelled either to reject these words as incomprehensible, or to find a meaning for them which would correspond to the laws of the language and of common sense. In order to ascribe some sense to this sentence, it is possible, by taking *λόγος* in

the sense of *word* or *wisdom*, to give to the preposition πρός the meaning which it has in Greek, namely, *relative, in relation to something*, so that πρός may in this place be translated merely by the genitive, without any preposition, namely: *And the comprehension was*, or, *there grew to be a comprehension of God*, and then the translation will be like this: *In the beginning was the comprehension. And the comprehension was the comprehension of God.* But in this case the meaning of the preposition πρός will be stretched. It is also possible to give to the word λόγος the meaning of *comprehension, the activity of reason always directed toward something*, and then the preposition πρός may be translated in its direct and first meaning *to*, having in mind that the comprehension is directed to something, and that the translation will be: *The comprehension was*, or, *grew to be directed to God;* but in that case the superfluous word *directed* must be added, or the translation will not be very clear. Then again, we may give to πρός the meaning of *equality, exchange of one thing for another.* This meaning is precisely covered by the popular *against* (*suprotiv*). Oxen will not work *against* horses. He respects him *against* his father, and so forth, and then the third translation will be: *Comprehension grew to be the beginning of everything. And the comprehension grew to be against God* (that is, the *comprehension took the place of God*).

The first two translations have almost the same meaning, but they are neither of them precise. In the first, the meaning of the words πρὸς τὸν θεόν (twice repeated and therefore obviously necessary for the expression of the thought) is entirely omitted; in the second, it is necessary to add a new word *directed*, in order to give any meaning to this preposition.

The third translation expresses the same thought, and has this advantage: it renders πρός by a preposition, and adds nothing more.

In order to decide among these three translations, it is necessary to analyze all four sentences, which are connected with each other, where the preposition πρός is used.

The four sentences are these:

(1) In the beginning was the λόγος, or, the λόγος grew to be the beginning; (2) the λόγος was to God, or, the λόγος grew to be πρὸς τὸν θεόν; (3) the λόγος was, or, grew to be, God, and (4) in the beginning, or, as the beginning, the λόγος was, or grew to be, πρὸς τὸν θεόν.

In all three translations one part of the thought is equally clear, and the other part equally obscure. What is clear is the first sentence: The comprehension of God was, or grew to be, in the beginning, or, as the beginning, and the third: The comprehension was, or grew to be, God.

In the meaning of the first sentence, that in the beginning, or, as the beginning, grew to be comprehension, and of the third, that the comprehension was, or, grew to be, God, all three translations and the church translation agree.

In the beginning was the comprehension, or, comprehension grew to be the beginning, and, it was, or, grew to be, God, — that is the main idea. And one results from the other.

The second sentence explains this idea; it explains in what manner the comprehension grew to be, or, was, God, and the fourth sentence only repeats the first and the second. It says that it became God in that it was, or grew to be, πρὸς τὸν θεόν. Three meanings of πρός fit in here. The comprehension was, or, grew to be, the comprehension of God. It was, or, grew to be, turned to God, and it was, or, grew to be, *against*, in the place of, God.

The first two translations reduce themselves to one, namely, that the comprehension is that which expressed God. The comprehension was the comprehension of God

means: the comprehension expressed God. The comprehension was turned to God, and grew to be God, also means: united with God, expressed God. The third translation expresses the same, namely: the comprehension grew to be *against*, that is, in the place of, God, expressed God. This translation includes the meaning of the other two. It is sufficient to put in the place of the awkward *against*, the preposition *for*, which expresses exchange, and we get the broadest and fullest, and literally most exact translation, which, for the Russian, preserves even the case of the original: *And the comprehension stood for God.*

	John i. 1. And the word was God.[a]	
1. Καὶ Θεὸς ἦν ὁ λόγος.		1. And the comprehension of life became God.
2. Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.	2. The same was[b] in the beginning with God.	2. It grew to be the beginning of everything for God.

(*a*) In the first verse I transpose the words, and translate: *The comprehension became God.* I place the word *comprehension* before the word *God*, because, according to the spirit of the Russian language, the subject must precede the predicate, and λόγος is the subject, because it has the article, whereas the predicate is without the article.

(*b*) The verb εἰμί, in addition to meaning *to be, live, exist*, has also the meaning of *to become, grow, originate.* If it says that in the beginning was the *comprehension*, or *word*, and that the *word was to God*, or *with God*, or *for God*, it is impossible to go on and say that *it was God.* If it was God, it could stand in no relation to God. And so it is necessary in this place to translate ἦν by *became, grew to be*, and not by *it was.* The two verses translated accordingly receive a definite meaning.

The conception about God is assumed as known, and mention is made of the source from which this conception came. It says: According to the announcement of

Jesus Christ the beginning of everything was the comprehension of life. And the comprehension of life, according to Christ's teaching, took the place of the conception of God, or blended with it.

If it were necessary to get a confirmation of such an understanding of these two verses, the eighteenth verse, which includes the whole discussion and directly expresses the idea that no one has ever known God, but that the son has manifested him in the λόγος, and the whole discussion, which tells us the same, and the following verses, which tell us that by the λόγος everything is born, and without it nothing is born, and the whole subsequent teaching, which develops the same idea, everything confirms the same. The meaning of these verses is this: According to the announcement of good by Jesus Christ the comprehension of life became the foundation and beginning of everything. The comprehension of life stood in the place of God, — the comprehension of life became God.

It is this which according to the announcement of Jesus Christ became the foundation and beginning of everything in the place of God.

3. Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν, ὃ γέγονεν.	*John* i. 3. All things were made[a] by him;[b] and without[c] him[d] was not any thing made that[e] was made.[f]	3. Everything was born through the comprehension, and without the comprehension is not anything born of that which is alive and lives.

(*a*) The words δι' αὐτοῦ mean *by means of it, through it*, and cannot be rendered (in Russian) by the ablative case alone. Δι' αὐτοῦ does not mean *by him*, but *by its aid*. I translate *through the comprehension*, substituting the word which is meant by the pronoun.

(*b*) The word ἐγένετο means *was born*, in its first straight simple meaning. According to all the dictionaries this word has only five chief meanings: (1) *to be born;* (2) *to*

become; (3) *to be, exist* (the first three meanings are all applicable in this sentence); (4) *to be frequently, to happen frequently;* (5) *to be occupied with something* (the last two meanings are inapplicable). There are no other meanings. The meaning *facta sunt* (according to the Vulgate), *gemacht* (in Luther), cannot be applied to this verb, but in the Vulgate and in Luther these words are translated by *omnia per ipsum facta sunt, Dinge sind durch dasselbe gemacht.* In Church-Slavic it is translated by *byst'*, but from the explanations which are attached to this word, namely, that everything was created by him, this word *byst'* is taken in precisely the same sense as that in which it is translated in the Vulgate and by Luther; that is, as *made.* I translate the word in its first and simplest meaning, which includes the meanings of *become* and *be,* and so it is not for me to justify the departure from the customary translations, but for the previous translators to justify their own departures from the original. There can be no justification of the arbitrary translation of the word ἐγένετο by *facta sunt* and *gemacht.* The explanation why the word is so incorrectly translated may be found in the church interpretation of the whole passage. According to the church interpretation the λόγος is the second person of the Holy Trinity, and to it is ascribed the creation of the world. In translating into Latin *fio* was used, which does not correspond to γίγνομαι, but only to one of its meanings, *to become.* In Luther's translation the verb *gemacht* is used, though it answers but one of the meanings of *fio* in the active voice, and the word has entirely departed from its meaning.

Here is the interpretation of the church (Archimandrite Mikhaíl):

Interpretation of St. John i. 3. ***All things were made by him:*** all things received their existence, all things were created by him (Gen. i.; Heb. i. 2; Col. i. 16).

All things: St. Paul, in evolving the same idea about the creation of all things by the Word, explains *all things* in the following manner: All things that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him (Col. i. 16). Consequently, in the sphere of all things created, whether in heaven, or in earth, whether in the spiritual, or in the material world, there is not a being, nor a thing, which has not received its existence through him. Consequently, the Word is the Creator of the world; consequently, it is God. The expression *by him* does not mean that that Word is a dependent Creator of the world, and not the prime moving cause of the creation of the world, or that God created the world by means of the Word, as an artist creates by means of a tool; such a turn of speech is used in Scripture whenever it speaks of the first cause, acting of its own force and independently (cf. 1 Cor. i. 9; xii. 8, 13; Chrys., and Theophilac.). Here it is so expressed in order to prevent one from imagining that the Son was not born (Chrys.).

By such a turn of speech our attention is directed to that relation of the Word to the Father, by which God the Father, who is invisible and abides in the inaccessible world, appears and always acts in his Son, who, therefore, is the image of the invisible God (Heb. i. 3). The Son never acts as though he fell away or separated from the Father, so that the creative activity of the Son is at the same time the activity of the Father, and the will of the Father is at the same time the will of the Son (John v. 19, 20).

Without him was not anything made that was made. Repetition, explanation, and intensification of the preceding expression and of the creative activity of the Word. In the created world everything is made by him, not excepting anything, but only in the created world (that was made). That no one might think that, if everything was made by him, so was also the Holy Ghost, the evangelist found it necessary to add *that was made*, that is, *that was created*, but the Holy Ghost is not a created being (cf. Chrys. and Theophilac.). "I shall not be frightened by what it says that all things received their being through the Son, as though in the words *all things* is also included the Holy Ghost; for it does not simply say all things, but all things that were made. The Father is not by the Son, nor is all that by the Son, which had no beginning of existence" (Greg. the Div. iii. 113).

(*c*) The simplest and most common meaning of the word χωρίς is *outside of*, and I leave it so.

(*d*) Instead of the pronoun, I for clearness' sake again put the word for which it stands.

(*e*) To ὃ I, in accordance with the demands of the Russian language, add *of that*. Any one who knows the Greek and the Russian languages knows that the relative pronoun is not translated literally into Russian, but always demands the addition of the word *that*.

(*f*) γέγονεν is a perfect, and so it is incorrectly translated by *byst'*; the perfect in Greek denotes what was and is, and so it has to be translated by *was born* and *lives*.

4. Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·	*John* 1. 4. In[a] him was life; and the life was the light[b] of men.	4. In it there grew to be life, the same as, the light of men grew to be life.
5. Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.	5. And the light[c] shineth in darkness; and the darkness comprehended[d] it not.	5. Just as the light shines in the darkness, and the darkness does not swallow it.

(*a*) ἐν besides meaning *in* means also *in one's power*: ἐν σοί, ἐν ἐκγόνῳ, and so forth. It is used here in that sense. *In it is life* means *in it is the power over life, in it is the possibility of life.*

(*b*) From the construction of a sentence like καὶ ἡ ζωὴ ἦν τὸ φῶς and from the omission, in many texts, of the article before φῶς, *light* is the predicate.

John xii. 36. While ye have light, believe in the light, that ye may be the children of light.

(*c*) φῶς *light* from all the contexts signifies the true comprehension of life.

(*d*) καταλαμβάνω, *to grasp, take, meet, understand, take in, accept, hold back, swallow.* I translate it in the sense of *to swallow, put out, extinguish.*

Before that it said that the comprehension of life grew to be the beginning of everything. Now it says that only the comprehension gives life, and that without the com-

prehension there can be no life. Life consists only in its comprehension. The fourth verse confirms that, and says: Life is in the power of the comprehension. Only the comprehension gives the possibility of life. The true life is the one which is illuminated by the light of the comprehension. The light of men is the true life; light gives light, and there is no darkness in it. Even thus the comprehension gives life, in which there is no death.

Everything which became truly alive, is so only through the comprehension. The true life, according to the announcement of Jesus Christ, grew to be such only in the comprehension. Or, to say it differently: The light, the comprehension of men, became the true life for men, even as the light is that which truly exists, while the darkness is only the absence of light. And the darkness cannot destroy the light.

	John 1.	
6. Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα αὐτῷ Ἰωάννης.	6. There was a man sent from God, whose name was John.	6. A man was sent from God, whose name was John.
7. Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι' αὐτοῦ.	7. The same came for a witness,[a] to bear witness of the Light, that all men through him might believe.	7. He came for the showing, to show the light of the comprehension, that all men might believe in the light of the comprehension.
8. Οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.	8. He was not that Light, but was sent to bear witness of that Light.[b]	8. He himself was not the light, but came only to show the light of comprehension.

(*a*) μαρτυρία *testimony, proof, showing.*

(*b*) These verses sharply interrupt the train of thought and even the very discussion about the meaning of the light, by introducing details about John the Baptist. These verses by their contents do not confirm, nor contradict, the fundamental thought, and so do not enter into the exposition, but form only an addition.

	John 1.	
9. Ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον.	9. That was[a] the true[b] Light, which lighteth every man that cometh into the world.	9. It became the true light, such as lights up every man who comes into the world.

10. Ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.	10. He was in the world, and the world was made by[a] him, and the world knew him not.	10. It appeared in the world, and the world was born through it, and the world did not know it.
11. Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.	11. He came unto his own,[d] and his own received him not.[e]	11. It appeared in separate people, and the separate people did not receive it within them.
12. Ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ·	12. But as many as received[f] him, to them gave he power[g] to become[h] the sons of God, even to them that believe on his[i] name.	12. But to all those who understood it, it gave the possibility of becoming sons of God, through faith in its meaning;
13. Οἳ οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκὸς, οὐδὲ ἐκ θελήματος ἀνδρὸς, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.	13. Which[j] were born,[k] not of blood, nor of the will of the flesh, nor of the will of man, but of God.	13 They were generated not from blood, nor from the lust of flesh, nor from the lust of man, but from God.

(*a*) ἦν signifies, as in former passages, not only *was*, but also *became*.

(*b*) ἀληθινός does not mean *truthful*, but *real*.

(*c*) διά must again be translated by *through*, and has the same significance as before. ἐγένετο means *was born*.

(*d*) τὰ ἴδια means *separate, special*, and is obviously said in contradistinction to the world at large. The light was in the whole world and in separate men, and so to the word ἴδιος *separate*, which expresses that which in scientific language is expressed by the word *individual*, I add the word *people*.

(*e*) παραλαμβάνειν means *to receive within oneself*.

(*f*) λαμβάνειν *to receive* and more commonly *to understand*.

(*g*) ἐξουσία means *the permission, liberty, right, possibility to do something*. On the other hand, this word expresses what is expressed by the preposition ἐν in ἐν αὐτῷ ζωὴ ἦν. In it was the power to give life, and therefore, having been born in it, they received the possibility.

(*h*) Though γενέσθαι means also *to be born*, it can be translated here as *to be* or *to become*.

(*i*) ὄνομα αὐτοῦ occurs for the second time, and both times it is used after the word to *believe*. To believe in

ὄνομα αὐτοῦ. In Russian *ὄνομα* means *name*, in Hebrew *the person itself.* To express both ideas, it is necessary to say: *in its essence, in its significance, in its meaning,* and that is the way I translate it.

(*j*) *οἵ*, which refers to *τοῖς*, has to be translated as *since they.*

(*k*) *γεννάω* means *to germinate* and then *to bear.*

It said before that the life of the world is like the light in the darkness. The light shines in the darkness, and the darkness does not detain it. Life lives in the world, but the world does not retain the life. Now, continuing the discussion about the comprehension, it says that it is that light which illuminates every living man, that real light of life which is known to every man, so that the comprehension is distributed throughout the world, which lives by it, but the whole world does not know it, does not know that in the comprehension alone is the power, foundation, strength of life. The comprehension was in separate people, and the separate people did not accept it within them, did not make it their own; they did not understand that life was only in it, or, the comprehension was in its own production, in the son, but the son did not recognize his Father.

Neither all humanity, nor the majority of men taken separately understood that they lived only through the comprehension, and their life was like a light that appears in the darkness, flickers up, and goes out.

There was a life which appeared amidst death and again was swallowed up by death. But to those who understood the comprehension it gave the possibility of becoming its sons through faith in their origin. The twelfth verse, which appears so incoherent and mixed up at its first reading, is so precise and clear when it is translated rigorously that it is impossible to add anything for its elucidation, except to repeat it with the substitution

of a verbal noun in place of the participle *πιστεύουσιν*, as it expresses strictly the same idea. After it was said that the life of men was like the light in the darkness and that life appeared and was swallowed by death, we get: But, although it was so, the comprehension gave men a chance to become the sons of comprehension, and thus to free themselves from death. In the twelfth verse it says that the comprehension gave men the chance to become the sons of God. In order that we may understand what is meant by the expression *to become the sons of God*, which is expounded clearly and in detail in the discourse with Nicodemus (John iii. 3–21), it is necessary to recall what was said at first.

The comprehension is God, consequently, to become the son of God means to become the son of the comprehension.

What does *son* mean? In the third verse it says that everything which was born, was born of the comprehension. What is born is the son, consequently, all of us are sons of the comprehension, so, then, what is meant by to become the sons of the comprehension? To this question we find an answer in the fourth verse. It says that life is in the power of the comprehension. Thus there is a double sonhood of the comprehension: one, the natural, — all are sons of the comprehension; the other, which depends on the will of men, on the recognition of the dependence of one's life on the comprehension. Even so carnal sonhood is always of two kinds. Every man is, whether he wants to be or not, of necessity the son of his father, and yet he may, or may not, acknowledge his father. Consequently, to become the son of the comprehension is the same as to acknowledge that life is all in the power of the comprehension. The same is expressed in verses 9–11. It says that men did not acknowledge that life was all in the comprehension, and in verse 12 it says that by believing in the significance

of the comprehension they could become fully its sons, because all men were born not of the lust of man and the blood of woman, but of the comprehension.

It is necessary to acknowledge that, in order by origin and acknowledgment to be fully sons of the comprehension.

The meaning of the verses is as follows:

The comprehension was in all men. It was in that which it produced: all men are alive only because they are born of the comprehension. But men have not recognized their Father, the comprehension, and did not live by it, but assumed the source of their life to lie outside it (10, 11). But to every man, who understood that source of life, the comprehension gave the possibility through the faith in it to become a son of God — the comprehension (12), because all men are born and live not through the blood of woman and through the lust of man, but through God — the comprehension (13). In Jesus Christ appeared the full comprehension.

14. Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, (καὶ ἐθεασάμεθα τὴν δόξαν αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ πατρός·) πλήρης χάριτος καὶ ἀληθείας.	*John* i. 14. And the Word was made flesh, and dwelt[a] among us, (and we beheld his glory,[b] the glory as[c] of the only begotten[c] of the Father,) full[d] of grace[e] and truth.[b]	14. And the comprehension became flesh and took its abode among us, and we saw its teaching, as of him who is of the same origin with the Father, — the perfect teaching of godliness in fact.

(*a*) σκηνόω *to pitch a tent, make an abode, begin to live, settle.*

(*b*) δόξα from δοκέω means *Ansicht, conception, opinion, teaching.* Δόξα cannot here be translated by *rumour* or *glory.* The most correct would be *proposition, that which some one proposes,* but as the word is not used in this sense, I substitute for it *teaching.*

(*c*) μονογενής besides meaning *born alone, only begotten,* means also *of one origin, eines Geschlechts, of one kind, one essence, the same in essence with some one.* Μόνος in this

connection does not mean *only*, but *one*, or, as in μονόχρονος *of the same sort of time*, and many other words. In the Gospel of St. John the word is used but four times, in the present case and in the following:

No man hath seen God at any time; the *one-born* Son, which is in the bosom of the Father, he hath declared him (i. 18).

For God so loved the world, that he gave his *one-born* Son, that whosoever believeth in him should not perish, but have everlasting life (iii. 16).

He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the *one-born* Son of God (iii. 18).

(*d*) In many places in John prepositions are used for a predicate. Thus πρός is used in the first verse, and thus παρά is used here: it means *coming out of*, just as παρὰ θεοῦ means *having come down from the Father*.

(*e*) ὡς has to be translated, not by *as*, but by *in that*. Here the construction demands that it be translated by *as*, but with the meaning *in that*.

(*f*) χάρις means: (1) charm, agreeableness, kindliness, beauty; (2) favour; (3) gratitude; (4) everything which produces gratitude, beneficence; (5) even sacrifice, offering, godliness, *culte*. I translate it here by *godliness*, because in the sixteenth verse it says that Christ gave us χάριν ἀντὶ χάριτος, that is one χάρις for another. Now, χάρις is the law of Moses, that is the law of godliness, consequently its χάρις is godliness according to Christ's teaching.

(*g*) Instead of πλήρης many texts read πλήρη, that is the accusative case, and that refers to δόξα, and not to λόγος, and signifies *complete, full, accomplished*. The genitive case χάριτος and ἀληθείας may depend both on πλήρη and on δόξα. In either case the meaning is one and the same. Whether the comprehension was complete, as given to us by the teaching, or whether the teaching of the comprehension was completely carried

out, I prefer to refer it to δόξα, and not to λόγος, because in the oldest variant, which I accept, δόξα stands later and seems to be intentionally repeated.

(*h*) ἀλήθεια means *truth, verity, reality, actuality.* In order to render the first two meanings, the word *truth* is proper, but in order properly to render the meaning of reality and actuality, it would be necessary to periphrase it and say *in fact,* and so I use that expression.

By accepting the canonical order of the words, namely, And the Word was made flesh, and dwelt among us, full of grace and truth, and we beheld his glory, the glory as of the only begotten of the Father, the translation will be: And the comprehension settled among us, the comprehension of perfect godliness in truth (or, in fact), and we understood its teaching, as the teaching of the one-born, coming from the Father.

15. Ἰωάννης μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων, Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου ἐρχόμενος ἔμπροσθέν μου γέγονεν· ὅτι πρῶτός μου ἦν.

John i. 15. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me; for he was before me.

15. John shows about him, and cries, and says, This is he of whom I spoke, Who comes after me was born before me, for he was the first.

The fifteenth verse about John the Baptist is striking by its irrelevance, and by the violation of the sense, and even from philological considerations. In the fourteenth verse mention was made of perfect glory, or the teaching of grace, or the serving of God; in the sixteenth verse the same word πλήρης in the form of the noun πλήρωμα connects the further exposition about grace, and suddenly in the middle of it all there appears the verse about the witness of John the Baptist, which is in no way connected with the preceding, nor with what follows. This verse does not enter into the exposition, and may be printed as an addition.

16. Καὶ ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν, καὶ χάριν ἀντὶ χάριτος·	*John* i. 16. And[a] of his fulness[b] have all we received,[c] and grace upon[d] grace.	16. For from its fulfilment did we all get godliness in place of godliness.
17. Ὅτι ὁ νόμος διὰ Μωσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.	17. For the law was given by Moses, but grace and truth came by Jesus Christ.	17. Because the law was given by Moses. Godliness in fact took place through Jesus Christ.

(*a*) ὅτι is given in all the oldest texts and means *because.*

(*b*) πλήρωμα means *fulness, superabundance, completion, fulfilment.* I translate it by *fulfilment,* because this whole passage in John, which speaks of the meaning of the teaching of Jesus Christ in relation to Moses' law, is apparently closely connected with and, as it were, elucidates the seventeenth verse of the fifth chapter of Matthew, where the verb πληρῶσαι is used in the sense of fulfilment: *οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.*

(*c*) λαμβάνω means *to accept, understand,* that is, *to take into one, ἐν σοὶ λαμβάνειν.* I use here *get* as having a broader meaning and embracing the majority of meanings of λαμβάνω *to comprehend.*

(*d*) ἀντί has precisely the meaning of the Latin *pro,* and of the Russian *in the place of,* and so it has to be translated. The rendering of the preposition ἀντί by *vŭz* in Church-Slavic, *über* in German (*Gnade über Gnade*), in Russian *grace upon grace, sur* and *après* in French (*grace sur grace,* or *grace après grace,* as Reuss translates it), is not justified by anything. Only the English translation, which uses the preposition **for* (for grace), comes near to using one of the meanings of *in the place of.*

In the translation of verses 16 and 17 I depart from the usual translation. The departures made by me are justified by the demands of language, by the clearness of the meaning thus obtained, by the connectedness of the whole discourse, and by the strict correspondence with what precedes. As in the translation of the words λόγος

word, γίγνομαι *to be born*, even thus now the translation of the word δόξα *glory*, μονογενής *only begotten*, ἀντί *above, upon, quasi, als*, χάρις *grace*, and of the verb λαμβάνειν in this place as *receive*, demands explanations not from me, but from previous translators.

Only the desire to press the words into the service of a biassed opinion could have led the translators to such an obscure rendering of this passage, which is so out of keeping with the character of the language. Δόξα means *opinion, dogma, teaching, belief*, and only in rare cases does it mean *glory*, and then only in the sense which it has in popular Russian (*rumour, report*). The church translation gives in this place *gloria, glory*, for δόξα. But the meaning of these words is not applicable to comprehension, and so the church has given to the word *glory* the real meaning of *teaching of faith*, which it has, and says, We beheld his glory as of the only begotten Son, meaning by *glory* not exactly *gloria*, but something else. Frequently the church uses the word *glory* directly in the sense of *belief, teaching*, as for example, in the expression ὀρθὴ δόξα *right glory*, or, *right belief*. I use *teaching* instead of *glory*, as being a more exact word, but do not mind leaving the word *glory*, provided it has the meaning of *belief*.

The meaning of μονογενής *of the same origin* is confirmed by the version of this passage by Origen, where it says ἀληθῶς μονογενὴς ὡς παρὰ πατρός, that is, *truly one-born, as from the Father*. Παρὰ πατρός is only an explanation of what μονογενής signifies: precisely such as from the Father.

Χάρις is translated by the word *gracia, grace, Gnade, blagodat'*. The first two, *gracia* and *grace*, mean *charm*, but although the words are so translated, they are not used in that sense, but in the sense which they have acquired later. Just so the word *Gnade*, which signifies *mercy*, is not taken in the sense of *mercy*, but in another

sense given to it later. Similarly *blagodat'* is not taken in the sense of *good gift*, as the composition demands, but in the sense which it received later. But if the word χάρις is to be taken in the sense of church grace, the seventeenth verse, where it says, *grace in place of*, or *for, grace*, does violence to this meaning. *Grace in place of grace* means that the former grace has given way to a new grace, but that meaning was contrary to the church interpretation, and so the translators had to change the meaning of the preposition ἀντί, on which the whole meaning is based, and quite arbitrarily rendered it by *vŭz, na, sur, über, for.*

With this change the required meaning was obtained, namely, that from Christ we received an addition of grace. But with this arbitrary translation the explanation of the whole passage and especially of the sixteenth verse became harder still. It says, Of his fulness have we received grace upon grace, and these words are explained to mean that from Jesus Christ we received an addition to the grace which we had from Moses. But later it says that the law was given by Moses, while grace and truth were given by Jesus Christ, that is, grace and truth are opposed to the law of Moses.

The difficulty of the translation of this passage consists in this, that in the fourteenth verse it says that the comprehension became flesh, and we saw its teaching, or glory, as of one origin with the Father, filled (as the church understands it) with χάρις and truth. No matter how χάρις be understood, it is clear so far that the λόγος was full of χάρις and truth.

But in the sixteenth verse, which begins with ὅτι, it says: Because from the fulness of Jesus Christ have we received χάρις in the place of, or for, χάρις, and nothing is said about truth, whereas in the beginning it says that he, Christ, was full of χάρις and truth, and in the seventeenth verse it says again that χάρις and truth are from

Jesus Christ. If the sixteenth verse did not exist, we might be able to say that the λόγος was full of χάρις and truth (though, instead of, he taught us, gave us, χάρις and truth, it says very awkwardly, He was full of); but if he is full of χάρις and truth, then it is clear, as it says in the sixteenth verse, that the law was given by Moses, and χάρις and truth were given by Jesus Christ; but the fifteenth verse, which stands in the middle, and, as it were, explains the connection of the fourteenth with the seventeenth, completely upsets it. Even if we translate (which is impossible) ἀντί by *upon*, and χάριν ἀντὶ χάριτος by *grace upon grace*, and under the first grace understand the law of Moses, then it is hard to understand why it says in the seventeenth verse that grace and truth were given through Jesus Christ. It ought to have said that an addition to grace, and not grace and truth, was given. In order to give a meaning to this passage, χάρις has to be translated by *godliness*, and ἀλήθεια by *in fact, in reality*, which, indeed, we received from Jesus Christ, for from his perfection did we get a joyful, free, vital godliness, in the place of the external godliness. The law was given by Moses, but godliness, as performed in fact, was given us by Jesus Christ.

The previous verses spoke of the manner of the appearance of the comprehension in the world and in men. We were told that men could, by recognizing the comprehension as the foundation of their lives, become sons of God, — retain within them the comprehension. Now we hear of how that took place in the world. It says that the comprehension became flesh, appeared in the flesh, lived with us. Those words, in connection with the seventeenth verse, in which it says that the new teaching was given to us by Jesus Christ, cannot be understood otherwise than by referring them to Jesus Christ.

The teaching consists in that which, as said above, gives the true life, in the recognition of oneself as the son of God, as of one birth with him. These words, in accordance with the meaning of everything which precedes, signify that the basis of Jesus Christ was the fact that life originated from the comprehension and was of one birth with it. Farther on it says that this teaching is a full, complete teaching about godliness in fact. This teaching is full and complete even because to the teaching of godliness according to the law it adds the teaching about godliness in fact. All the consequent teaching, as in John, about the relations of the father to the son, and in Matthew and the other evangelists, about Christ's having come not to change the law, but to fulfil it, and many other things, clearly confirm the correctness of this meaning.

In the fourteenth verse it says that the teaching of Jesus Christ, as of the one-born Son of the Father, is the complete teaching of godliness in fact.

The meaning of the verses is as follows:

In Jesus Christ the comprehension blended with life and lived among us, and we understood his teaching, which was, that life originated from the comprehension and was of the same origin with it, as the son comes from the father and is of one birth with him; we have received the complete teaching of godliness in fact, because through the fulfilment by Jesus Christ we all comprehended the new teaching in place of the former, for the law was given by Moses, whereas godliness in fact originated through Jesus Christ.

WHEREIN THE COMPREHENSION OF JESUS CHRIST CONSISTED

18. Θεὸν οὐδεὶς ἑώρακε πώποτε· ὁ μονογενὴς υἱὸς, ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, ἐκεῖνος ἐξηγήσατο.	*John* i. 18. No man hath seen[a] God at any time; the only begotten Son, which is[b] in[c] the bosom[d] of the Father, he hath declared.[e]	18. No one has ever comprehended or will ever comprehend God; the one-born son, being in the heart of the Father, he has pointed out the path.

(*a*) ὁράω *to see, comprehend directly.* Here the perfect is used, and so it means *has not comprehended and will not comprehend.*

(*b*) ὤν is most correctly translated by an adverbial participle, which shows that, being in the heart of the Father, he only points out the path.

(*c*) εἰς denotes *motion into something;* εἰς and not ἐν is used here, because ὁ ὢν εἰς denotes not so much *being in the Father,* as *striving to be in the heart, the pith of the Father.*

(*d*) κόλπος *breast, bosom. To be in the breast, bosom, heart* denotes that one is included in the other, is embraced by it, exists in it. *To be in the heart* renders that meaning.

(*e*) ἐξηγέομαι has the meaning of *to tell, guide, point out the path.*

The words, No man hath seen God at any time, in addition to the general significance, have also this special meaning that they deny the Jewish conception of God, who was seen on Sinai and in the burning bush. If there could be the slightest doubt left about the direct and exact meaning of the words of the first verse about the comprehension having become God, this eighteenth verse, which does not permit any other interpretation, says that we cannot speak of God, whom we do not comprehend; that there is, and can be, no other God than the one who is revealed by the son of God in the comprehension of life, if the life is included in the comprehension: No one has ever seen or comprehended God, but the one-born son, being in the heart of the Father, has pointed out the path.

The *son* means *life, the living man,* as it says in the third verse, Everything which is born is born by the comprehension, and in the fourth verse, In him is life, and in the twelfth and thirteenth verses, The sons of God

are those who have recognized that they are born through the comprehension.

The *one-born son* means *such as the Father. Being in the heart of the Father* means that life, the living man, being in the heart, that is, without coming out of the comprehension, blending with it, only points out the path to it, but does not declare it.

The meaning of the verse is as follows:

No one has ever seen or ever sees God, but the life in the comprehension has pointed out the path to him.

ANNOUNCEMENT OF GOOD OF JESUS CHRIST, THE SON OF GOD

INTRODUCTION

This announcement is written in order that men might believe that Jesus Christ is a son of God and that, by the very faith in the same which he was, they might receive life. No one has ever comprehended or ever will comprehend God. All we know about God, we know because we have the comprehension, and so the true beginning of everything is the comprehension. (What we call God is the comprehension. The comprehension is the beginning of everything, — it is the true God.)

Nothing can exist without the comprehension. Everything has originated through the comprehension. In the comprehension is the force of life. Even as the whole diversity of things exists for us only because there is light, so there exists for us the whole comprehension of life, life itself, only because there is the comprehension. The comprehension is the beginning of everything.

In the world, life does not embrace everything. In the world, life appears as the light amidst the darkness. The light shines so long as it shines, and the darkness does not retain the light and remains the darkness. Even

thus in the world, life appears through death, and death does not retain life and remains death.

The source of life, the comprehension, was in the whole world and in each living man. But the living men, living only because the comprehension was in them, did not understand that they originated from the comprehension.

They did not understand that the comprehension gave them the possibility of blending with it, since they were not living from the flesh, but from the comprehension. By understanding this and believing in their sonhood to the comprehension, men could have the true life. But men did not understand that, and the life in the world was like the light in the darkness.

God, the beginning of all beginnings, no one has ever comprehended, or ever will comprehend, but the life in the comprehension has pointed out the path to him.

And so Jesus Christ, living among us, has declared the comprehension in the flesh, in as much as life originated from the comprehension and is of one birth with it, just as the son originates from the father and is of one birth with him.

And looking at his life, we comprehended the complete teaching of the godliness in fact, because, on account of his perfection, we comprehended the new godliness in the place of the old. The law was given by Moses, but the godliness in fact originated through Jesus Christ.

No one has ever seen, or ever can see, God, but the son of God in man has pointed out the path to him.

CHAPTER I.

THE INCARNATION OF THE COMPREHENSION. THE BIRTH AND CHILDHOOD OF JESUS CHRIST

LUKE i. 5–25. In these verses are told the miraculous occurrences in relation to the birth of John the Baptist.

These occurrences not only have nothing in common with the teaching of Jesus Christ and the announcement of good, but do not even touch on Jesus Christ himself, and so, no matter how these occurrences may be understood, they can change nothing in the meaning of the teaching of Jesus Christ.

Luke i. 26–79. These verses tell of the miraculous occurrences which preceded the birth of Jesus Christ, and are connected with just such miraculous occurrences, which are foreign to the teaching, at the birth of Jesus Christ.

Matt. i. 1–17 and Luke iii. 23–38. In these verses two genealogies of Jesus Christ are set forth. Even if the genealogies agreed with each other, they do not touch on the teaching and, no matter how they may be understood, can add nothing to, or take away from, or change in, the teaching, and so all these verses must be referred to an addition.

BIRTH

18. Τοῦ δὲ Ἰησοῦ Χριστοῦ ἡ γέννησις οὕτως ἦν. μνηστευθείσης γὰρ τῆς μητρὸς αὐτοῦ	*Matt.* i. 18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, be-	18. The birth of Jesus Christ was like this: when his mother was betrothed to Joseph before they came to-

Μαρίας τῷ Ἰωσὴφ, πρὶν ἢ συνελθεῖν αὐτοὺς, εὑρέθη ἐν γαστρὶ ἔχουσα ἐκ Πνεύματος Ἁγίου.

fore they came together, she was found with child of the Holy Ghost.[a]

gether, she was found to be pregnant.

19. Ἰωσὴφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι, ἐβουλήθη λάθρα ἀπολῦσαι αὐτήν.

19. Then Joseph her husband being a just man, and not willing to make her a public example, was minded to put her away privily.

19. Joseph, her husband, was just: he did not wish to arraign her, and intended to send her away without public announcement.

20. Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος, ἰδοὺ, ἄγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ, λέγων, Ἰωσὴφ, υἱὸς Δαβὶδ, μὴ φοβηθῇς παραλαβεῖν Μαριὰμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ Πνεύματός ἐστιν Ἁγίου.

20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

20. But while he was thinking of this, he dreamed that a messenger from God had appeared to him and was saying, Fear not to receive Mary, thy wife, for what will be born of her will be born of the Holy Ghost.

21. Τέξεται δὲ υἱὸν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ ΙΗΣΟΥΝ· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

21. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.

21. And she will bring forth a son and will call him Jesus, which means the Saviour, for he will save people from their sins.

24. Διεγερθεὶς δὲ ὁ Ἰωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος Κυρίου. καὶ παρέλαβε τὴν γυναῖκα αὐτοῦ,

24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife:

24. When Joseph awoke, he did as the angel of God had commanded him to do, and received her as his wife.

25. Καὶ οὐκ ἐγίνωσκεν αὐτὴν, ἕως οὗ ἔτεκε τὸν υἱὸν αὐτῆς τὸν πρωτότοκον· καὶ ἐκάλεσε τὸ ὄνομα αὐτοῦ ΙΗΣΟΥΝ.

25. And knew her not till she had brought forth her first-born son: and he called his name JESUS.

25. And had nothing to do with her till she had brought forth her first son, and he called him Jesus.

(*a*) The words of the Holy Ghost in this place designate birth from above, the same birth which in the discourse with Nicodemus is ascribed to all men.

Verses 22 and 23 affirm that the birth of Jesus fulfilled a prophecy. This prophecy is in the highest degree far-fetched and not only fails to confirm, but even subverts, the author's thesis.

The meaning of the verses is as follows:

There was a virgin Mary. This virgin became pregnant by some unknown person. Her husband, who was

betrothed to her, took pity on her and, concealing her shame, received her. From her and an unknown father a boy was born. The boy was named Jesus. (And this Jesus was the comprehension in the flesh. He it is who declared to the world God, whom no one has ever known.) This Jesus was the son of God who gave to the world the teaching of which John speaks and which is expounded in the gospels.

Luke i. 1–21; Matt. i. 1–12; Luke ii. 22–38; Matt. ii. 13–23; Luke ii. 39. In these verses is described the birth of Jesus Christ and his wandering with his mother, which is accompanied by miraculous occurrences and prophecies. These verses contain nothing which refers to the teaching of Jesus or even any occurrences which might have had some influence upon him. The only explanation of these chapters is that they are legends which were formed, even as they are formed now, about the childhood of a person who after his death has become of great importance. The motive of these chapters is to enhance as much as possible the importance of the person by means of miracles and prophecies. The invariable tone of these descriptions, especially in Luke, reminding one of many apocryphal accounts, is striking by its irrelevance as compared with other places of the same books. It is impossible to imagine a man who should have completely understood the teaching, as expressed in the introduction of John, and yet should have accepted the legends of his birth. One excludes the other. To him who has comprehended the meaning of the son of God as the son of the comprehension, as it is explained in the introduction, the stories about the occurrences which preceded the birth of John and of Jesus and the story of the birth itself and of the consequent occurrences cannot be intelligible, and certainly not important; while he who ascribes a meaning to the miraculous birth of Jesus from the virgin and the Holy Ghost as her husband, and believes in the

possibility of it, has evidently not yet come to understand the significance of the son of the comprehension.

The meaning of the whole passage is to justify the disgraceful birth of Jesus Christ. It was said that Jesus Christ was the comprehension, — he alone declared God. And this Jesus Christ was born in what was considered to be the most disgraceful of circumstances, from a virgin. All these chapters are a justification, from the human point of view, of that disgraceful birth. The disgraceful birth and the ignorance of Jesus as to his father in the flesh are the only feature of these chapters, which is to have a meaning for the consequent teaching of Jesus Christ.

CHILDHOOD

40. Τὸ δὲ παιδίον ηὔξανε, καὶ ἐκραταιοῦτο πνεύματι, πληρούμενον σοφίας· καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.

Luke ii. 40. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.

40. The boy grew and became manly in spirit, and his reason improved. And the love of God was upon him.

41. Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ τῇ ἑορτῇ τοῦ πάσχα.

41. Now his parents went to Jerusalem every year at the feast of the passover.

41. His parents went to Jerusalem every year for the feast of the passover.

42. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα ἀναβάντων αὐτῶν εἰς Ἱεροσόλυμα κατὰ τὸ ἔθος τῆς ἑορτῆς,

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.

42. And when he was twelve years old, his parents went to attend the feast in Jerusalem, as was their custom.

43. Καὶ τελειωσάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτούς, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλήμ· καὶ οὐκ ἔγνω Ἰωσὴφ καὶ ἡ μήτηρ αὐτοῦ.

43. And when they had fulfilled the days as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

43. When the feast was over and they started home, the boy Jesus tarried behind in Jerusalem; and Joseph and his mother did not notice it.

44. Νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι, ἦλθον ἡμέρας ὁδόν, καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενέσι καὶ ἐν τοῖς γνωστοῖς·

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

44. They thought that he was with his companions, and they went a day's journey, and they sought him among their kinsfolk and acquaintances.

45. Καὶ μὴ εὑρόντες αὐτὸν, ὑπέστρεψαν εἰς Ἱερουσαλὴμ, ζητοῦντες αὐτόν.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

45. And they did not find him and returned to Jerusalem to find him.

46. Καὶ ἐγένετο μεθ' ἡμέρας τρεῖς, εὗρον αὐτὸν ἐν τῷ ἱερῷ, καθεζόμενον ἐν μέσῳ τῶν διδασκάλων, καὶ ἀκούοντα αὐτῶν, καὶ ἐπερωτῶντα αὐτούς.

47. Ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ.

48. Καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν· καὶ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ εἶπε, Τέκνον, τί ἐποίησας ἡμῖν οὕτως; ἰδοὺ, ὁ πατήρ σου κἀγὼ ὀδυνώμενοι ἐζητοῦμέν σε.

49. Καὶ εἶπε πρὸς αὐτοὺς, Τί ὅτι ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναί με;

50. Καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.

51. Καὶ κατέβη μετ' αὐτῶν, καὶ ἦλθεν εἰς Ναζαρέτ· καὶ ἦν ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετήρει πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς.

52. Καὶ Ἰησοῦς προέκοπτε σοφίᾳ καὶ ἡλικίᾳ, καὶ χάριτι παρὰ Θεῷ καὶ ἀνθρώποις.

46. And it came to pass, that after three days they found him in the temple sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding and answers.

48. And when they saw him, they were amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing.

49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50. And they understood not the saying which he spake unto them.

51. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart.

52. And Jesus increased in wisdom and stature, and in favour with God and man.

46. And they found him after awhile in the temple: he was sitting amidst the teachers, asking them questions, and listening to them.

47. And all that heard him were astonished at his understanding and at his speeches.

48. His parents saw him and were surprised, and his mother said to him, Son, what hast thou done to us? Thy father and I have been worrying and looking for thee.

49. And he said to them, Why are you looking for me? Do you not know that I must be in my Father's house?

50. But they did not understand what he was saying to them.

51. And he went up to them, and went with them to Nazareth, and obeyed them. And his mother took all his words to heart.

52. And Jesus increased in stature and understanding, and was in favour with God and man.

All these verses are translated without a change of meaning, and so do not demand any explanations.

23. Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος, ὢν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ.

Luke iii. 23. And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph.[a]

23. And Jesus was about thirty years of age, and men thought that he was Joseph's son.

(*a*) The twenty-third verse of the third chapter is placed here for the sake of the consecutiveness of the exposition.

The verses about John the Baptist will be found in their proper place.

The meaning of the verses is as following:

About the childhood of Jesus Christ we are told in general only this, that without a father he grew, became manly, and increased in understanding beyond his years, so that it was evident that God loved him. From his whole childhood only one particular incident is mentioned, and that is how he was lost when Mary and Joseph were at the feast in Jerusalem, and how he was found in the temple with the teachers. He listened and asked questions, and all marvelled at his understanding. His mother began to rebuke him for having gone away from them and because they had been looking for him. But he said to her: Why did you look for me? Do you not know that you ought to look for each man in the house of his father? I have no man-father, consequently my Father is God. The temple is God's house. If you had been looking for me in the house of my Father, in the temple, you would have found me. This story, besides indicating an unusual intellect in the child Jesus, very clearly brings out the one train of thought, by which the clever, neglected child, seeing about him children who all of them had carnal fathers, and no father in the flesh of his own, recognized as his Father the beginning of all, God. The conception that God was the Father of all men was expressed in the Jewish books:

Mal. ii. 10. Have we not all one father? Hath not one God created us?

JOHN THE BAPTIST

4. Ἐγένετο Ἰωάννης βαπτίζων ἐν τῇ ἐρήμῳ, καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.	*Mark* i. 4. John did baptize[a] in the wilderness, and preach the baptism of repentance[b] for[c] the remission of sins.[d]	4. John the Baptist appeared in the prairie and preached bathing as a sign of the change of life, as a sign of the liberation from error.

(*a*) *βαπτίζω* means *to bathe, wash down.* I prefer the popular expression *to bathe* to the word *baptize,* because *baptize* has the ecclesiastic significance of a sacrament and does not express the action itself, which is expressed in the verb *βαπτίζω.*

(*b*) *εἰς* I translate by *in sign of,* as it is frequently translated, since the meaning *in* is not applicable here.

(*c*) *μετάνοια* is word for word *afterthought, change of mind. Repentance* would correctly render the meaning of the word, if repentance had not received a peculiar ecclesiastic significance. I prefer the word *renovation,* which in the popular language has the meaning of repentance, but not so much in the sense of *penitence,* as in the sense of *an inward change.*

(*d*) *ἁμαρτία* means *sin,* not in the sense of *a religious sin,* but in the sense of *mistake, oversight,* and so I translate it by *error.*

4. Αὐτὸς δὲ ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν καμήλου, καὶ ζώνην δερματίνην περὶ τὴν ὀσφὺν αὐτοῦ· ἡ δὲ τροφὴ αὐτοῦ ἦν ἀκρίδες καὶ μέλι ἄγριον.

Mark i. 4. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey.[a]

4. John's raiment was of camel's hair, and he was girded with a leathern girdle. He fed on locusts and herbs.

1. Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ υἱοῦ τοῦ Θεοῦ·

Mark i. 1. The beginning of the gospel of Jesus Christ, the Son of God;

1. The beginning of the announcement of good of Jesus Christ the son of God was:[b]

2. Ὡς γέγραπται ἐν τοῖς προφήταις, Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου.'

2. As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee (Mal. iii. 1).

2. As it is written in the prophets, I send my messenger to prepare my way.

3. Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ, Ἑτοιμάσατε τὴν ὁδὸν Κυρίου· εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ.'

3. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight[c] (Is. xl. 3).

3. A voice calls to you. In the wilderness prepare ye the way of the Lord, make his paths easy.

5. Πᾶσα φάραγξ πληρωθήσεται, καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται· καὶ ἔσται τὰ σκολιὰ

Luke iii. 5. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be

5. So that every hollow shall be made even, and every hill and mound shall be brought low; so that all the crooked

εἰς εὐθείαν, καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.	made straight, and the rough ways shall be made smooth;	places shall be made straight, and the mounds shall be made a smooth road.
6. Καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.'	6. And all flesh shall see the salvation of God (Is. xl. 3-5).	6. And the whole world shall see the salvation of God.

(*a*) Scholars think that by *wild honey* is to be understood *resin*. In order to be intelligible and express the same strictness of the fast, I use the word *herbs*.

(*b*) To connect the words, *The beginning of the announcement*, and, *as it is written*, it is necessary to add the word *was*, that is, that the beginning of the announcement was, that according to the words of certain prophecies there appeared John the Baptist.

(*c*) The change of punctuation, and therefore the change of the meaning of the passage, I take from Reuss's *Les Prophètes*, Vol. II. (1878).

This is the way it is translated there from the Hebrew:

> Une voix crie :
> Par le desert frayez le chemin de l'Eternel !
> Aplanassez, à travers la lande, une route pour notre Dieu !
> Que toute profondeur soit exhaussée,
> Que toute montagne, toute colline s'abaisse,
> Que ce qui est inégal se change en plaine,
> Et les crêtes escarpées en vallons,
> Pour que la gloire de l'Eternel apparaisse
> Et que tous les mortels ensemble l'aperçoivent !
> C'est la bouche de l'Eternel qui l'a dit.

Matt. iii. 1; Luke iii. 1. In these verses are set forth historical occurrences, which have no reference either to Christ, or to the contents of the teaching.

2. Καὶ λέγων, Μετανοεῖτε· ἤγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν.	*Matt. iii.* 2. And saying, Repent ye: for the kingdom of heaven[b] is at hand.[a]	2. John said, Come to your senses, for the kingdom of heaven is here.

(*a*) ἤγγικε is a perfect and signifies what has taken place and is now taking place. The verb means *to*

approach. In the perfect it signifies that the kingdom of heaven has approached in such a way that it cannot approach any nearer. Indeed, according to all the prophecies, the kingdom was in the future and still coming. Now it was already here. And so ἤγγικε must be translated in this place by *has come now, is here.*

(*b*) *The kingdom of heaven.* These words have received their church significance. They designate the kingdom which is formed of all the believers. Its king is Jesus Christ. Obviously John the Baptist could not have been speaking of that kingdom of heaven before Christ. In the mouth of John the Baptist and of Jesus Christ these words must receive a meaning which was intelligible to all the hearers of that time. The kingdom of heaven, for all the Jews who heard that, was the coming of God into the world and his enthronement over men, that with which are filled all the prophecies of Zechariah, Hosea, Malachi, Joel, Jeremiah. The peculiarity of the meaning of John the Baptist's words in distinction from the other prophets is this, that while the other prophets spoke indefinitely of the future enthronement of God, John the Baptist says that this kingdom has arrived and the enthronement is completed. Nearly all the prophets with this enthronement of God predicted external, miraculous, and terrible events; Jeremiah is the only one who predicted the enthronement of God among men not by external phenomena, but by an inward union of God with men, and so the assertion of John the Baptist that the kingdom of heaven has come, although no terrible event has taken place, is to be understood in this way, that what has arrived is the inward kingdom of God, which Jeremiah had predicted.

THE CONCOURSE OF PEOPLE TO BE BAPTIZED BY JOHN

5. Τότε ἐξεπορεύετο πρὸς αὐτὸν Ἱεροσόλυμα	*Matt. iii.* 5. Then went out to him Jerusalem, and all Judea, and all	5. And to John came the people from Jerusalem and from the vil-

καὶ πᾶσα ἡ Ἰουδαία καὶ πᾶσα ἡ περίχωρος τοῦ Ἰορδάνου·

the region round about Jordan,

lages along the Jordan, and from the whole country of Judea.

6. Καὶ ἐβαπτίζοντο ἐν τῷ Ἰορδάνῃ ὑπ' αὐτοῦ, ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν.

6. And were baptized of him in Jordan, confessing their sins.

6. And he bathed in the Jordan all those who confessed their errors.

7. Ἔλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ' αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς;

Luke vii. 7. Then said he to the multitudes that came forth to be baptized of him, O generation of vipers,[b] who hath warned you to flee from the wrath[c] to come?

7. And he said to the people, O tribe of snakes! Who taught you to flee from the approaching will of God?

8. Ποιήσατε οὖν καρποὺς ἀξίους τῆς μετανοίας·

8. Bring forth therefore fruits worthy[d] of repentance.

8. Bring fruits which are in conformity with the change.

9. Ἤδη δὲ καὶ ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κεῖται· πᾶν οὖν δένδρον μὴ ποιοῦν καρπὸν καλὸν, ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

9. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire.

9. The axe is already laid upon the root of the tree, and if a tree does not bring forth good fruit, it is cut down and burnt up.

10. Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι, λέγοντες, Τί οὖν ποιήσομεν;

10. And the people asked him, saying, What shall we do then?

10. And the people asked him, What shall we do?

11. Ἀποκριθεὶς δὲ λέγει αὐτοῖς, Ὁ ἔχων δύο χιτῶνας μεταδότω τῷ μὴ ἔχοντι· καὶ ὁ ἔχων βρώματα ὁμοίως ποιείτω.

11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

11. He answered them, He that has two coats, let him give one to him who has none; and he that has bread, let him do likewise.

12. Ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι, καὶ εἶπον πρὸς αὐτὸν, Διδάσκαλε, τί ποιήσομεν;

12. Then came also publicans[e] to be baptized, and said unto him, Master, what shall we do?

12. The farmers of taxes came to his bathing, and said to him, Teacher, what shall we do?

13. Ὁ δὲ εἶπε πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν πράσσετε.

13. And he said unto them, Exact no more than that which is appointed you.

13. John said to them, Exact no more than is your right.

14. Ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι, λέγοντες, Καὶ ἡμεῖς τί ποιήσομεν; καὶ εἶπε πρὸς αὐτούς, Μηδένα διασείσητε, μηδὲ συκοφαντήσητε· καὶ ἀρκεῖσθε τοῖς ὀψωνίοις ὑμῶν.

14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages.

14. And the soldiers asked, What shall we do? And he said, Trouble no man, and accuse none falsely. Be content with your condition.

(*a*) In Matt. iii. 7 it says that the following words of John are addressed only to the Pharisees and the Sadducees, while in Luke it says that they are addressed to all. As there is nothing in the words which refers especially to the Pharisees and the Sadducees, Luke's version is preferable.

(*b*) There is a superstition that snakes have a presentiment of a fire and creep away from where one is to happen.

(*c*) ὀργή *natural disposition, expression of will.* I translate it by *will of God.*

(*d*) ἄξιος with the genitive, *worthy of something, as much as,* cannot be translated into Russian precisely, and is best rendered by *in conformity with.*

The words which serve as a continuation of the eighth verse, and which are that the Jews regard Abraham as their father, refer only to the Jews and contain no instruction and, besides, interrupt the speech about the fruits and the tree, and so are omitted here.

(*e*) τελώνης *tax-gatherer.* The taxes were farmed out, and so the tax-gatherers were farmers of taxes.

Verse 15 says, according to Luke, that the subsequent words about the one who is mightier who is coming into the world are spoken by John in reply to the supposition that he is Christ. But these words directly continue the speech about preparing the way for him who is coming, and do by no means answer a supposed question as to whether he is Christ or not. He does not say that he is Christ or not Christ, or that he who comes after him is Christ or not Christ, and so this verse is omitted.

18. Πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.	*Luke iii.* 18. And many other things in his exhortation preached he unto the people.	18. And, calling up the people, he announced many other things about the true good.
11. Ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν· ὁ δὲ ὀπίσω μου	*Matt. iii.* 11. I indeed baptize you with water unto repentance: but he that cometh after me is	11. And he called out to the people, and said, I bathe you in water in sign of the renovation,

ἐρχόμενος ἰσχυρότερός μου ἐστίν, οὗ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βαστάσαι· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ πυρί.	mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire.	but he is coming who is mightier than I and of whom I am not worthy.
8. Ἐγὼ μὲν ἐβάπτισα ὑμᾶς ἐν ὕδατι· αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν Πνεύματι Ἁγίῳ	*Mark i.* 8. I indeed have baptized you with water: but he shall baptize you with the Holy Ghost.[b]	8. I wash you in water, but he will purify you by the spirit (and fire).
12. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, καὶ διακαθαριεῖ τὴν ἅλωνα αὐτοῦ, καὶ συνάξει τὸν σῖτον αὐτοῦ εἰς τὴν ἀποθήκην, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ	*Matt. iii.* 12. Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.	12. The fan is in his hand, and he will clean his floor. He will gather the wheat, and will burn the chaff.
13. Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην, τοῦ βαπτισθῆναι ὑπ' αὐτοῦ.	13. Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.	13. And Jesus was purified by John.
16. Καὶ βαπτισθεὶς ὁ Ἰησοῦς ἀνέβη εὐθὺς ἀπὸ τοῦ ὕδατος.	16. And Jesus, when he was baptized, went up straightway out of the water.	

(*a*) βαπτίζω not only means *to bathe*, but also *to purify*: the context demands the latter meaning here.

(*b*) *With the Holy Ghost and with fire.* The word *holy* is added later, as appears from many texts, and as it is always attached to the word Ghost. The word *fire* is not given in Mark, but is added in Luke and Matthew. The idea is that as the master purifies the threshing-floor with fire, so he will purify you who is mightier in spirit.

The fourteenth and fifteenth verses are not very intelligible and, in the sense in which they are taken, add nothing to our teaching.

The continuation of the sixteenth verse speaks of a miracle, an unnatural and unintelligible event. It adds nothing to the teaching, but, on the contrary, obscures it. How the miracles violate the sense of the teaching will be mentioned in its proper place.

THE GENERAL MEANING OF JOHN'S PREACHING

In what did John's teaching consist? It is generally said that we know nothing or very little about what John preached. Indeed, if we assume that John merely announced the coming of that kingdom of heaven of which Jesus taught, or preached, like the previous prophets, the coming of God, no contents will be left in John's preaching. But if we stop looking upon the written words as a magic fairy-tale, and trying to find in everything miracles and prophecies, John's preaching will become full of contents. Men of the church generally represent him as a forerunner of Christ; and freethinkers, as one of those liberal poets, called prophets, of whom there was never a lack among the Jews and who uttered moral commonplaces. But if we only give ourselves the trouble to understand the words which are before us in a simple manner and without any preconceived notion, the contents of John the Baptist's preaching, and the very important contents at that, will appear at once.

It says that the kingdom of heaven ἤγγικε, was already at hand. Not one of the prophets had said that. They had all said that God would come, would be king, would do this or that, but all that would be in the future. John said: The kingdom of heaven is already here. Nothing manifest has happened, but it is here. That the peculiarity of John's preaching consisted in the announcement that the kingdom of heaven was already at hand, or had come, or, at least, that Jesus Christ thus understood these words, is proved by this, that later on Jesus Christ said, The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it (Luke xvi. 16).

Consequently, that is the meaning of John's preaching. Not one prophet said that before. All the former prophets, with the exception of Jeremiah (xxxi. 31), predicted un-

usual external occurrences in connection with the coming of God: executions, frosts, plagues, destructions, wars, and carnal pleasures. John does not predict anything of the kind. All he says is that no one can escape the will of God, that what is not needed will be destroyed, and that only that which is needed will be left. All he says is, Be renovated! That is the chief characteristic of his preaching, and the most important part of what he says is: I purify you with water, but what will purify you completely is the spirit, that is, something invisible, noncarnal. John says, Heretofore you have been told that the kingdom of heaven will come some day, but I say to you that it is already here. In order to enter heaven it is necessary to become renovated, to renounce error. I can cleanse you externally, but only the spirit will purify you. That is the teaching which Jesus Christ heard. The kingdom is here, but in order to enter it, it is necessary to become purified by the spirit.

And thus Jesus Christ, full of the spirit, goes into the wilderness to try his spirit.

CHRIST'S TEMPTATION IN THE WILDERNESS

1. Ἰησοῦς δὲ Πνεύματος Ἁγίου πλήρης ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου· καὶ ἤγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον

2. Ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ διαβόλου.

13. Καὶ ἦν ἐκεῖ ἐν τῇ ἐρήμῳ ἡμέρας τεσσαράκοντα, πειραζόμενος ὑπὸ τοῦ Σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων.

2. Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις· καὶ συντελεσθεισῶν αὐτῶν, ὕστερον ἐπείνασε.

Luke iv. 1. And Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness,[c]

2. Being forty days tempted of the devil.[b]

Mark i. 13. And he was there in the wilderness forty days tempted of Satan; and was with the wild beasts.

Luke iv. 2. And in those days he did eat nothing: and when they were ended, he afterward hungered.

1. Then Jesus being full of the spirit went from the Jordan into the wilderness,

2. And there the tempter tempted him.

13. And Jesus was in that wilderness forty days, and ate nothing, and grew thin.

2. Καὶ νηστεύσας ἡμέρας τεσσαράκοντα καὶ νύκτας τεσσαράκοντα, ὕστερον ἐπείνασε.	*Matt. iv.* 2. And when he had fasted forty days and forty nights, he was afterward a hungered.	
3. Καὶ προσελθὼν αὐτῷ ὁ πειράζων εἶπεν, Εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωνται.	3. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread.	3. And the tempter came to him, and said, If thou art a son of God, command that these stones be changed into bread.
4. Ὁ δὲ ἀποκριθεὶς εἶπε, Γέγραπται, Οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ.'	4. But he answered and said, It is written, Man shall not live by bread alone, but by every word[a] that proceedeth out of the mouth of God.	4. But Jesus answered, It is written, Man does not live by bread alone, but by everything which proceeds out of the mouth of God (by the spirit).

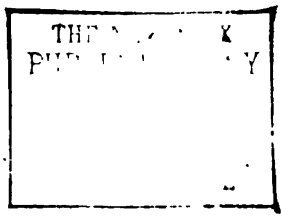
(*a*) In Luke it is written καὶ ἤγετο ἐν τῷ Πνεύματι εἰς τὴν ἔρημον, but in the older texts it is always written ἐν τῇ ἐρήμῳ, that is, it says simply and clearly that Jesus passed forty days in the wilderness, in the same spirit in which he went away from the Jordan. It is true in Matthew it says ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ Πνεύματος and in Mark τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον, that is, that he was carried by the spirit and that the spirit cast him away in the wilderness. Luke, apparently combining the two versions, says that he was full of the spirit, and in that spirit passed forty days in the wilderness.

(*b*) διάβολος I translate by *tempter*, in order to give the word its proper meaning, and not that of *devil*, which it now has.

(*c*) I omit the word ῥῆμα, because it is not found in the Hebrew text, Deut. viii. 3, from which these words are quoted. That passage determines the meaning of the words, and here is the translation of it.

Deut. viii. 2–5: 2. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

Temptation of Christ.



3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord, doth man live

4. Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.

5. Thou shalt also consider in thine heart, that as a man chasteneth his son, so the Lord thy God chasteneth thee.

9. Καὶ ἤγαγεν αὐτὸν εἰς Ἰερουσαλὴμ, καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ, Εἰ ὁ υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·

10. Γέγραπται γὰρ, Ὅτι τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε·

11. Καὶ ὅτι ἐπὶ χειρῶν ἀροῦσί σε, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.'

12. Καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, Ὅτι εἴρηται, Οὐκ ἐκπειράσεις Κύριον τὸν Θεόν σου.'

5. Καὶ ἀναγαγὼν αὐτὸν ὁ διάβολος εἰς ὄρος ὑψηλὸν, ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης ἐν στιγμῇ χρόνου·

6. Καὶ εἶπεν αὐτῷ ὁ διάβολος, Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν· ὅτι ἐμοὶ παραδέδοται, καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν·

7. Σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιόν μου, ἔσται σου πάντα.

8. Καὶ ἀποκριθεὶς αὐτῷ εἶπεν ὁ Ἰησοῦς, Ὕπαγε ὀπίσω μου, Σα-

Luke iv. 9. And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence:

10. For it is written, He shall give his angels charge over thee, to keep thee:

11. And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone (Psalm xci. 11, 12).

12. And Jesus answering said unto him,[a] It is said, Thou shalt not tempt[b] the Lord thy God (Deut. vi. 16).

5. And the devil, taking him up into a high mountain, shewed unto him all the kingdoms of the world[c] in a moment of time.

6. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will, I give it.

7. If thou therefore wilt worship me, all shall be thine.

8. And Jesus answered and said unto him, Get thee behind me, Satan:[d] for it is written, Thou

9. The tempter brought Jesus Christ to Jerusalem, and set him on the roof of a church, and said to him, If thou art a son of God, cast thyself down from here:

10. For it is written that he will charge his messengers in regard to thee, to keep thee:

11. And they shall catch thee in their arms, so that thy foot may not strike against a stone.

12. And Jesus answered him, and said, Because it is said, Thou shalt not tempt thy God.

5. And again the tempter took him to a high mountain, and presented to him all the kingdoms of the earth in a twinkling of the eye.

6. And said to him, I will give thee all this power and their glory, for they are delivered to me, and to whomsoever I will, I give them.

7. If thou wilt worship me, all shall be thine.

8. Then Jesus answered, and said, Go away (evil) foe! It is written, Thou shalt wor-

ταπὰ· γέγραπται γὰρ, 'Προσκυνήσεις Κύριον τὸν Θεόν σου, καὶ αὐτῷ μόνῳ λατρεύσεις.'	shalt worship the Lord thy God, and him only shalt thou serve.[e]	ship the Lord, and for him alone shalt thou work.
13. Καὶ συντελέσας πάντα πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.	13. And when the devil had ended all the temptation, he departed from him for a season.	13. Then the tempter departed from him for a time,
11. Καὶ ἰδοὺ, ἄγγελοι προσῆλθον καὶ διηκόνουν αὐτῷ.	*Matt. iv.* 11. And behold, angels came and ministered unto him.	11. And God's power came and served him.
14. Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος εἰς τὴν Γαλιλαίαν.	*Luke iv.* 14. And Jesus returned in the power of the Spirit into Galilee.	14. And Jesus returned in the power of the spirit to Galilee.

(*a*) In Luke ὅτι stands in this place, for Jesus says, I will not cast myself down, for it is written, Thou shalt not tempt.

(*b*) ἐκπειράζω means properly *to make a trial of;* but from the reference to the passage in Deuteronomy, from which it is quoted, it means *to doubt.*

Deut. vi. 16 is based on Exod. xvii. 1–7, where it says: The people began to murmur against Moses because there was no water. Moses turned to God. God told him to go up on the mountain and to strike it with the rod, and the water would come. And he called the name of the place Massah, and Meribah, because the Jews had murmured, and because they had despaired of the Eternal One, and had said, Is Jehovah among us, or not?

(*c*) οἰκούμενος *inhabited,* viz. the earth, and the translation is *of people living upon the earth.*

(*d*) Satan is a word that has no definite meaning. In Hebrew it means foe, and so I translate it.

(*e*) λατρεύω *to work for pay.* The significance of this word, which is rarely used and which is only once used in this sense, is very important. It does not mean *to serve,* not even *to work,* in the sense which it has in Russian, namely *to do a thing,* but *to work for a reward,* that

is, unwillingly, with difficulty, not for the work itself, but for another purpose.

(*f*) Since ἄγγελοι is used in the sense of messengers of God, I translate it by *power of God.*

This passage about the temptation is particularly remarkable in that it forms a stumbling-block for the church interpretations, since the very idea of God being tempted by God himself forms an internal contradiction from which it is impossible to emerge.

This is the way the church interprets this passage (Archim. Mikh., Gos. of Matthew, p. 63):

Then: Immediately after the Holy Ghost at the baptism descended upon Jesus, and not at a later time, as some suppose.

Of the Spirit: By Spirit not the spirit of Jesus is to be understood here, nor the tempting spirit, but the Holy Ghost who descended upon Jesus. After the baptism Jesus gives himself up to the Holy Ghost and is led by him, whither he is commanded, and is brought into the wilderness for a struggle with the devil.

Into the wilderness: Tradition points out as the place of the Lord's temptation the so-called forty days' wilderness, which is to the west of Jericho, a wild and terrible place, where wild beasts and robbers sought shelter (it is also called the Desert of Jericho).

To be tempted: To tempt means in general to put to trial, to question. In a narrower sense to tempt means to seduce people, to turn them to something bad, pointing out the good side of that which is bad, by which the power of moral good in men or their impotence is made manifiest. Here to tempt means to try whether Jesus is really Christ, to try him by means of enticements to commit sinful acts.

Of the devil: The devil is properly speaking a renegade, antagonist, enemy. In Scripture the devil is properly called a fallen angel, who did not persevere in the good, an enemy of everything good, an evil being, hostile to the good, hostile in particular to the salvation of man. The evangelists do not tell in what way he approached the Saviour. Perhaps not in a coarse sensuous form, with which his subsequent actions do not fully harmonize; but, on the other hand, it is not to be doubted that he is not a personification of the seductive thoughts of the Lord

himself, as some have assumed. He was the spirit of evil who in one form or another actually appeared to the Saviour.

When he had fasted: He entirely abstained from food (he ate nothing in those days) forty days or forty nights. Examples of such protracted fasts are known from the Old Testament. Thus Prophet Elijah fasted forty days, and so did Moses. Christ fasted not because he needed to fast, but in order to instruct us; he fasted forty days, and not more, in order that the excessive grandeur of the miracle might not make doubtful the very truth of his incarnation. If he had continued the fast much longer, that might have served for many as a cause for doubting the truth of the incarnation.

He was afterward a-hungered: After the lapse of forty days he felt the need of food, thus showing his humanity.

He came to him: When the Lord was a-hungered, the tempter for that very reason approached unto him.

The tempter: That is, the devil.

If thou be the Son of God: That is, the Messiah, whom God himself at the baptism solemnly called his beloved Son. Having heard the voice which had descended from heaven and had testified, This is my beloved Son, and having heard just as glorious a testimony from John, the tempter suddenly sees him hungry; that startles him: recalling what was said about Jesus, he cannot see how Jesus can be a simple man; on the other hand seeing him hungry, he cannot believe him to be the Son of God. While in this state of perplexity, he approaches him with ambiguous words.

These stones: They were, no doubt, in the wilderness, in the place of fasting and of temptation. The essence and strength of the temptation consists in this, that Christ is asked to perform a miracle without any cause, for the gratification of his sensuous needs, that is, to make a bad use of the miracle, which would display his pride and opposition to God's intentions. He has just been proclaimed the Son of God, and now he has a chance to show that to him. "He was a-hungered. If he is the Messiah, why should he be a-hungered, since one word of his is enough to turn stones into bread and satisfy his hunger with them? What sin was there in changing stones into bread? Know that it is a sin to obey the devil in anything." (Theophil.)

It is written, etc.: Christ repels this temptation as also the two next ones by the word of God. He points to the utterance from Deut. viii. 3. Moses says in that passage that God, humbling the nation of Israel, tormented it with hunger and fed it with manna, which neither it nor its fathers knew of, that he

might make it know that man doth not live by bread only, that is, sustain his existence, that there are other objects which can support man's existence, for example, the manna and, in general, everything which the word of God, that proceedeth out of his mouth, may point out. And thus, the Saviour, pointing to this utterance, shows to the tempter that it is not necessary to do the miracle of turning the stones into bread, and that it is possible to satisfy the hunger with other objects than bread, according to God's indication, or word, or action. That is the nearest direct meaning of the utterance. But, without doubt, in this utterance is contained a hint at the spiritual food, on which the believer feeds, and with which he, as it were, for a time forgets about the bodily food and feels no need of it; this spiritual food is the word of God, the divine teaching, and the divine commandments and injunctions, the fulfilment of which forms the spiritual food, which is of greater use to the soul than bodily food. Every word of God to him who is a-hungered supports his life like food. God can feed him who is a-hungered with a word. And so the meaning of Christ's answer is this: My need of bread is at present not such as to compel me to do a miracle. Life depends on the will of God. God can support it, not with bread only, but with anything he may point out as food. Besides, the word of God, his commandments and injunctions, which man must carry out, are a spiritual food with which the hunger of the body is forgotten, and man, living by this word, as by food, does not seem to feel the need of bodily food.

Taketh him up and setteth him: That does not mean that the devil carried Jesus through the air, or that he compelled him to go against his will, or that he did anything miraculous for the purpose. There is nothing to prove that the devil had such power and force, and the meaning of the word *taketh* does not compel us to accept any of the propositions mentioned; the word designates *to lead* or *accompany*, and Satan led, or accompanied, Jesus, of course, not against his will, not by force, not by compulsion.

The devil, in tempting the Lord to cast himself down from the top of the building, refers to the text from the psalms, saying that if he is the Son of God, there can be no danger for him, for, if every one who puts his trust in God is promised his aid, so much the more will this aid be given to the Son of God, and the angels will keep him unharmed. The essence and strength of this temptation consists in inciting Jesus, so to speak, to exact a miracle on the part of God, which would manifest Christ's vanity, self-confidence, and spiritual pride. If thou be

the Son of God, says the devil, God will do everything for thee and will do a miracle in response to thy mere wish.

And saith unto him, etc.: To these words the Lord again answers with words from Deuteronomy vi. 16: Thou shalt not tempt the Lord thy God. Moses says that to the Jews, forbidding them to tempt Jehovah, as they tempted him at Massah, saying, Is the Lord among us, or not? when they asked him for a miracle on account of the lack of water. Consequently the meaning of Christ's answer is this: It is not right to demand a miracle from God at will. It is true, God aids those who fear him and promises them miracles, but only in order to free them from danger, and not whenever they ask for them. Consequently the tempter, who was distorting the meaning of the passage from Scripture, was rebuffed by another passage which correctly interpreted the meaning of the utterance pointed out by the tempter.

An exceeding high mountain: It is not known which. Apparently it is the summit of some mountain, from which a great part of Palestine can be seen. Abbot Merit speaks of the top of one such mountain: this summit commands the mountains of Arabia, the land of Gilead, the land of the Amorites, the valleys of Moab and of Jericho, the current of the Jordan and all the country about the Dead Sea. It is that mountain which even now is called the Mountain of Temptation. Even so Moses before his death went up unto the mountain of Nebo, to the top of Pisgah, and the Lord shewed him all the land, from Gilead to Dan, and all the land of Ephraim and of Manasseh, and all the land of Judah, up to the Western Sea, and the southern land, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar. From this we see that there were mountains, from which could be seen a great part of the land of Canaan and of Palestine, and of their surroundings.

All the kingdoms of the world: It must be assumed that the tempter showed them to Christ by some logical, incomprehensible action, and of this we find a confirmation in the words of St. Luke concerning this: In a moment of time (iv. 5), "in a vision" (Theophil).

All these things will I give thee: The tempter appropriates to himself the power over all these kingdoms, as though they belonged to him and he had the right to transfer to whomsoever he pleased the power and the right which belonged to God alone. It is true, the pagans were for a time in the power of Satan, and the inhabitants of Palestine, who were degraded in morals, were under his rule; nevertheless, in these words of the devil is

expressed a proud and false enjoyment of power which belongs to God alone, as the Creator and Provider of the world, in whose power are all the kingdoms on earth.

If thou wilt fall down and worship me: In appropriating to himself the power and the right over the whole world, which belong to God, the tempter also asks to be worshipped like God, that is, he asks for religious worship, in which should be expressed complete humiliation, and the power of the temptation consists in this, that instead of the unusual work of the redemption of humanity by means of the death on the cross and the foundation in this manner of a universal, spiritual, and eternal kingdom, Christ is offered the external royal power over the world, that is, this temptation is a deviation from the whole great work of his ministration to the human race in the capacity of Messiah the Redeemer.

Then saith Jesus unto him, etc.: This is a bolder temptation than the first two. The Lord again repels him with words from Scripture, but before that he with his almighty word commands the tempter to stop his temptations: Get thee hence, Satan!

It is written: From Deut. vi. 13. In that passage Moses admonishes the Jews, when they come into possession of Palestine, not to follow the gods of those nations, who will be living around them, that is the pagan gods, for to Jehovah alone, the true God, does divine worship belong, and to no one else.

Reuss, the esteemed writer of the Tübingen school, explains the passage as follows (*La Bible, Nouveau Testament,* Vol. I., pp. 179–185):

Le récit de cette célèbre péricope, qui a exercé la sagacité des commentateurs plus qu'aucune autre, est connu sous le nom d'histoire de *la* tentation. Cette formule, cependant, n'exprime pas exactement la nature du fait relaté. Car tandis que le texte du second évangile ne parle que très-vaguement d'*une* tentation qui dura quarante jours, celui du premier se borne à raconter explicitement *trois* diverses tentations qui eurent lieu après ces quarante jours; enfin Luc combine ces deux versions et les adopte toutes les deux. Cette différence n'affecte pas le fond du récit. On peut en dire autant de quelques autres que nous voulons signaler en passant, sans y attacher de l'importance. Ainsi Matthieu seul dit que la tentation était le but de la retraite de Jésus au désert, l'Esprit voulant qu'il fût tenté. Les bêtes sauvages, mentionnées par Marc seul, servent simplement à

exprimer d'une manière plus pittoresque l'idée de la solitude, rien ne nous obligeant de songer à des bêtes féroces. Des deux premiers textes nous recevons l'impression d'une retraite de Jésus en un lieu solitaire où il serait resté pendant quarante jours, pour s'y livrer (comme le veut l'explication populaire et usuelle) à des méditations sur son futur ministère. Le texte de Luc, corrigé d'après les anciens manuscrits, nous suggère au contraire l'idée d'un séjour sans repos, d'une course agitée et prolongée, et troublée en même temps par les assauts répétés du tentateur. Puis il y a cette différence assez notable que les trois scènes particulières ne se suivent pas dans le même ordre chez les deux évangélistes qui les racontent. Tous les commentateurs sont d'accord à donner à cet égard la préférence à Matthieu, et leurs raisons sont si évidemment fondées en logique et en psychologie que nous pouvons nous dispenser de les exposer au long. Nous ferons seulement observer qu'elles n'ont de valeur absolue qu'autant qu'on admet la réalité historique des faits eux-mêmes. Enfin les trois récits se terminent d'une manière différente. Matthieu donne à entendre que le tentateur, trois fois repoussé avec dédain, quitta la partie pour tout de bon ; Luc, au contraire, insinue qu'il revint à la charge plus tard. Cet auteur songeait sans doute, soit aux luttes que Jésus eut à soutenir pendant toute la durée de son ministère, soit à sa passion et à sa mort. Matthieu ajoute que le diable vaincu fut aussitôt remplacé auprès de Jésus par des anges serviteurs, envoyés, comme on peut le penser, soit pour pourvoir à ses besoins, soit pour rendre hommage à sa sainteté victorieuse. Marc aussi parle d'anges, mais il paraît vouloir dire qu'ils se trouvaient présents pendant tout le séjour au désert, lui tenant compagnie et le servant, ce qui exclurait encore l'idée du jeûne et de la faim dont parlent les autres textes.

Toutes ces différences, nous le répétons, ne portent que sur des détails accessoires. Nous avons maintenant à nous occuper du fond même de cette narration unique dans son genre, non-seulement dans les évangiles, mais dans la Bible tout entière. Avant tout rendons-nous bien compte du sens que nous devons attacher au mot *tenter*. Le langage biblique (Ancien et Nouveau Testament) emploie ce terme dans trois applications différentes : 1° on dit d'un homme qu'il tente Dieu, quand il prétend provoquer, par des sollicitations impatientes, une manifestation quelconque de sa puissance, par ex. un miracle ; comme une pareille sollicitation a toujours sa source dans un manque de confiance ou de résignation, l'Ecriture déclare qu'elle est un péché ; 2° on dit de Dieu qu'il tente les hommes, quand il met leur foi à l'épreuve

par des tribulations et des contrariétés de tout genre. Comme ici le but et les moyens sont également salutaires, les apôtres déjà ont compris que le terme était mal choisi (Jacq. i. 13) et le langage moderne l'abandonne de plus en plus, pour y substituer celui d'*éprouver;* 3° enfin un homme tente l'autre quand il cherche à l'entraîner au mal. Nul doute que les faits racontés dans notre péricope ne rentrent dans cette troisième catégorie et non dans la première. Le tentateur ne s'adresse pas à la *puissance* de Jésus pour lui extorquer des miracles à son propre profit; il y a plutôt un conflit *moral*, entre la sainte volonté de Christ et les tendances perverses du diable.

Ceci étant généralement reconnu, nous établirons avant toute autre chose que les trois narrateurs entendent bien raconter un fait objectif et matériel; des rencontres et des conversations entre deux personnages distincts, dont l'un était Satan lui-même, apparaissant d'une manière visible, à l'effet d'entraîner Jésus à des actes que celui-ci repoussa avec énergie. Et d'abord, lorsque, après avoir miraculeusement traversé une période de quarante jours sans prendre aucune nourriture, les besoins physiques se firent de nouveau sentir chez lui, le diable lui proposa de les satisfaire par l'opération d'un miracle. Jésus s'y refuse en alléguant un passage scripturaire (Deut. viii. 3), qui lui permet d'espérer ou de trouver des moyens de sustentation là même où les resources ordinaires lui faisaient défaut. Dieu, dit-il, peut me nourrir, de telle manière qu'il lui plaira; il n'a qu'à parler, qu'à commander, sans que j'aie besoin d'intervenir moi-même de manière à changer la nature des choses. (Il est également faux de traduire: l'homme peut vivre de toutes les *choses* [mangeables] créées par Dieu; ou: je puis me nourrir de *la* parole de Dieu, spirituellement, et n'ai point besoin de nourriture matérielle.) Le texte de Luc, rétabli d'après les plus anciens manuscrits, n'a pas cette phrase; celle qu'y ont insérée les copies vulgaires (*toute parole de Dieu*) ne donne point de sens plausible.

La seconde tentation consistait à inviter Jésus à s'exposer de gaîté de cœur à un danger imminent, en se précipitant du haut d'un édifice, dans la conviction ou dans l'espérance que Dieu le préserverait miraculeusement de tout accident. Nous ne savons pas quelle localité les évangélistes ont entendu désigner par le terme que nous avons traduit au hasard par le *faîte du temple;* il est douteux qu'il soit question du Sanctuaire lui-même, sur le toit duquel on ne montait pas. Peut-être s'agit-il d'un autre édifice compris dans l'enceinte sacrée, et placé du côté de l'est où le mont Morîa dominait la profonde vallée de Qidron et présentait une paroi coupée à pic. Le tentateur prétend déterminer Jésus

en lui rappelant les paroles du Psaume (xci. 12) interprétées au pied de la lettre. Jésus lui répond par un autre passage (Deut. vi. 16), qui condamne tout essai de *tenter* Dieu, dans le sens que nous avons indiqué plus haut.

Enfin le diable l'emmène sur une montagne du haut de laquelle il pouvait voir tous les royaumes de la terre, et contempler leur grandeur, leur puissance et leurs richesses. Tout cela lui est promis à condition qu'il serve les intérêts de celui qui s'en dit le maître. Jésus le repousse en invoquant simplement le principe fondamental de la religion révélée (Deut. vi. 13), lequel suffisait à lui seul pour écarter toute velléité ambitieuse. On pourrait presque dire à ce sujet que la tentation la plus séduisante des trois, est vaincue à la fois avec le moindre effort et avec le plus d'énergie.

La forme concrète de ces trois tentations a quelque chose de singulier, surtout la seconde, dont on a de la peine à entrevoir le motif. Mais pour le fond, elles ne sont point sans analogie dans l'histoire évangélique. Nous rappelons la scène de Gethsémané où Jésus disait: Si je le voulais, mon père m'enverrait douze légions d'anges; ou celle de Golgotha où le peuple criait: S'il est le fils de Dieu, qu'il descende de la croix; puis cette parole adressée aux Pharisiens: Cette génération demande un signe; mais elle n'aura que celui donné par Jonas aux Ninévites; enfin les occasions où la foule voulait le proclamer roi et sa déclaration solennelle: Mon royaume n'est pas de ce monde.

Tout de même le présent récit, tel qu'il est donné et compris par les évangélistes, présente des difficultés insurmontables, qu'il est de notre devoir de signaler. Nous ne nous arrêterons pas à celles qui ne tiennent qu'au cadre de l'histoire, par ex. à la question de savoir sous quelle forme le diable apparut? comment Jésus fut transporté du désert au temple, du temple sur la montagne, et de là de nouveau au désert? où doit être la montagne assez haute pour permettre à l'homme d'embrasser d'un seul coup d'œil tous les royaumes de la terre? et autres questions semblables qui peuvent embarrasser l'exégèse littérale, mais qui sont des bagatelles à côté de celles qui se présentent à la méditation du théologien. Celui-ci est autorisé à demander d'abord si Jésus a reconnu le diable? Quelle que soit la réponse qu'on voudra donner (le texte dit positivement *oui*), la notion de sa divinité se trouvera singulièrement amoindrie; car, ou bien lui, Dieu, n'aurait pas connu celui qu'il était venu combattre et vaincre sur la terre, ou bien, tout en le connaissant, il se serait mis ou trouvé en son pouvoir. Or, il nous semble impossible que le diable ait eu prise sur le Fils de Dieu, dans le sens

physique, et beaucoup moins possible encore que celui-ci ait consenti à suivre le diable, à entrer en quelque sorte, en le suivant, dans ses vues, à lui donner prise sur lui-même, dans le sens moral. En général, l'idée d'une *tentation de Dieu* dans ce sens, est une idée contraire aux notions les plus élémentaires d'une religion digne de ce nom; et cependant les textes eux-mêmes disent que la tentation était le but du séjour de Jésus au désert. Il s'ensuit de tout ce qui précède que la narration contenue dans notre péricope, *telle qu'elle est* sous nos yeux, est incompatible avec la formule ou conception consacrée officiellement, concernant la divinité du Christ. Ajoutons encore que cette conséquence résulte surtout de ce que le diable propose à Christ de l'adorer. D'après la théologie de l'Église, Christ, c'est-à-dire la seconde personne de la trinité, est le créateur du diable comme de tout ce qui existe. Le diable le sait mieux que personne. Sa prétention n'est donc pas seulement un blasphème, elle est la plus inconcevable sottise. Or, les évangélistes n'ont pas voulu raconter une absurdité: ils nous représentent Jésus, tenté comme un *homme*, mais triomphant sans hésitation, sans effort, d'une manière parfaite et décisive.

Mais encore à cet autre point de vue, qui, nous le répétons, est celui des évangélistes, il y a de graves difficultés qui arrêtent le lecteur. Car lors même que nous voudrions écarter toutes celles qui résultent de la présomption de la nature divine de Christ, notre sentiment religieux se refuse encore à admettre que la tentation, c'est-à-dire la provocation au mal, ait pu exercer sur lui une influence quelconque, ne fût-elle que passagère ou provisoire, ne se présentât-elle à son esprit que comme une question à résoudre, comme une hypothèse. En effet, si le mal a pu, nous ne disons pas obscurcir pour un instant la lucidité de son esprit, ou travailler fugitivement sa conscience morale, mais seulement glisser pour ainsi dire comme une ombre devant ses yeux de manière à attirer momentanément son attention, la notion de sa sainteté absolue, qui est un élément indispensable de la foi chrétienne, est nécessairement remise en question, ou plutôt elle est positivement compromise. Cela est si vrai que déjà quelques-uns des anciens pères de l'Église ont été d'avis que les scènes du temple et de la montagne n'ont pu être des faits réels, puisque autrement il faudrait admettre que Jésus a *cédé* jusqu'à un certain point à la tentation, sauf à s'arrêter au moment décisif. Des auteurs modernes ont été plus loin, et niant la réalité objective et extérieure de toute cette histoire, n'ont voulu y voir qu'un fait intérieur et subjectif, une évolution de la pensée de Jésus, une contemplation contradictoire de ses buts et moyens, un drame

purement psychique. Mais il serait facile de prouver que cet expédient, dont le moindre tort est d'être contraire au texte, n'écarte pas la difficulté que nous venons de signaler; tout au contraire, si nous mettons à la place du diable personnel, les propres pensées de Jésus, n'importe qu'elles aient surgi dans un songe, ou dans une vision, ou dans une lutte intérieure, nous ne faisons qu'affirmer la présence, dans sa nature morale, d'un élément de faiblesse qui est d'autant moins propre à nous rassurer, que l'objet de la tentation a été plus insolite. On pourrait même dire qu'à cet égard la ridicule explication des interprètes rationalistes, qui ont entrevu dans le diable un émissaire du Sanhédrin, ménageait beaucoup mieux l'intégrité du caractère de Jésus.

Un grand nombre de théologiens allemands de notre siècle, désespérant de faire accorder le récit des évangiles avec une saine appréciation de la personne et de la dignité de Jésus, et convaincus qu'aucune des transformations de l'histoire successivement essayées par les commentateurs n'efface complètement ce qui nous y arrête et nous choque, ont proposé l'explication très-spécieuse que voici : Ce que les évangélistes nous racontent comme un fait historique aurait été dans l'origine une parabole racontée par Jésus à ses disciples à l'effet de leur faire saisir la différence entre une conception fausse et mauvaise de l'œuvre messianique et des pouvoirs donnés à celui qui devait l'accomplir, et la conception vraie, qui était la sienne propre. Le diable, le désert, le temple et la montagne appartiendraient au cadre du récit figuré ; l'inévitable contradiction entre les *quarante* jours passés au désert, et les *deux* jours qui (d'après Jean) séparaient la noce de Cana du séjour sur les bords du Jourdain, disparaissait en même temps. On a objecté avec raison que ce serait le seul exemple d'une parabole dans laquelle Jésus se serait introduit lui-même nominativement, et de plus qu'elle aurait dû être bien mal comprise par les auditeurs pour finir par nous arriver dans la forme actuelle. Cela est très-vrai, cependant, de toute façon, à moins de dire que nous n'avons là qu'un pur mythe, il faudra admettre que la narration a été formulée primitivement par Jésus lui-même, qu'elle n'a pu être communiquée aux disciples que dans un but pédagogique, et qu'ainsi, parabole ou non, c'est le sens intime du récit, son élément moral et religieux, que nous avons à rechercher. Le jugement à porter sur les accessoires historiques est pour la chrétienté chose secondaire. Elle a un moindre intérêt à résoudre les questions que nous avons posées en commençant, qu'à savoir comment Jésus comprenait sa mission, ou plutôt quels moyens il entendait ne pas employer à l'appui de son ministère. Ses besoins personnels, dont la faim

n'est ici que l'individualisation symbolique, ne devaient point être pour lui une préoccupation, un souci, un motif directeur de ses actes. Tout aussi peu la vaine gloire à obtenir auprès des hommes devait l'engager à faire parade de ce qui le distinguait du commun des mortels; il devait se défendre jusqu'au plaisir de constater pour lui-même, et sans utilité pour le monde, la puissance protectrice du rapport qui le rattachait à Dieu, et connaître la différence entre le dévouement salutaire qui sacrifie la vie parce qu'il en sait la valeur, et la folle témérité qui la risque parce qu'elle n'en a aucune. Enfin il ne pouvait se tromper sur la nature du royaume qu'il se proposait de fonder, ni ignorer que la direction mondaine, dans laquelle les espérances fantastiques et superstitieuses de son peuple auraient voulu l'entraîner, loin de servir son vrai but, lui ferait manquer sa vocation, et renier son Dieu par une idolâtrie aussi méprisable que blasphématoire.

Reuss assumes, like the church, that the author presented to himself a real person of Satan; but he does not explain why he assumes that. In this assumption, however, lies the whole mistake. From the meaning of the whole chapter it does not at all appear that the author imagined a real person under the name of Satan; on the contrary, the very opposite is quite obvious. If the author had imagined a person, he would have said something about him, about his appearance, about his actions, whereas not a word is said about the person itself. The personality of the tempter is mentioned just to the extent to which it is necessary, in order to express Christ's thoughts and feelings. Nothing is said as to how he approached him, nor how he carried him, nor how he disappeared. All that is mentioned is Jesus Christ and that foe, who is in every man, that principle of struggle without which the living man is unthinkable. It is evident that the author wants to express the ideas of Jesus Christ by simple methods. To express ideas, it is necessary to make him speak, but he is alone. So the author makes Christ speak with himself, and he calls one voice the voice of Jesus Christ, and the other now the devil, that is, the deceiver, and now the tempter.

In the church interpretation we are told directly that we must not and cannot (though, as always, it does not say why we must not and cannot) regard the devil as an idea, but must take him as a real person, and we are used to such an assumption, but why Reuss assumes the same demands an explanation. To any man who is free from the church interpretation it will be clear that the words which are ascribed to the tempter express only the voice of the flesh, which is contrary to the spirit of which Jesus Christ was possessed, after John's preaching. Such an acceptation of the meaning of the words "tempter, deceiver, Satan," which express the same thing, is confirmed by this: (1) that the personality of the tempter is introduced only to the extent to which it is needed to express the inward struggle; not a single feature is added about the tempter himself; (2) that the words of the tempter express only the voice of the flesh and nothing more, and (3) that all three temptations are the most common expressions of an inner struggle, which is repeated in the soul of every man.

Wherein does this inner struggle consist? Jesus is thirty years old. He regards himself as a son of God. That is all we know about him at the time that he is listening to John's sermon. John preaches that the kingdom of heaven has come upon earth, and that, in order to enter it, one needs a purification by the spirit, in addition to the purification by water. John does not promise any striking external condition. There will be no external sign of the approach of the kingdom of heaven. The only sign of its coming is a certain inward, non-carnal manifestation, the purification by the spirit. Filled with the idea about this spirit, Jesus Christ goes into the wilderness. His idea about his relation to God is expressed in what precedes. He regards God as his Father; he is a son of God, and, in order that his Father may be in the world and in himself, he has to find the

spirit which is to purify the world, and with that spirit to purify himself.

In order to discover this spirit, he is subjected to temptation, departs from people, and goes into the wilderness. In the wilderness he suffers hunger. While he is conscious of his sonhood to God and of his spirituality, he wants to eat and suffers hunger. And the voice of the flesh says to him, If thou be the son of God, command that these stones be made bread. If we are to understand these words as the church understands them, namely, that the devil, tempting the son of God, wants of him proofs of his divinity, it is impossible to comprehend why Jesus Christ did not change the stones into bread, if he was able to accomplish that. That would have been the best and simplest and shortest answer, that would have attained its purpose. If the words, If thou be the son of God, command that these stones be made bread, are a provocation to perform a miracle, then it is necessary for Jesus to say in reply, I do not want to perform a miracle, or something to that effect, but Jesus Christ says nothing about being willing, or not willing, to do what the devil proposes to him, and answers something entirely different. He does not even mention anything about it, but replies, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. These words not only are no reply to the devil's mention about the bread, but say something quite different. From the fact that Jesus not only fails to change the stones into bread, which is an obvious impossibility, but does not even answer this impossibility, but replies to the general meaning, it is evident that these words could not have the direct meaning, Command that these stones be made bread, but have that meaning which they have when they are directed to a man, and not to God. If they are directed simply to a man, their meaning is clear and simple. These words mean: Thou want-

est bread, and so take care that thou hast the bread, for thou seest that thou canst not make bread with words. And Jesus does not reply to why he does not make bread out of stones, but to the meaning which lies in the words, Dost thou submit to the demands of the flesh? He says, Man does not live by bread, but by the spirit. The meaning of this separate utterance is very general. To understand it more definitely, it is necessary to recall the whole beginning of the chapter, and what these words refer to. In quoting the words from the book of Holy Scripture, Jesus Christ obviously has in mind the meaning which is to be found in that chapter.

In Deuteronomy, Chapter VIII., the fifth book of Moses, it is said:

1. All the commandments which I command thee this day shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the Lord sware unto your fathers.
2. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.
3. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.
4. Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.
5. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.
6. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways, and to fear him.
7. For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills.

And so, to the devil's words about hunger, Jesus recalling Israel, who had lived for forty years in the wilderness without perishing, answers the tempter with

the following words, Not by bread does man live, but by the will of God. And as Israel relied on God, and God brought the nation to Palestine, so I rely on God.

At these words of Jesus, the devil takes him and carries him to the top of a temple, again repeating, If thou be the son of God, cast thyself down.

These words have cost much labour to the church commentators; but no interpretation is wanted: the voice of the flesh, speaking in Jesus, is called the devil, and so these words mean simply that his imagination carried him to the top of the temple. Or: and he imagined that he was standing on an eminence, and the voice of the flesh said to him, repeating as before, If thou be a son of God, cast thyself down.

According to the interpretation of the church, these words are in no way connected with the first, and again have no other significance than that the devil is provoking Jesus Christ to perform an unnecessary miracle. The words of the devil from Psalm XCI. about the angels bearing him up, according to the church interpretation, are again not connected with what precedes, and the whole conversation is represented as aimless. The disconnectedness and senselessness of the church interpretation of the second temptation is due to the error in the comprehension of the meaning of the first words. The first words, Make bread out of stones, which are not understood as an expression of impossibility (to have bread when there is no supply of it), but as a provocation to perform a miracle, have compelled the commentators to look also upon the subsequent words, Cast thyself down, as upon a provocation to perform a miracle; but evidently these words are connected with the first inward meaning. This connection is obvious, if from nothing else, from the fact that both the first and the second series of words begin with the same expression, If thou be the son of God.

Besides, the word *ὅτι because*, in the second answer, which is found in Luke, shows clearly that Jesus Christ is not answering to the words of the devil, Cast thyself down, but to his own refusal to cast himself down. Neither in his first, nor in his third temptation, does Christ say, It is written, and so forth, but, Because it is written, that is, he says, I will not cast myself down, because it is written.

From the very start the voice of the flesh wants to show to Jesus the falseness of his convictions about being a spiritual being and a son of God. Thou sayest that thou art a son of God, and wentest into the wilderness, and thinkest to free thyself from the craving of the flesh; but the craving of the flesh is tormenting thee. Here thou wilt not gratify thy craving, thou wilt not change the stones into bread, so thou hadst better go where there is something to make bread of, and make it, or provide thyself with it and eat like all men.

That is what the voice of the flesh said in the first temptation. To this Jesus Christ, recalling Israel in the wilderness, says, Israel lived forty years in the wilderness without bread, and found food, and remained alive, because God wanted it so. Consequently man lives not by bread, but by the will of God.

Then the voice of the flesh, making him think that he is standing on an eminence, says to him: If that is so, and thou, as a son of God, dost not need to trouble thyself about the bread, prove it by casting thyself down. For didst thou not say thyself that everything is due, not to the care of man, but to the will of God? That is an actual truth, and in David's psalm it is written, In their hands they shall bear thee up and keep thee from suffering harm. So why dost thou suffer? Cast thyself down! No harm will befall thee, for the angels shall bear thee up.

The moment the correct explanation is given to the first words, namely, that they are not a provocation to perform a miracle, but an indication of an impossibility, these

words, too, assume the same character and clear significance. In the words of the devil, Cast thyself down, is to be found an objection to Jesus' reliance on God; but in the subsequent words from the psalm there is expressed this idea, that if one is to believe in God's will and live by it alone, he cannot be subject to suffering, and the angels will preserve him; and so the devil expresses his idea: (1) that if a person believes that man lives by the will of God, and not by his own care, he need not be heedful of his life, and (2) that for the believer there can be no privations and sufferings, nor thirst, nor hunger, and all he has to do is to cast himself down headlong and abandon himself to the will of God, and the angels will bear him up. That this second idea about Jesus Christ's ability to free himself from hunger, if he really believes in the will of God, by casting himself down from the temple, is contained in the words of the devil, is confirmed by Jesus Christ's answer about not tempting God, as had happened at Massah. The voice of the flesh with the words, Cast thyself down, not only proves to Jesus the injustice of his proof about life not being from human bread but from God, but from the very fact that Jesus does not cast himself down we see that he does not believe in it. If he believed in this, that life is not from human bread, not from human cares, but from God, he would now not spare himself in his hunger; but he suffers hunger and yet does not fully abandon himself to the will of God. To this Jesus answers with a refusal to cast himself down. He says, I will not cast myself down, because it is written, Do not tempt thy Lord.

Jesus Christ again answers with words from a book of Moses, recalling the incident at Massah-Meribah. This is what happened at Massah (Exod. xvii.):

2. Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide ye with me? wherefore do ye tempt the Lord?

3. And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt to kill us and our children and our cattle with thirst?

4. And Moses cried unto the Lord, saying, What shall I do unto this people? they be almost ready to stone me.

5. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod, wherewith thou smotest the river, take in thine hand, and go.

6. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

With this reference Jesus Christ answers both considerations of the devil. To the statement made by the voice of the flesh that he does not believe in God, since he takes care of himself, he says, One must not tempt the Lord. To the suggestion of the voice of the flesh that, if he believed in God, he would cast himself down from the temple, in order to give himself into the charge of the angels and free himself from hunger, he replies by saying that he does not rebuke any one for his hunger, as the Israelites rebuked Moses at Massah. He does not lose his hope in God, and so he does not need to tempt God and finds it easy to bear his condition. The third temptation is a strict deduction from the first two. The first two begin with the words, If thou be the son of God, but the last has not that introduction. The voice of the flesh speaks directly to Jesus Christ, showing him all the kingdoms of the world, that is, how all men live, and says to him, If thou wilt worship me, I will give thee all these things. The absence of the introductory clause and the entirely new turn of speech, as though not addressing a man with whom one disputes, but a man who is vanquished, point to the connection of this pas-

sage with what precedes, if the preceding passages are understood in their real sense.

At first the voice of the flesh discusses, saying, If thou wert a son of God and a spirit, thou wouldst not suffer hunger, and if thou didst suffer hunger, thou wouldst be able by thy own will to make bread out of stones and gratify thy appetite. But if thou sufferest hunger and canst not make bread out of stones, thou art not a son of God and a spirit. But thou sayest that thou art a son of God in the sense of putting thy faith in God. That is not true, for, if thou didst rely upon God, as a son relies upon his father, thou wouldst not now suffer hunger, but wouldst at once abandon thyself to the power of God and wouldst not spare thy life, but no, thou wilt not cast thyself down from the roof.

To this Jesus Christ replies that he has no right to demand anything from God. What Jesus Christ meant by these words will be mentioned farther down, but the devil does not understand the argument.

The arguments of the devil are as follows:

Thou wantest to eat, so bestir thyself about the bread. If it be true that thou givest thyself over to the will of God, thou wouldst not try to save thyself; but thou dost save thyself, consequently thou art not right. And so the voice of the flesh says triumphantly, If thou dost not wish to think of food, do not spare thy life; but since thou art caring for thy life and dost not wish to cast thyself down from the roof, why dost thou not provide thyself with bread? The voice of the flesh seems to compel Jesus to recognize its might and the inevitableness of life of the flesh, and so it says, All this reliance of thine upon God and certainty concerning him are empty words, but in reality thou hast not gone away, and wilt not go away, from the flesh. Thou hast been and art just the same son of the flesh like all other men. And if thou art a son of the flesh, worship it and work for it.

I am the spirit of the flesh. And he shows the kingdoms of the world to Jesus. Thou seest what I give to those who serve me. Worship me, work for me, and thou wilt have the same.

To this Jesus again replies from a book of Moses (Deut. vi. 13): Thou shalt fear the Lord thy God, and serve him, and swear by his name.

This is not said simply in Deuteronomy, but is said to the Israelites, lest they should forget God and should forget to work for him alone, when they received all the benefits of the flesh.

The voice of the flesh grows silent, and the divine strength helps Jesus Christ to bear the temptation.

Everything which has to be said has been said. The church interpretations are wont to represent this passage as a victory of Jesus Christ over the devil. From no interpretation does a victory result: the devil may be regarded as much a victor as is Jesus Christ. There is no victory on either side: there is only an expression of two diametrically opposed principles of life, and both the one which Jesus Christ rejects and the one which he accepts are clearly expressed. Both trains of thought are striking in that all philosophic systems, the systems of morality, the religious sects, the different tendencies of life in this or that historical period have for their foundation nothing but the different sides of these two reflections. In every serious conversation about the meaning of life, or about religion, in every case of an inward struggle of each individual, there are always repeated the same discussions of this discourse of the devil with Jesus Christ, or of the voice of the flesh with the voice of the spirit.

What we call materialism is only an adherence to the whole discussion of the devil; what we call asceticism is only an adherence to Christ's first answer about man's not living by bread.

The suicidal sects, the philosophy of a Schopenhauer and of a Hartmann, are only the evolution of the devil's second reflection.

In the simplest form the discussion represents itself as follows:

Devil. Thou art a son of God, and yet hungry. With words thou canst not make bread. Talk what thou pleasest about God, but the belly craves for bread. If thou wantst to be alive, work, and provide thyself with bread.

Jesus. Man lives not by bread, but by God. What gives life to man is not the flesh, but the spirit.

Devil. If it is not the flesh that gives life, then man is free from the flesh and its demands. And if thou art free, cast thyself down from the roof, and the angels will bear thee up in their arms. Kill thy flesh, or kill thyself at once.

Jesus. The life in the body is from God, and so it is not right to murmur against it and doubt in it.

Devil. Thou sayest, What is the use of bread? and yet art suffering hunger. Thou sayest, Life is from God, in the spirit, and yet carest for thy flesh, consequently all that is nothing but talk. Not thou beginnest the world, and not with thee will it end. Look at people: they have lived and still live, providing bread for themselves and taking care of it. And they provide it not for a day, nor for one year, but for many years, and not bread only, but everything which man needs. And they take care of themselves and try not to fall, not to be killed by misery, and not to be offended by man: live likewise! If thou wishest to eat, work! If thou pitiest thy body, take care of thyself! Worship thy flesh and work for it, and thou wilt live, and it will repay thee.

Jesus. Man lives not by the flesh, but by God. It is impossible to doubt the life from God, and in this life we must worship God alone and work for him alone.

The whole discussion of the devil, that is, of the flesh, is incontestable and invincible, if we place ourselves at his point of view. Christ's contention is just as invincible, if we place ourselves at his point of view. The only difference is that the contention of Jesus Christ includes the contention of the flesh. Jesus Christ understands the discussion of the flesh and takes it for the basis of the whole discussion, but the discussion of the flesh does not include that of Jesus Christ and does not understand his point of view. The devil's want of comprehension of Christ begins with the second question and answer. The devil says, If thou sayest that thou canst live without bread, which is necessary for life, then thou canst renounce thy whole carnal life, simply reject it, and cast thyself down from an eminence, in order to annihilate it.

Jesus replies, While refusing the bread I do not reject God, whereas by casting myself down from the temple I reject him. But life is from God, and life is a manifestation of God within me, in my flesh. Consequently, by renouncing life and doubting in it I doubt in God. And thus, it is possible to reject everything in the name of God, but not life, because life is a manifestation of the Deity.

But the devil does not want to understand this. He assumes that his contention is correct, and says, Why is it possible to reject the bread which is necessary for life, and not life itself? That is not consistent. And if it is not possible to reject life, it is not possible to reject anything which is necessary for it, and he makes the deduction, And if thou dost not cast thyself down from the roof and thinkest that thou art obliged to take care of thyself, thou art obliged to take care of everything and provide thyself with bread.

Jesus says that it is not possible to compare bread with life, that there is a difference there. And the argument of Jesus leads him to an opposite conclusion.

The flesh says, I have placed within thee the necessity of caring for me. If thou thinkest that thou canst neglect any appetites of mine and go hungry, when thou wantest to eat, do not imagine that thou canst get away from me. If thou abstainest from them, thou dost so only because thou sacrificest some needs for other needs of mine; thou sacrificest them only for a short time and continuest to live for the gratification of my demands of the flesh. Thou sacrificest one set of needs for another, but the flesh itself thou wilt not sacrifice in any way. And so thou wilt not get away from me, and thou wilt always serve me alone, like all other men.

It is this one incontestable truth that Jesus Christ takes for the foundation of his discussion, and with the first word, while acknowledging the whole truthfulness of this discussion, transfers the question to another point of view. He asks himself, What is that demand to take care of the flesh, which I feel within me, those appetites and that inner struggle with those appetites? and he answers, It is the consciousness of life within me. What, then, is that consciousness of life? The flesh is not the life? What, then, is life? Life is something unknown, but something which does not resemble the flesh, something quite different from it. What is it, then? It is something from another source.

And so, recognizing the first proposition, that there is the flesh and that there is the necessity to preserve it, he says to himself that none the less everything which he knows about the flesh and its needs he knows only because there is life in him, and he says to himself that life is not from the flesh, but from something else, and this something else, which is the opposite of the flesh, he calls God, and says, Man lives not because he eats bread, but because life is within him; but that life comes from something else, from God.

To the second proposition of the flesh, that, after all, it is impossible to get away from the flesh, and that a man

lives only because he keeps it by a feeling of self-preservation, Jesus Christ says, continuing the discussion from his standpoint, that he is preserving his life not for the sake of the flesh, but because it is from God, and because life is a manifestation of God, and so, in the last conclusion about the necessity of working for the flesh, he entirely departs from the tempter, and says, It is necessary to work for the spiritual principle of life, for God. It is necessary to λατρεύειν not for the flesh, but for God alone. The word λατρεύειν, which designates the work of a hired labourer, compulsory work, for pay, is not placed here by accident. It is important to keep in mind the meaning which this word has.

Jesus says, It is true, I shall always be in the power of the flesh; it will always urge its demands, but outside the voice of the flesh I know also the voice of God, which is independent of it. And thus, as in these temptations in the wilderness, so also in my whole life, the voice of the flesh and the voice of God will contend with each other, and I shall have to work for the one or for the other, like a labourer expecting to be paid. Two voices will be calling me and demanding my work for the one or for the other. And I will make an effort for God in all such controversies, and from him alone will expect my (reward) pay, that is, in case of a struggle I will always choose the effort for God.

And the spirit obtains a victory over the flesh, and Jesus finds the spirit that is going to cleanse him, so that the kingdom of heaven may come. In the consciousness of this spirit Jesus Christ returns from the wilderness.

If we give the words *God* and *life* the meanings which these words have in the Introduction, the words of Jesus Christ became clearer still. In response to the devil's first remark about the bread Christ says, Man lives not by bread, but by the comprehension. To the devil's remark that Jesus should cast himself down from the roof,

he replies, I cannot doubt the comprehension; the comprehension is always with me. It gives me life, and life is the light of the comprehension, so how can I have any doubts about the comprehension and tempt it? And so I cannot work for anything else but that which is the source of my life, which is my life itself. The comprehension alone do I worship and it alone do I serve. Besides the inward meaning of this passage as regards the evolution of the teaching in Christ himself, it has the other meaning of the elucidation in the consciousness of Jesus Christ of God as the comprehension.

In the beginning of the temptation Jesus Christ speaks of the Jewish God, the Creator of everything, of God as a separate individual, distinct from man, of God who is preeminently carnal.

Thou canst make bread, says the tempter; and in reply, Christ says, though not clearly, that God is not an exclusively carnal God: Man lives not by bread alone, but by God. The words, Cast thyself down, or, If a man can deprive himself of bread, he can also deprive himself of life, express a doubt as to life being itself from God: Life is not from God, but in my power. And Christ says in reply, Everything is in my power but life, because life itself is from God. Life is a manifestation of God, life is in God.

Here we have a conclusion, from an entirely different side from what it was in the Introduction, that life is the light of men, and light is comprehension, and the comprehension is that which men call God, that is, the beginning of everything.

The third temptation transfers the whole discussion from the internal sphere to the external. It says, Thy judgment cannot be correct, since the whole world lives differently.

In replying to this, Christ repeats his conception about the inner, non-carnal God. He says, Amidst those bene-

fits which I did not give to myself, I must worship none but my God and serve him alone. Besides, it is necessary to remember, in the evolution of the further teaching, that this idea of God and those relations of man to God, which are expressed in this passage, are worked out by Jesus Christ on the same path of thought. We must remember that in reply to the question as to what man lives by, bread or God, Jesus for the first time makes clear to himself his own teaching about the meaning of God and man, and for this reason he in very many places, whenever he wishes to express this relation of man to God, has recourse to the same train of thought and to the same comparison with the bread, through which this meaning had become clear to him.

Of the agreement of all the passages, where mention is made of the bread, food, and drink, with this passage we shall speak in another place.

THE MARRIAGE IN CANA

John ii. 1–11. This incident in Cana of Galilee, which is described with so much detail, is one of the most instructive passages in the gospels, instructive in so far as it shows how dangerous it is to accept the whole letter of the so-called canonical Gospel as something sacred. The event in Cana of Galilee does not present anything remarkable, nor anything instructive, nor anything important in any respect whatsoever. If it is a miracle, it is senseless; if it is a trick, it is offensive; but if it is a picture of life, it is unnecessary.

Matt. xiv. 3–5; Mark vi. 17–20; Luke iii. 19, 20; Matt. iv. 12; Mark i. 14; John iv. 1, 2; John iv. 44–54; Luke v. 1–10; Matt. iv. 19, 20; Mark i. 17, 18. In all these passages we have descriptions of events which do not give us the teaching.

BEGINNING OF CHRIST'S PREACHING

17. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς κηρύσσειν

14. Τὸ εὐαγγέλιον τῆς βασιλείας τοῦ Θεοῦ.

15. Καὶ λέγων, Ὅτι πεπλήρωται ὁ καιρὸς, καὶ ἤγγικεν ἡ βασιλεία τοῦ Θεοῦ· μετανοεῖτε, καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ.

Matt. iv. 17. From that time Jesus began to preach

Mark i. 14. The gospel of the kingdom of God,

15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.

17. From that time Jesus began to proclaim

14. The kingdom of God.

15. He said, The time has come, the kingdom of God is here. Renovate yourselves and believe in the announcement of the true good.

John i. 19–34. All it says is that upon seeing Jesus Christ John said, He comes after me, but was before me, but it does not say whether he was the Christ. And so, both in this place, and in the following ones, which have references to Jesus' being the Christ, it is necessary to separate the indications about his being the Messiah from the teaching, with which they are frequently blended. Whether Jesus, whose teaching has encompassed half of the world, was, from the point of view of the Jews, that Christ whom they had been expecting, or not, is a question which is quite foreign to the teaching.

For the Jews who became converted to Christianity it could have a meaning, and so it is easy to understand why the meaning of certain passages is obscured: this is done in order to prove that Jesus was the Christ, that is, the anointed one, and that, as David and Saul had been anointed, so Christ was anointed by John. But for people who were not followers of the Mosaic law and who were in no way convinced that Jesus was the true messenger of God, John's assertions about Jesus, even if they were made, are quite unnecessary.

John i. 19–34; Matt. iii. 16, 17; Mark i. 10, 11; Luke iii. 21, 22. These verses contain the assertion and proof that Jesus Christ is the son of God.

Whether Jesus Christ is the son of God according to the conceptions of the Jews is a matter of indifference for

us who are not Jews. If there were no other proofs of his filial relation to God, than the voice which eighteen hundred years ago was heard no one knows by whom, this tradition about the voice from heaven would not convince any one of his being chosen by God and being his son. But for those who understand the reality of Jesus and his filial relation to God as explained in Chapter I., the tradition about the dove and the voice from heaven are, to say the least, superfluous.

CHRIST'S FIRST DISCIPLES

35. Τῇ ἐπαύριον πάλιν εἱστήκει ὁ Ἰωάννης, καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο.	*John* i. 35. Again the next day after, John stood, and two of his disciples;	
36. Καὶ ἐμβλέψας τῷ Ἰησοῦ περιπατοῦντι, λέγει, Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ.	36. And looking upon Jesus as he walked,[a] he saith, Behold the Lamb of God!	36. And John again came together with Jesus and said about him, This is the lamb of God.
37. Καὶ ἤκουσαν αὐτοῦ οἱ δύο μαθηταὶ λαλοῦντος, καὶ ἠκολούθησαν τῷ Ἰησοῦ.	37. And the two disciples heard him speak, and they followed Jesus.	37. Two of John's disciples, hearing these words, followed Jesus.
38. Στραφεὶς δὲ ὁ Ἰησοῦς, καὶ θεασάμενος αὐτοὺς ἀκολουθοῦντας, λέγει αὐτοῖς, Τί ζητεῖτε; οἱ δὲ εἶπον αὐτῷ, Ῥαββί, (ὃ λέγεται ἑρμηνευόμενον, Διδάσκαλε,) ποῦ μένεις;	38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?[b]	38. Jesus turned around and, seeing that they followed him, said to them, What are you looking for? They said, Rabbi (which means Master), where dwellest thou?

(*a*) ἐμβλέψας τῷ περιπατοῦντι *seeing Jesus as he walked.* Under these words is to be understood that when Jesus went into Galilee, John saw him again. The word πάλιν points to that. John the evangelist tells the events in the curtest manner possible, but it does not follow from that that nothing else happened. It is as though a man, repeating a certain story about an event, should mention only the prominent and memorable points. Obviously Jesus saw John and spoke with him, and after the conversation John said, He is the lamb

appointed by God, and these last words clearly defined what John had been talking about.

(*b*) *ποῦ μένεις where dwellest thou?* The words of the disciples and the answer of Jesus Christ, You shall see where I dwell, and the fact that the disciples see where he dwells, apparently mean more than what is said here. Apostle John mentions only the prominent words of the conversation, but the meaning of the whole passage obviously is this, that the disciples wish to be with him, to hear his teaching, and, perhaps, to see how he lives, and he invites them to come with him, and they see how he lives and hear his teaching, and are convinced of its truth.

39. Λέγει αὐτοῖς, Ἔρχεσθε καὶ ἴδετε. ἦλθον καὶ εἶδον ποῦ μένει· καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην· ὥρα δὲ ἦν ὡς δεκάτη.

John i. 39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.

39. He said to them, Come and see. They came and saw where he dwelt, and they remained with him a day.

40. Ἦν Ἀνδρέας, ὁ ἀδελφὸς Σίμωνος Πέτρου, εἷς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου, καὶ ἀκολουθησάντων αὐτῷ.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

40. One of these two was Andrew, Simon Peter's brother.

41. Εὑρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα, καὶ λέγει αὐτῷ, Εὑρήκαμεν τὸν Μεσσίαν (ὅ ἐστι μεθερμηνευόμενον, ὁ Χριστός)·

41. He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

41. He looked up his brother Simon, and said, We have found the Messiah, which means, the chosen one of God.

42. Καὶ ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν. ἐμβλέψας δὲ αὐτῷ ὁ Ἰησοῦς εἶπε, Σὺ εἶ Σίμων ὁ υἱὸς Ἰωνᾶ· σὺ κληθήσῃ Κηφᾶς (ὃ ἑρμηνεύεται Πέτρος).

42. And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

42. And he was brought to Jesus. Jesus looked at him, and said, Thou art Simon the son of John. Thou shalt be called Peter, which means, A stone.

19. Καὶ προβὰς ἐκεῖθεν ὀλίγον, εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου, καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα.

Mark i. 19. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

19. And when he went a distance away from there, he saw James the son of Zebedee, and John his brother: they were in a ship mending their nets.

20. Καὶ εὐθέως ἐκάλεσεν αὐτούς· καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν μισθωτῶν, ἀπῆλθον ὀπίσω αὐτοῦ.

20. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

20. And he called them at once: and they left their father Zebedee in the ship with the hired servants.

43. Τῇ ἐπαύριον ἠθέλησεν ὁ Ἰησοῦς ἐξελθεῖν εἰς τὴν Γαλιλαίαν· καὶ εὑρίσκει Φίλιππον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι.

John 1. 43. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

43. Later, before going to Galilee, Jesus met also Philip, and said to him, Come with me.

44. Ἦν δὲ ὁ Φίλιππος ἀπὸ Βηθσαϊδά, ἐκ τῆς πόλεως Ἀνδρέου καὶ Πέτρου.

44. Now Philip was of Bethsaida, the city of Andrew and Peter.

44. Philip was of Bethsaida, of the same village with Peter and Andrew.

45. Εὑρίσκει Φίλιππος τὸν Ναθαναὴλ, καὶ λέγει αὐτῷ, Ὃν ἔγραψε Μωσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται, εὑρήκαμεν, Ἰησοῦν τὸν υἱὸν τοῦ Ἰωσὴφ τὸν ἀπὸ Ναζαρέτ.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

45. Philip found Nathanael, and said to him, We have found the one Moses wrote about in the law, — it is Jesus of Nazareth.

46. Καὶ εἶπεν αὐτῷ Ναθαναὴλ, Ἐκ Ναζαρὲτ δύναταί τι ἀγαθὸν εἶναι; λέγει αὐτῷ Φίλιππος, Ἔρχου καὶ ἴδε.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

46. And Nathanael said to him, Can any good thing come out of Nazareth? Philip said to him, Go and see for thyself.

47. Εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτὸν, καὶ λέγει περὶ αὐτοῦ, Ἴδε ἀληθῶς Ἰσραηλίτης, ἐν ᾧ δόλος οὐκ ἔστι.

47. Jesus saw[a] Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

47. When Nathanael came and Jesus had a talk with him, he said to him, Now here is a man in whom there is no guile.

49. Ἀπεκρίθη Ναθαναὴλ καὶ λέγει αὐτῷ, Ῥαββὶ, σὺ εἶ ὁ υἱὸς τοῦ Θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραήλ.

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.

49. And Nathanael said to him, Thou art a son of God; thou art the King of Israel.

51. Καὶ λέγει αὐτῷ, Ἀμὴν ἀμὴν λέγω ὑμῖν, Ἀπ' ἄρτι ὄψεσθε τὸν οὐρανὸν ἀνεῳγότα, καὶ τοὺς ἀγγέλους τοῦ Θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.[a]

51. And he said, Thou wilt find out something more important than that, for I tell you the whole truth: You shall now find out that heaven is open and the powers of God will descend to the son of man and will ascend again to heaven.

(*a*) *Saw him* means here: had a conversation with him, followed him.

Verse 48 of the first chapter of John is a hint at something well known to the author, but it is entirely lost on us. What happened under the fig-tree and when Jesus saw him is unknown, and so the verse is omitted.

(*b*) Nathanael's assertion that Jesus is the son of God, that is, that Jesus thought of himself in the wilderness, and a King of Israel, that is, that with Christ the kingdom of God had come, precisely what John had been preaching about, shows that John talked a great deal with his first disciples, and interpreted things to them. When Nathanael understood the interpretation, he said, Yes, thou art a son of God, and thou art the King of Israel.

Verse 50 is a continuation of the conversation which took place under the fig-tree, during the event which is lost to us, and so it is omitted here.

(*c*) *υἱὸς τοῦ ἀνθρώπου the son of man,* both by its signification and by its use can mean nothing but *a man possessed of qualities common to all men.* In these words Jesus Christ says what he has come to understand in the wilderness.

According to the previous teaching God was a distinct being, separate from man. Heaven was the abode of God, and God himself was hidden from man. According to the teaching of Jesus Christ, heaven is open to man. The communion of God with man is established. The life of man is from God, and God is always with man, and so the power of God descends upon the son of man: man becomes conscious of it and ascends into heaven. Man recognizes God from within. In this consists the coming of the kingdom of God, which John preaches and Jesus confirms.

JESUS CHRIST PREACHING IN NAZARETH

16. Καὶ ἦλθεν εἰς τὴν Ναζαρὲτ, οὗ ἦν τεθραμμένος· καὶ εἰσῆλθε κατὰ	*Luke iv.* 16. And he came to Nazareth, where he had been brought up: and, as his custom	16. And Jesus came to Nazareth, where he had been brought up. And, according to the custom

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τὸ εἰωθὸς αὐτῷ, ἐν τῇ ἡμέρᾳ τῶν σαββάτων, εἰς τὴν συναγωγήν, καὶ ἀνέστη ἀναγνῶναι.

was, he went into the synagogue on the sabbath day, and stood up for to read.

of the holiday, he went into an assembly, and began to read.

17. Καὶ ἐπεδόθη αὐτῷ βιβλίον Ἡσαΐου τοῦ προφητοῦ· καὶ ἀναπτύξας τὸ βιβλίον, εὗρε τὸν τόπον οὗ ἦν γεγραμμένον,

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

17. And they gave him the book of the prophet Isaiah. And he opened it at the place where it was written,

18. Πνεῦμα Κυρίου ἐπ' ἐμὲ· οὗ ἕνεκεν ἔχρισέ με· εὐαγγελίζεσθαι πτωχοῖς ἀπέσταλκέ με, ἰάσασθαι τοὺς συντετριμμένους τὴν καρδίαν, κηρύξαι αἰχμαλώτοις ἄφεσιν καὶ τυφλοῖς ἀνάβλεψιν, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει,

18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

18. The spirit of the Eternal One is upon me: he has ordaíned me to announce the good to the unfortunate, the broken-hearted, to proclaim freedom to those who are bound, and light to the blind, and salvation and rest to those who are weary.

19. Κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.'

19. To preach the acceptable year of the Lord (Isaiah lxi. 1, 2).[a]

19. To announce to all the time of God's mercy.

20. Καὶ πτύξας τὸ βιβλίον, ἀποδοὺς τῷ ὑπηρέτῃ, ἐκάθισε· καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

20. And closing the book and giving it back to the servant, he sat down. And the eyes of all were fastened on him.

21. Ἤρξατο δὲ λέγειν πρὸς αὐτούς, Ὅτι σήμερον πεπλήρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν.

21. And he began to say unto them, This day is this Scripture fulfilled in your ears.

21. And he began to speak to them, Now is the Scripture fulfilled in your eyes.

22. Καὶ πάντες ἐμαρτύρουν αὐτῷ, καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος, τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον, Οὐχ οὗτός ἐστιν ὁ υἱὸς Ἰωσήφ;

22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

22. And all wondered at the graciousness of his words, and said, Is not this Joseph's son?

3. Οὐχ οὗτός ἐστιν ὁ τέκτων;

Mark vi. 3. Is not this the carpenter?

3. Is not this the carpenter?

55. Οὐχ οὗτός ἐστιν ὁ τοῦ τέκτονος υἱός; οὐχὶ ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ, καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσῆς καὶ Σίμων καὶ Ἰούδας;

Matt. xiii. 55. Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?

55. And is not this the carpenter's son? Is not his mother called Mariam? and his brothers James, Joses, Simon, and Judas?

23. Καὶ εἶπε πρὸς αὐτούς, Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρέ, θεράπευσον σεαυτόν·	*Luke* iv. 23. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself.	23. And he said to them, Of course, you say, Physician, heal thyself.
57. Οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ ἐν τῇ πατρίδι αὐτοῦ καὶ ἐν τῇ οἰκίᾳ αὐτοῦ.	*Matt.* xiii. 57. A prophet is not without honour, save in his own country, and in his own house.[a]	57. Because no prophet is understood in his own country.
13. Καὶ καταλιπὼν τὴν Ναζαρὲτ, ἐλθὼν κατῴκησεν εἰς Καπερναοὺμ τὴν παραθαλασσίαν ἐν ὁρίοις Ζαβουλὼν καὶ Νεφθαλείμ.	*Matt.* iv. 13. And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim.	13. And from Nazareth he went to Capernaum.
21. Καὶ εὐθέως τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν, ἐδίδασκε.	*Mark* i. 21. And straightway on the sabbath day he entered into the synagogue, and taught.	21. And straightway on the Sabbath he went into the assembly and began to teach.
22. Καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.	22. And they were astonished at his doctrine: for he taught them as one that had authority,[b] and not as the scribes.	22. And they were delighted with his teaching, for he taught them freely, and not as the scribes.

(*a*) This passage from Isaiah breaks off where it begins to speak of the vengeance of God. In Isaiah it is thus: To proclaim the acceptable year of the Lord, and the day of vengeance of our God. I quote this, to show that the words cited from the book of Moses and the prophets have to be taken in the sense only which Jesus Christ gives to them. Apparently he selected those familiar words which expressed his idea, rejecting those which were opposed to it.

(*b*) The meaning of the verses about the prophet in his own country and about the physician is not clear to me. In any case, the meaning of this passage, as it is understood, has nothing in common with the teaching and so ought to be referred to the addition.

(*c*) ὡς ἐξουσίαν ἔχων means, *having freedom; ἐξουσία* has for its first meaning *freedom*. Here it inevitably means freedom, and not power, because it is opposed to

the doctrine of the scribes. The scribes had power, and so it could not be said, Having power, but not as the scribes (who have power). The contradistinction consists here in this, that the scribes did not teach freely, for the very reason that they had power, that is, that the teaching of the scribes (as actually was the case) regarded men as the slaves of God and not free, while according to the teaching of Jesus Christ men were free. With such an explanation it becomes clear what the people were delighted with. If Jesus taught like one having power, that is, with boldness and impudence, the people would have nothing to be delighted with. But apparently there was something else in the teaching. And this other thing was that he taught ὡς ἐξουσίαν ἔχων, that is, freely, as being free from all bonds.

JESUS CHRIST'S BIRTH, CHILDHOOD, AND BEGINNING OF PREACHING

The comprehension was made incarnate in Jesus Christ. Jesus Christ announced the true good to men. But the birth of Jesus Christ was as follows. His mother Mary was betrothed to Joseph; but before they began to live together as husband and wife, Mary turned out to be with child. Joseph was a good man and did not wish to disgrace her, so he accepted her as his wife. And he had no relations with her until she bore her first son, whom she called Jesus. And the boy grew and became manly and was intelligent above his years.

Here is what happened with him in his childhood. Jesus was twelve years old, when Mary went with Joseph to Jerusalem to celebrate a holiday, and they took the boy with them. The holiday was over, and they went home and forgot about the boy. Then they thought of him, and it occurred to them that he might have walked off with some children, and they asked about him along the

road. The boy could not be found, and they returned to Jerusalem after him. Not until two days later did they find him in a church, and he was sitting with the teachers and asking them questions and listening. And all marvelled at his intellect.

His mother saw him, and said, What hast thou done with us? Thy father and I have been worrying and looking for thee.

And he said to them, Where did you look for me? Do you not know that the son must be looked for in the house of his father?

And they did not understand his words. They did not understand that he, knowing that he had no carnal father, regarded God as his Father. After that Jesus lived with his mother and obeyed her in everything, and he increased in stature and understanding, and was in favour with God and man.

Thus he lived until he was thirty years of age. And all thought that Jesus was Joseph's son.

This is the way Jesus began to announce the good. The prophets had predicted that God was to come into the world. Prophet Malachi had said, My messenger will come before me to prepare the way for me.

Prophet Isaiah had said, A voice is calling to you: Prepare the way for the Lord in the wilderness, make his path even; let there be no hollows, nor mounds, nothing high, and nothing low. Then God will be among you and all will find their salvation.

In accordance with these words of the prophets, a new prophet, John, made his appearance in the time of Jesus Christ. John dwelt in the prairie of Judea on the Jordan. His raiment was of camel's hair, girded with a leathern girdle, and he fed on tree bark and on herbs. He called the people to a new life. And they confessed their errors to him, and he bathed them in the Jordan as a sign that their errors were corrected. He said to all, If you have

observed that you shall not escape the will of God, be renovated. And if you wish to be renovated let it be seen from your works that you have changed. John said, Heretofore the prophets have said that God will come. I say to you that God has already come. He said, I purify you with water, but after me the one who is mightier than I will purify you with the spirit. When he comes he will purify you, as the master cleans his threshing-floor: the wheat he will gather, but the chaff he will burn. If a tree does not bring forth good fruit, it is cut down and burnt up. And the axe is already laid upon the root of the tree.

And the people asked him, What shall we do? He answered, He that has two coats, let him give one to him who has none; and he who has food, let him give it to him who has none.

Farmers of taxes came to him, and asked him, What shall we do? He said, Exact no more than is your right.

And the soldiers asked, What shall we do? He said, Offend no one. Do not cheat. Be satisfied with what is given you.

And many other things he proclaimed to the people about what is the present good.

Jesus was then thirty years old. He came to the Jordan to John, and heard his preaching about God's coming, about the necessity of being renovated, about people being purified by water, and about their future purification by the spirit, when God would come. Jesus did not know his carnal father and regarded God as his Father. He believed in John's preaching, and said to himself, If it is true that God is my Father, and I am a son of God, and if what John says is true, I need only to purify myself by the spirit that God may come to me.

And Jesus went into the wilderness to test the truth of his being a son of God, and of God's coming to him. He went into the wilderness and there lived for a long time

without food and drink, and finally grew thin. And then doubt came over him, and he said to himself, Thou sayest that thou art a spirit, a son of God, and that God will come to thee, and yet thou art tormented because thou hast no bread, and God does not come to thee: consequently thou art no spirit, no son of God. But he said to himself, My flesh craves for bread, but not bread is needed for life: man lives not by bread, but by the spirit, by what is from God.

But hunger kept tormenting him. And he was overcome by another doubt, and he said to himself, Thou sayest that thou art a son of God, and that God will come to thee, and yet thou sufferest and canst not make an end to thy sufferings. And he imagined that he was standing on a roof of the temple, and the thought occurred to him, If I am a spirit, a son of God, I shall not be killed if I cast myself down from the temple, but an invisible power will preserve and sustain me, and will free me from all evil. Why should I not cast myself down, so as to cease suffering hunger?

But he said to himself, Why should I tempt God whether he is with me or not? If I tempt him, I do not believe in him and he is not with me. God the spirit gives me life, and so in life the spirit is always within me. And I cannot tempt him. I may stop eating, but I cannot kill myself, because I feel the spirit within me. But hunger continued to torment him. And it occurred to him, If I must not tempt God by casting myself down from the temple, I must not tempt him by starving when I want to eat. I must not deprive myself of all the appetites of the flesh. They are given to all men. And he imagined he saw all the kingdoms of earth and all men, as they lived and worked for the flesh, expecting a reward from it. And he thought, They work for the flesh, and the flesh gives them all which they have. If I shall work for it, the same will happen

with me. But he said to himself, My God is not flesh, but spirit; by him I live, him I know always, him alone I worship, for him alone I work, and from him I expect my reward.

Then the temptation left him, and the spirit renovated him, and he knew that God had come to him and was always in him, and, having learned that, he returned to Galilee in the strength of the spirit. From that time on, having learned the power of the spirit, he began to announce the presence of God. He said, The time has come, renovate yourselves, believe in the announcement of the good.

From the wilderness Jesus went to John, and was with him.

When Jesus went away from John, John said of him, He is the true son of God (the chosen one). Two of John's disciples, hearing these words, left their old teacher and followed Jesus. Jesus saw that they were walking behind him, and so he stopped, and said, What do you want?

Teacher, we wish to be with thee and to learn thy teaching. He said, Come with me, and I will tell you everything. They went with him, and remained with him the whole day, staying until the tenth hour.

One of these disciples was called Andrew. And Andrew had a brother Simon. Having listened to Jesus, Andrew went to his brother Simon, and said to him, We have found the chosen one of God. Andrew took Simon with him, and brought him to Jesus. This brother of Andrew Jesus called Peter, which means a stone. And these two brothers became the disciples of Jesus.

And Jesus walked on with his two disciples. After they had gone a distance, Jesus saw some fishermen in a ship. Those were Zebedee the father with hired servants and with two sons, James and John. They were sitting and mending their nets. Jesus began to speak with

James and with John, and James and John left their father with the hired servants in the ship and went with Jesus and became his disciples.

Later, just before entering Galilee, Jesus met Philip, and he called him. Philip was of Bethsaida, of the same village with Peter and Andrew. When Philip recognized Jesus, he went to find his brother Nathanael, to whom he said, We have found the chosen one of God, of whom Moses has written, He is Jesus, the son of Joseph, of Nazareth. Nathanael was surprised to hear that the chosen one was from a neighbouring village, and he said, Brother, it is queer that a messenger of God should come from Nazareth. Philip said, Come with me to him, and thou shalt see and hear for thyself. Nathanael agreed to it and went with his brother and met Jesus. When he heard him, he said to him, Yes, now I see that it is true that thou art the son of God and the King of Israel.

Jesus said to him, Thou wilt learn what is more important than this. Thou wilt learn that the kingdom of God has come, and so I tell you truly that the divine power will descend to all men, and from them will emanate the divine power. From now on God will no longer be separate from men, but men will blend with God.

And from the wilderness Jesus went to his home in Nazareth. And on a holiday he went, as usual, into an assembly and began to read. And they gave him the book of the prophet Isaiah. He unrolled it and began to read. In the book it was written, The spirit of the Lord is in me: he has chosen me to announce the good to the unfortunate and the broken-hearted, to proclaim freedom, light to the blind, and salvation and rest to the weary, to announce to all the time of the salvation, of God's mercy. He closed the book and gave it to the servant, and sat down, and all waited to hear what he would say. And he said, Now is the Scripture fulfilled in your eyes. God is

in the world. The kingdom of God has come, and all the unfortunate, the broken-hearted, the blind, the weary, — all shall receive salvation.

And many wondered at the goodness of his speech. And some said, But he is a carpenter and the son of a carpenter. And his mother is called Mariam, and his brothers, James, Simon, Judas, and Joses, and we know them all: they are as poor as we are. And he said to them, No doubt you think that because I say that there are no longer any unfortunate and weary, and I have a poor father and mother and brothers, I am telling an untruth, and that I ought to make them happy. If you think so, you do not understand what I am saying. And thus, a prophet is never understood in his own country.

And Jesus went to Capernaum, and on a Sabbath entered an assembly and began to teach. And all the people marvelled at his teaching, because his teaching was quite different from the teaching of the scribes. The scribes taught the law, which must be obeyed, and Jesus taught that all men were free.

CHAPTER II.

GENERAL REMARK. THE NEW WORSHIP IN THE SPIRIT BY WORKS. THE REJECTION OF THE JEWISH GOD

THIS second chapter contains a negative definition of God. John said, When you are purified by the spirit, God will be in the world. Jesus went into the wilderness, recognized the power of the spirit, returned to the world, and announced that God was in the world and his kingdom had come.

The meaning of the kingdom of God in the world Jesus expressed with the words of the prophet Isaiah. The kingdom of God is happiness for the unfortunate, salvation for the sufferers, light for the blind, freedom for those who are not free. Jesus told his disciples that the kingdom of God consisted in this, that henceforth God would no longer be that inaccessible God that he had been heretofore, but that he would be in the world and in communion with men; if God is in the world and in communion with men, what kind of a God is he? Is he God the Creator who sits in heaven, who had appeared to the patriarchs, and who had given the law to Moses, the revengeful, cruel, and terrible God whom men knew and worshipped, or another God?

In this chapter Jesus defines what God is not. In order that this may become clear, it is necessary to reëstablish the real significance of the discourses of Jesus Christ, a significance which all the churches have carefully obscured. The significance of the words and actions of Jesus Christ, as adduced in this chapter, is this, that Jesus Christ

denies the whole, absolutely the whole Jewish faith. In reality this is so clear and unquestionable that one feels ashamed to have to prove it. It was necessary for our churches to succumb to that terrible historical fate, which contrary to common sense compelled them to combine into one the non-harmonizing, absolutely opposed teachings, the Christian and the Jewish, to permit them to affirm such an absurdity and to conceal what is manifest.

It is enough, not to read through, but only to run through the Pentateuch, in which all the actions of man are determined in tens of thousands of most varied circumstances, down to the minutest details, in order to see clearly that with such a detailed, petty definition of man's actions there can be no place for any continuation or completion of the teaching of the law, as the churches assert. There might be room left for some new law, if it were said that all the laws were human. But no, it says clearly and definitely that all this, as to how and when to cut off, or not to cut off, pimples of the extreme flesh, as to how and when to kill all the women and children, as to what people are to be reimbursed, and in what manner, for an ox accidentally killed, it says clearly that all these are the words of God himself. How can such a law be enlarged? Such a law can be enlarged only by new details about pimples of the extreme flesh, about who else may be killed, and so forth. But, by accepting this law as inspired by God, it is by that very fact impossible to preach the doctrine of Christ, or even any other teaching, however insignificant it may be. Everything is determined, and there is nothing to preach about.

For the first word of any sermon with the Pentateuch in view, it is necessary to destroy the Pentateuch, the law of the Pentateuch. And yet the church had to convince itself and others that the Pentateuch and the Gospel were both from God. What, then, could it do but close its eyes to what was manifest and strain all the powers of

the glibness of mind in order to unite what cannot be united? That was done in consequence of Paul's false teaching, which preceded the knowledge of Christ's teaching, and by which the ill-understood teaching of Christ was represented as a continuation of the teaching of the Jews. But when this took place and the problem was no longer in the comprehension of the meaning of Christ's teaching, but in uniting what cannot be united, there was nothing left to do but look for subterfuges and utter those misty, incoherent, flowery discourses, such as Paul's Epistle to the Hebrews, and all that rigmarole of the same character which for eighteen hundred years has been preached by the so-called fathers of the church and the theologians. Indeed, we may as well imagine that men have proposed to themselves to harmonize Volume X. of the Code of laws and the works, say, of Proudhon, regarding both works as true to the very last line. I have selected Volume X. and Proudhon, but these works can much more easily be harmonized than the Pentateuch and the Gospel. Indeed, let us take anything we please:

In the Gospel we are prohibited not only from killing any one but even from bearing any one any ill-will; in the Pentateuch: Kill, kill, kill women, children, and cattle.

In the Gospel wealth is an evil; in the Pentateuch it is the highest good and a reward.

In the Gospel bodily purity consists in having but one wife; in the Pentateuch, Take as many wives as you please.

In the Gospel all men are brothers; in the Pentateuch, all are enemies, except the Jews.

In the Gospel there is no external divine worship; in the Pentateuch, the greater half of the books defines the details of the external ministration of God.

And this teaching of the Gospel, we are assured, is an enlargement and continuation of the Pentateuch.

In another place we shall speak of the lie and the inevitably false comprehension of Christ's teaching, which

result from this absurd assertion in regard to other passages of the Gospel; now we are concerned with the external divine worship, against which Jesus contended.

According to the interpretations of the church all those passages which are put down in Chapter II., the rejection of the ablutions, of the non-communion with those who are not cleansed, of everything considered impure, the rejection of the fasts, the rejection of the most important covenant of the Jews with God, of the Sabbath, the rejection of all sacrifices, of the necessity of the hand-worked temple, the rejection even of the city most precious to the Jews, of Jerusalem, and finally the rejection of God himself as something external, and the recognition of God as a spirit, who must be served in the spirit, — all that, according to the interpretations of the church is some unnecessary, superfluous finesses invented by some Pharisees.

In the first place, if all that is merely a verbal contest with the Pharisees, it is superfluous; in the second, to every man who knows how to read and who reads the Pentateuch, and who can reason with his own mind, the assertion that Jesus contended with the Pharisees, and not with the law of Moses, becomes obviously false.

Jesus was contending against all the laws of the Pentateuch, with the exception, of course, of some truths, which could not help but be in that mass of monstrous and absurd things. Thus he understood the command to love one's father and mother, and one's neighbours. But the fact that the Pentateuch contained two or three sentences which Jesus could accept does not prove that he enlarged and continued it, just as nothing is proved by the fact that a man, in contending with another, uses a few of his antagonist's words in order to confirm his proofs. Jesus did not contend with the Pharisees, but with the whole law, and in his rejections of the external divine worship he took up

everything which formed a dogma of faith of the external divine worship for every adult Jew.

This is the way the divine worship of the Jews was defined according to Deuteronomy:

On Purification. *Lev. xvii.* 7. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring: This shall be a statute for ever unto them throughout their generations.

8. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9. And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord; even that man shall be cut off from among his people.

Num. xix. 13. Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord; and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean; his uncleanness is yet upon him.

14. This is the law, when a man dieth in a tent: all that come into the tent, and all that is in the tent shall be unclean seven days.

15. And every open vessel which hath no covering bound upon it, is unclean.

16. And whosoever toucheth one that is slain with the sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17. And for an unclean person they shall take of the ashes of the burnt heifer of purification for sin, and running water shall be put thereto in a vessel:

18. And a clean person shall take hyssop, and dip it in the water, and sprinkle it upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19. And the clean person shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

20. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord: the water of separation hath not been sprinkled upon him; he is unclean.

21. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be unclean until even.

22. And whatsoever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

On Fasting. *Lev. xvi.* 29. And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger that sojourneth among you:

Lev. xxiii. 27. Also on the tenth day of this seventh month there shall be a day of atonement; it shall be an holy convocation unto you, and ye shall afflict your souls, and offer an offering made by fire unto the Lord.

On the Sabbath. *Exod. xxxi.* 13. Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you.

It is not worth while to quote passages in reference to the sacrifices, since a good part of the Pentateuch is filled with definite decrees by God himself as to what kind of sacrifices are to be brought to him.

The same may be said about Jerusalem. Jerusalem is a city of God. God lives there. That God is not a spirit, but an external being with arms, eyes, and legs, is to be seen from all passages where only God is mentioned. And so, rejecting the purification, and the fasts, and the Sabbath, and the sacrifices, and the temple, and the carnal God, Jesus did not continue the faith of Moses, but denied everything to the root.

THE ABOLITION OF THE LAW OF THE SABBATH

1. Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι αὐτὸν διὰ τῶν σπορίμων· καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ τοὺς στάχυας, καὶ ἤσθιον, ψώχοντες ταῖς χερσί.	*Luke vi.* 1. And it came to pass on the second sabbath after the first, that he went through the corn fields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.	1. He happened on a Sabbath to cross the corn fields; and his disciples plucked the ears of corn and rubbed them in their hands and ate them.

2. Τινὲς δὲ τῶν Φαρισαίων εἶπον αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἔξεστι ποιεῖν ἐν τοῖς σάββασι;	2. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath days?	2. And a few of the Orthodox saw that and said to them, Why do you do that which ought not to be done on a Sabbath?

(*a*) The word Pharisee I translate by Orthodox, because from all investigations it appears that it means precisely the same as Orthodox. It comes from the Hebrew *parash*, and means *interpreter* ἐξηγέτης τοῦ νόμου κατ' ἐξοχῆν, which the Pharisees claimed to be, according to Josephus, or in the sense of *parush*, that is, he who separates himself from the crowd of unbelievers, and considers himself right, that is, *Orthodox*. The peculiarity of the Pharisees (according to all investigations, which agree among themselves) consisted in the following:

(1) Besides the Holy Scripture they recognized also the oral tradition, παράδοξις holy tradition, which demanded certain external rites, which they regarded as peculiarly important.

(2) They interpreted Holy Scripture literally, and regarded the fulfilment of the ceremonial as more important than the fulfilment of the moral law.

(3) They recognized the dependence of man on God, which, however, did not entirely exclude the freedom of the will. What, then, are they if not the same as our Orthodox? Of course, they were not exactly our Orthodox, but they occupied precisely the same place as our Orthodox.

Luke vi. 3, 4; Matt. xii. 5. These verses contain proofs of how David ate the shewbreads, and of how the priests defiled the Sabbath. These proofs were conclusive only for the Jews; for us they are the more superfluous since the last proof that God rejoices in love, and not in the sacrifices, excludes the necessity of the previous proofs. Of these verses the only important part is Christ's answer, which refers to us.

6. Λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε.	*Matt. xii.* 6. But I say unto you, That in this place is one greater than the temple.[a]	6. I tell you, Here is something which is more important than external holiness.
7. Εἰ δὲ ἐγνώκειτε τί ἐστιν, 'Ἔλεον θέλω καὶ οὐ θυσίαν,' οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.	7. But if ye had known what this meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guiltless.	7. If you knew what it means, I will have love for men, and not sacrifices, you would not be condemning the innocent.
27. Καὶ ἔλεγεν αὐτοῖς, Τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο, οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.	*Mark ii.* 27. And he said unto them, The sabbath was made for man, and not man for the sabbath:	27. And he said to them, The Sabbath was made for man, and not man for the Sabbath.
28. Ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.	28. Therefore the Son of man[b] is Lord also of the sabbath.	28. Therefore man is lord of the Sabbath.

(*a*) The words ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε I translate by, Here is something which is more important than external holiness, because ἱερόν designates the abode of God upon earth, the holiness. Nothing was said here about a temple, and so these words refer in general to external holiness.

(*b*) *The son of man* can here in no way be taken in the sense of a divinity, for it was said that the Sabbath was made for man, and not man for the Sabbath, and so the conclusion can in no way refer to the new person, the son of man, to God. The son of man has here the same meaning as everywhere else, the meaning of man in general.

This whole discourse, which had an enormous importance when it was uttered, has also an enormous importance for us, if we wish to understand the teaching of Jesus. In consequence of the false representation of the interpreters that Jesus only continued the law of Moses, nothing is left of the discourse but a useless contention with some Pharisees.

For an unbiassed reader this passage has an enormous meaning, which is, that Jesus at his first conflict with the law of the external divine worship with all his might radically rejects it. The Sabbath is the chief covenant of God with his people. The non-observance of the Sabbath

is punished by death. The Sabbath has been observed and still is observed, and half of the Talmud treats of it. The observance of the Sabbath is for the Jews what communion is for the Christians. Just as he who does not go to communion is not an Orthodox or a Catholic, so he who does not observe the Sabbath is not a Jew. To defile the Sabbath and to defile the communion are equally terrible.

And here Jesus says that this Sabbath is meaningless, a human invention; that man is more important than all external holiness; that, in order to understand that, it is necessary to understand what is meant by the words, I will have mercy, and not sacrifices; and that it is not necessary to observe the Sabbath, that is, that external divine worship which is regarded as most important. And this meaning is concealed by the interpreters. They say:

> Moses commanded men to work on six days of the week, and forbade men on the seventh day (the Sabbath) to perform the customary work of every-day life, except what was most necessary (Exod. xx. 10; xxxv. 2, 3; Num. xv. 32–36). The traditions of the elders still more increased the severity of the Sabbath rest, so that even good works, works of godliness, were at times prohibited on the Sabbath. However, the Pharisees, who looked unfavourably on the Saviour, seem to have exaggerated the severity of the demands of the Sabbath rest toward him and his disciples; in respect to themselves and others they were, no doubt, more condescending. The plucking of the ears of corn by the disciples of Jesus, even in order to satisfy their hunger, consequently from necessity, they regarded as a violation of the Sabbath rest, as a defilement of the Sabbath, and they did not miss the opportunity of directing the Lord's attention to it, and of rebuking him for allowing his disciples to commit that which to them was such an obvious violation of the laws of the Sabbath, which was so offensive to others (Archim. Mikh., Gospel of Matthew, pp. 206 and 207).

Thus has the meaning of the passage been stealthily concealed. Nor could they help doing otherwise, for thieves give themselves away.

The words against the Sabbath refer only to the external divine worship, which was established by the church. But there are left the words, In this place is that which is greater than the temple. The church mutilates the text and says *one*, but that *one* still means *man*, as is evident from the meaning of what follows. But the commentators assure us that Jesus is speaking of himself as of God.

In this place is one greater than the temple: By these words the Lord speaks metaphorically of the grandeur of his person, as the Lord of his temple. The temple with all its arrangement, rites, ceremonies, sacrifices, was only an image of truth, but Christ is the truth itself, and so greater than the temple, as much as the truth is greater than an image. Thus, if the priests of the temple, the servants of the image, are permitted on a Sabbath day to perform their duties, and they are not to blame for violating in this manner the Sabbath rest as prescribed by the law, then how much less are to blame for the violation of the Sabbath the servants of that very truth which has the power to abolish the laws about the Sabbath, when they, those servants of truth, from necessity pluck the ears on the Sabbath day, in order to appease their hunger, and eat them for the glory of God. (*Ib.* p. 209.)

The meaning of the interpretation is that Jesus himself is a temple, and so his disciples may eat on the Sabbath. And such corrupt interpretations take the place of the profound and clear meaning of Christ's words.

But if ye had known, etc.: Having thus justified the action of his disciples by pointing to examples, the Saviour now discloses to the Pharisees that the source from which flowed their incorrect condemnation of his disciples is the non-comprehension of the character of the false prescriptions in their relation to the higher moral demands. They, the Pharisees, lack the merciful and compassionate love of their neighbours, such as, for example, God demands through his prophet Hosea (vi. 6); their whole attention is directed only to sacrifices, rites, ceremonies, and customs of tradition, which for them conceal the source of the pure love. If they understood that the compassionate love for the hungry man is higher than all tradition and ritualistic

customs, even higher than sacrifices, they would not condemn the innocent, who to appease their hunger pluck some ears of corn.

Lord also of the sabbath: He who is higher than the temple is also higher than all law, which is centred on and in the temple, higher, also, than all statutes in regard to the Sabbath, is the Lord of the Sabbath itself. He who is to abolish the Sabbath of the Old Testament can even now command his disciples to renounce the protection of the Old Testament: "for the time has arrived for them to learn everything through most exalted subjects, and no longer is he to be bound by the law, who, having freed himself from malice, is tending toward all which is good." (Chrys.) (*Ib.* pp. 209 and 210.)

It turns out that the fact that the son of man is the lord of the Sabbath, and that the Sabbath is made for man, and not man for the Sabbath, as is said in Mark, — that the whole utterance is abolished and that the Sabbath is done away with, not by man, but by God.

10. Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάββασι·

11. Καὶ ἰδοὺ, γυνὴ ἦν πνεῦμα ἔχουσα ἀσθενείας ἔτη δέκα καὶ ὀκτὼ, καὶ ἦν συγκύπτουσα, καὶ μὴ δυναμένη ἀνακύψαι εἰς τὸ παντελές.

12. Ἰδὼν δὲ αὐτὴν ὁ Ἰησοῦς προσεφώνησε, καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι τῆς ἀσθενείας σου.

13. Καὶ ἐπέθηκεν αὐτῇ τὰς χεῖρας· καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζε τὸν Θεόν.

14. Ἀποκριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγε τῷ ὄχλῳ, Ἓξ ἡμέραι εἰσὶν, ἐν αἷς δεῖ

Luke xiii. 10. And he was teaching in one of the synagogues on the sabbath.

11. And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

12. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity.

13. And he laid his hands on her: and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men

10. Jesus happened to be teaching in one of the assemblies, and it was a Sabbath.

11. And a woman was there, and a spirit of infirmity had been in her for eighteen years.

12. Jesus saw her, and called her, and said, Woman, thou art freed from thy infirmity.

14. The elder of the assembly grew angry because Jesus was practising on the Sabbath, and said to the people, There are six days in the week to work in, so practise in those six

ἐργάζεσθαι· ἐν ταύταις οὖν ἐρχόμενοι θεραπεύεσθε, καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου.

ought to work: in them therefore come and be healed, and not on the sabbath day.

days, and not on the Sabbath.

3. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς τοὺς νομικοὺς καὶ Φαρισαίους, λέγων, Εἰ ἔξεστι τῷ σαββάτῳ θεραπεύειν;

Luke xiv. 3. And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath day?

3. And Jesus turned to the learned Orthodox, and asked, Is it not lawful to help people on the Sabbath?

4. Οἱ δὲ ἡσύχασαν.

4. And they held their peace.

4. And they did not know what to say.

15. Ἀπεκρίθη οὖν αὐτῷ ὁ Κύριος, καὶ εἶπεν, Ὑποκριτά, ἕκαστος ὑμῶν τῷ σαββάτῳ οὐ λύει τὸν βοῦν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς φάτνης, καὶ ἀπαγαγὼν ποτίζει.

Luke xiii. 15. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering?

15. And Jesus said to them, Hypocrites! Does not each one of you on the Sabbath untie his ox or his ass from the stall, and lead him away to be watered?

16. Ταύτην δὲ, θυγατέρα Ἀβραὰμ οὖσαν, ἣν ἔδησεν ὁ Σατανᾶς, ἰδοὺ, δέκα καὶ ὀκτὼ ἔτη, οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαββάτου;

16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?

16. Why, then, is this woman not to be helped?

6. Καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς ταῦτα.

Luke xiv. 6. And they could not answer him again to these things.

6. And they could not answer him this.

5. Καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπε, Τίνος ὑμῶν ὄνος ἢ βοῦς εἰς φρέαρ ἐμπεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν τῇ ἡμέρᾳ τοῦ σαββάτου;

Luke xiv. 5. And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath day?

5. And again he said, If a sheep of yours falls into a pit, will you not pull it out at once, even though it be a Sabbath?

12. Πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου; ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν.

Matt. xii. 12. How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath days.

12. But a man is much better than a sheep. He said, For this reason it is necessary to do well on the Sabbath.

REMARK ON THE HEALING ON THE SABBATH

If there could be any doubt as to what the foundation is on which Christ rejects the observance of the Sabbath, this passage, it seems, would dispel it. Jesus rejects the Sabbath, that is, the external worship, not on the basis of

his supposed Godhead, but on the basis of common sense, of that same comprehension which has come to be the foundation of everything. He says, A sheep may be pulled out from a pit, and a man may not be helped, — that is stupid. Most important are man and good works. All external worship can only be in the way of the performance of the work of life, and so it is not only unnecessary, but even harmful. And so he takes that which is regarded as the most important of all the works of the divine worship, adduces an example when it is diametrically opposed to good works, and rejects it. What is there here that cannot be understood? But no, the church has its own interpretation.

The Lord presents an objective rejection of the injustice of the imaginary tradition of the elders that it is not lawful to do even any works of mercy on the Sabbath. If somebody's only sheep (an only sheep would be so much dearer to him than to a man who has a whole flock) should fall into a pit, and he should thus be subject to the danger of losing it, would he not make an effort to get it out from there?

Of course he will pull it out, out of pity for the animal, and out of regard for his property. A man is more important than a sheep. If, then, you act with compassion on the Sabbath in relation to a speechless animal, you must act with so much more compassion and love in relation to man, the image and likeness of God, to man, for whose salvation and to give the everlasting life to whom the Saviour came.

It is lawful to do well on the sabbath days: The Pharisees could not help knowing that, but such is the power of preconceived notions, habits, and traditions, that what is clearly conceived to be true in the abstract is frequently subject to blame in practice. The Lord reproves such inconsistency. (*Ib.* p. 211.)

"The Lord reproves such inconsistency," — very well. But this does not refer to the Sabbath in particular, but to the external divine worship, the strongest example of which was then represented by the Sabbath. Jesus could not then have spoken in advance of our churches, masses,

images, sacraments. These did not exist then, but of all of them he was speaking then.

Is not the same Sabbath represented by the Sunday, by the expenditure for candles and for the pay of the popes, by those riches of the churches, those cares about the external worship, which always are diametrically opposed to works of love toward man for the simple reason that the works of the worship are never directed toward man, but toward something dead, while the work of love can be directed only toward man. In no way can it be said, as I am always told, that masses, communion, prayers, do not keep people from doing good to men. Of course they keep one from doing good, since they are directed toward something else than men.

It must not be forgotten that the teaching of Jesus consists in directing every step toward doing good to men. How, then, can an activity which is directed away from men be useful for the fulfilment of this teaching? It is the same as though one were to assert that smoking a pipe is very useful for the ploughing of a field. It may be that it does not interfere with it much, and wastes little time, and even furnishes rest and pleasure, but this matter in itself does not help the ploughing of the field, and is opposed to it.

THE CALLING OF MATTHEW

9. Καὶ παράγων ὁ Ἰησοῦς ἐκεῖθεν, εἶδεν ἄνθρωπον καθήμενον ἐπὶ τὸ τελώνιον, Ματθαῖον λεγόμενον, καὶ λέγει αὐτῷ, Ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.	*Matt. ix.* 9. And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.	9. One time Jesus saw a man sitting on the road and collecting taxes. That man's name was Matthew, and Jesus said to him, Follow me. And he got up, and followed him.
10. Καὶ ἐγένετο αὐτοῦ ἀνακειμένου ἐν τῇ οἰκίᾳ, καὶ ἰδοὺ, πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ ἐλθόντες συνανέκειντο τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ·	10. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.	10. And Matthew entertained Jesus. And it happened that when Jesus was sitting in his house, there came other farmers of taxes and those who had gone astray, and they sat with Jesus and his disciples.

(*a*) *ἁμαρτωλοί those who are mistaken.* I translate it that way, and not *sinners*, because sinner has received a different meaning. Here *ἁμαρτωλοί* has the meaning of men opposed to the Pharisees, that is, to the Orthodox, who regarded themselves as in the right. And so I put down a word which corresponds to *ἁμαρτωλοί* and is the opposite of Orthodox, namely, those who have gone astray.

THE DESTRUCTION OF THE RITES

11. Καὶ ἰδόντες οἱ Φαρισαῖοι εἶπον τοῖς μαθηταῖς αὐτοῦ, Διατί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν;

17. Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς, Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες, οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

13. Πορευθέντες δὲ μάθετε τί ἐστιν, 'Ἔλεον θέλω, καὶ οὐ θυσίαν·'

1. Καὶ συνάγονται πρὸς αὐτὸν οἱ Φαρισαῖοι, καὶ τινες τῶν γραμματέων, ἐλθόντες ἀπὸ Ἱεροσολύμων·

2. Καὶ ἰδόντες τινὰς τῶν μαθητῶν αὐτοῦ κοιναῖς χερσί, τοῦτ' ἔστιν ἀνίπτοις, ἐσθίοντας ἄρτους, ἐμέμψαντο·

3. (Οἱ γὰρ Φαρισαῖοι καὶ πάντες οἱ Ἰουδαῖοι, ἐὰν μὴ πυγμῇ νίψωνται τὰς χεῖρας, οὐκ ἐσθίουσι, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων·

4. Καὶ ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίσωνται, οὐκ

Matt. ix. 11. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners?

Mark ii. 17. When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.[a]

Matt. ix. 13. But go ye and learn what that meaneth, I will have mercy, and not sacrifice.

Mark vii. 1. Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem.

2. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.

3. For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.

4. And when they come from the market, except they wash, they

11. And the learned Orthodox saw it, and said to his disciples, Why does your teacher eat with farmers of taxes and with those who have gone astray?

17. Jesus heard it, and said, Not those who are well, but those who are ill need a physician. I do not wish to call the Orthodox, but those who have gone astray to repentance.

13. Go and learn what is meant by, I want love toward men, and not sacrifices.

1. And there came together at his house Orthodox people, and some of them were learned, who came from Jerusalem.

2. And when they saw his disciples eat bread with unclean, that is, with unwashed hands, they began to curse.

3. For without washing their hands they do not eat with the hands, holding the tradition of the elders.

4. Nor do they eat when they come from the market, unless they

ἐσθίουσι· καὶ ἄλλα πολλὰ ἐστιν ἃ παρέλαβον κρατεῖν, βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων καὶ κλινῶν·)

eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables.

wash their hands. And they keep many other commandments, such as the washing of dishes, pots, and pans.

5. Ἔπειτα ἐπερωτῶσιν αὐτὸν οἱ Φαρισαῖοι καὶ οἱ γραμματεῖς, Διατί οἱ μαθηταί σου οὐ περιπατοῦσι κατὰ τὴν παράδοσιν τῶν πρεσβυτέρων ἀλλὰ ἀνίπτοις χερσὶν ἐσθίουσι τὸν ἄρτον;

5. Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

5. For that reason the learned Orthodox asked him, Why do not thy disciples hold to the tradition of the forefathers, but eat bread with unwashed hands?

6. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι καλῶς προεφήτευσεν Ἡσαΐας περὶ ὑμῶν τῶν ὑποκριτῶν, ὡς γέγραπται, Οὗτος ὁ λαὸς τοῖς χείλεσί με τιμᾷ, ἡ δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ.

6. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me.

6. And he said to them in reply, Well has Isaiah said of you hypocrites, as it is written, These people honour me with their mouths, but their hearts are far from me.

7. Μάτην δὲ σέβονταί με, διδάσκοντες διδασκαλίας, ἐντάλματα ἀνθρώπων.'

7. Howbeit in vain do they worship me, teaching for doctrines the commandments of men (Isaiah xxix. 13).

7. They worship me badly, teaching doctrines and commandments of men.

8. Ἀφέντες γὰρ τὴν ἐντολὴν τοῦ Θεοῦ, κρατεῖτε τὴν παράδοσιν τῶν ἀνθρώπων, βαπτισμοὺς ξεστῶν καὶ ποτηρίων, καὶ ἄλλα παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

8. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do.

8. You lay aside the commandment of God, and hold the enactments of men, the washing of cups and glasses, and you do many other such things.

9. Καὶ ἔλεγεν αὐτοῖς, Καλῶς ἀθετεῖτε τὴν ἐντολὴν τοῦ Θεοῦ ἵνα τὴν παράδοσιν ὑμῶν τηρήσητε.

9. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.

9. And Jesus said to them, You have readily rejected the commandment of God, that you may keep your own decree.

10. Μωσῆς γὰρ εἶπε, 'Τίμα τὸν πατέρα σου καὶ τὴν μητέρα σου.' καί, ''Ο κακολογῶν πατέρα ἢ μητέρα θανάτῳ τελευτάτω·'

10. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death:

10. Moses has told you, Honour thy father and thy mother, and, Whoso curses father or mother, let him die.

11. Τμεῖς δὲ λέγετε, Ἐὰν εἴπῃ ἄνθρωπος τῷ πατρὶ ἢ τῇ μητρὶ, Κορβᾶν, (ὅ ἐστι, Δῶρον,) ὃ ἐὰν ἐξ ἐμοῦ ὠφεληθῇς·

11. But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

11. But you think that if a man says, Corban (which means, a gift to God), that by which thou mightest profit by me,

12. Καὶ οὐκέτι ἀφίετε αὐτὸν οὐδὲν ποιῆσαι τῷ πατρὶ αὐτοῦ ἢ τῇ μητρὶ αὐτοῦ,

12. And ye suffer him no more to do aught for his father or his mother;

12. Him you no longer permit to do anything for his father or mother.

13. Ἀκυροῦντες τὸν λόγον τοῦ Θεοῦ τῇ παραδόσει ὑμῶν ᾗ παρεδώκατε· καὶ παρόμοια τοιαῦτα πολλὰ ποιεῖτε.

13. Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

13. You destroy the word of God by that tradition of yours, which you have delivered. And you do many such things.

14. Καὶ προσκαλεσάμενος πάντα τὸν ὄχλον, ἔλεγεν αὐτοῖς, Ἀκούετέ μου πάντες, καὶ συνίετε.

14. And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:

14. And he called together all the people, and said, Listen to me every one of you, and understand.

15. Οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτὸν, ὃ δύναται αὐτὸν κοινῶσαι· ἀλλὰ τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνά ἐστι τὰ κοινοῦντα τὸν ἄνθρωπον.

15. There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.

15. There is nothing which, entering man, can defile him; but what comes out of him will defile a man.

16. Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.

16. If any man have ears to hear, let him hear.

16. If you have ears to hear, then understand!

17. Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ περὶ τῆς παραβολῆς.

17. And when he was entered into the house from the people, his disciples asked him concerning the parable.

17. When he went away from the people into the house, the disciples asked him concerning the parable.

18. Καὶ λέγει αὐτοῖς, Οὕτω καὶ ὑμεῖς ἀσυνετοί ἐστε; οὐ νοεῖτε ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι;

18. And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him;

18. And he said to them, Have you not understood it? Do you not know that nothing that enters man from without can defile him?

19. Ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν· καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα.

19. Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?

19. Because it enters not his heart, but his belly, and goes out through the back, purging all food.

20. Ἔλεγε δὲ, Ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον, ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.

20. And he said, That which cometh out of the man, that defileth the man.

20. But that which comes out of man cannot help but defile him.

21. Ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται μοιχεῖαι, πορνεῖαι, φόνοι,

21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

21. For from the heart of men proceed evil thoughts, fornication, lechery, murders,

22. Κλοπαί, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη.

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

22. Stealing, selfishness, deception, impudence, envious eyes, calumny, pride, foolishness.

23. Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται, καὶ κοινοῖ τὸν ἄνθρωπον.

23. All these evil things come from within, and defile the man.

23. All these evil things come from within, and defile the man.

(*a*) Having rejected the chief expression of the divine worship of the Jews, the Sabbath, and having shown that it is inapplicable, Jesus shows that it is also harmful in that people who perform external rites by this very performance consider themselves to be right. But, in regarding themselves as being right, they no longer seek deliverance from error. And he repeats once more that definite sacrifices are not necessary, but what is necessary is love for man.

THE DESTRUCTION OF THE EXTERNAL TEMPLE

13. Καὶ ἐγγὺς ἦν τὸ πάσχα τῶν Ἰουδαίων, καὶ ἀνέβη εἰς Ἱεροσόλυμα ὁ Ἰησοῦς.

John ii. 13. And the Jews' passover was at hand, and Jesus went up to Jerusalem,

13. And the Jewish passover was at hand, and Jesus went to Jerusalem.

14. Καὶ εὗρεν ἐν τῷ ἱερῷ τοὺς πωλοῦντας βόας καὶ πρόβατα καὶ περιστερὰς, καὶ τοὺς κερματιστὰς καθημένους.

14. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

14. And he saw them sell oxen, sheep, and doves in the temple, and the changers were sitting there and changing money.

15. Καὶ ποιήσας φραγέλλιον ἐκ σχοινίων, πάντας ἐξέβαλεν ἐκ τοῦ ἱεροῦ, τά τε πρόβατα καὶ τοὺς βόας. καὶ τῶν κολλυβιστῶν ἐξέχεε τὸ κέρμα, καὶ τὰς τραπέζας ἀνέστρεψε·

15. And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables;

15. And he plaited a whip out of ropes, and drove out of the temple the sheep and the oxen, and scattered the changers' money, and threw down the tables of the dove sellers.

16. Καὶ τοῖς τὰς περιστερὰς πωλοῦσιν εἶπεν, Ἄρατε ταῦτα ἐντεῦθεν· μὴ ποιεῖτε τὸν οἶκον τοῦ πατρός μου οἶκον ἐμπορίου.

16. And said unto them that sold doves,[a] Take these things hence; make not my Father's house a house of merchandise.

16. And he said, Take these things away from here, and do not imagine that a market can be a house of my Father.

16. Καὶ οὐκ ἤφιεν ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ.

17. Καὶ ἐδίδασκε, λέγων αὐτοῖς, Οὐ γέγραπται, Ὅτι ὁ οἶκός μου οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν; ὑμεῖς δὲ ἐποιήσατε αὐτὸν σπήλαιον λῃστῶν.

18. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ, Τί σημεῖον δεικνύεις ἡμῖν, ὅτι ταῦτα ποιεῖς;

19. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Λύσατε τὸν ναὸν τοῦτον, καὶ ἐν τρισὶν ἡμέραις ἐγερῶ αὐτόν.

Mark xi. 16. And would not suffer that any man should carry any vessel through the temple.

17. And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves (Isaiah lvi. 7).

John ii. 18. Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

19. Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up.

16. And he did not suffer any articles to be carried through the temple.

17. And he instructed them, and said, Do you not know that it is written, My house shall be called a house of prayer for all nations? But you consider a den of robbers to be my house.

18. And the Jews began to speak, and they said to him, What right wilt thou show us for doing these things?

19. And Jesus said to them, Destroy this temple, and in three days I will resuscitate it.

(*a*) There ought to be a period after πωλοῦσι, and then must be added καὶ εἶπεν. Otherwise it is incomprehensible why Jesus should say to the sellers of doves only, Take these things away. Evidently what he says has reference to all those whom he is driving out, and to everything that he is overturning.

(*b*) ἐποιήσατε has to be translated here not by *do*, but by "imagine, consider that a market can be the house of my Father." It is difficult to think that Jesus should in the same discourse, in which he says that a temple is not necessary, call the temple the house of his Father. He says, A market is not called a house of God.

(*c*) The words of the prophet Isaiah are used here in the same sense that the words to the Samaritan woman are used in the next chapter, Take all this away, for my house is not the one where sacrifices are brought, but the whole world, where men know the true God. The subsequent passage from Jeremiah, And not a den of robbers, confirms this meaning. Here is the passage from Jeremiah (vii. 4–11):

4. Trust ye not in lying words, saying, The temple of the Lord, The temple of the Lord, The temple of the Lord, are these.

5. For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6. If ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt;

7. Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8. Behold, ye trust in lying words, that cannot profit.

9. Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10. And come and stand before me in this house, which is called by my name, and say, We are delivered to do all these abominations?

11. Is this house, which is called by my name, become a den of robbers.

(*d*) σημεῖον *sign, symptom of justice.* I translate it by *right.*

(*e*) ἐγείρω never means, or can mean, *to build, raise,* but means *to waken,* and in this passage it means *to waken as something living,* and so it has to be translated by, "I will resuscitate the living temple."

The significance of this verse is explained in verses 21 and 22, where it is said that the temple means the body of Jesus Christ, and three days designate the time after which he shall rise from the dead. This explanation cannot satisfy me, who regard the resurrection as a most blasphemous invention, which lowered the teaching of Christ, of which mention will be made in its proper place. Jesus Christ could not have meant his resurrection in the body, for that would be a conception which destroys his whole teaching. This explanation has been invented later by those who believed or invented the story of the resurrection. But the words which gave rise to this

explanation were said, and evidently had a definite meaning. This explanation is very unsatisfactory.

Why, speaking of his body, did Christ say a temple, and why did he speak of the resurrection after driving the sacrifices out of the temple? It is enough to forget the false church explanation in order that the meaning of the words should become not only clear, but even necessary as an explanation of what precedes. Jesus Christ drives out of the temple everything which is needed for the bringing of sacrifices, consequently for prayer, in accordance with the conceptions of the Jews, and, recalling the words of Jeremiah, he says that it is necessary to do good, and not to gather in the temple for the purpose of offering sacrifices. Thereupon he speaks not conditionally, as Jesus' words, Destroy the temple, are generally understood, but positively, I will make it alive, I will rear a new one. He quotes the words of Jeremiah, in which it is said that the house of God is the whole world of men, where all people recognize God, and not a den of robbers, and says, Destroy the temple, and I will make a new, a living temple for you, — I will show it to you and will teach you. And I will make this new temple quickly, because I do not have to build it with my hands. I will do in three days what you have made in forty-six years.

20. Εἶπον οὖν οἱ Ἰουδαῖοι, Τεσσαράκοντα καὶ ἓξ ἔτεσιν ᾠκοδομήθη ὁ ναὸς οὗτος, καὶ σὺ ἐν τρισὶν ἡμέραις ἐγερεῖς αὐτόν;

John ii. 20. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days?

20. The Jews said, This temple was forty-six years in building, and thou wilt resuscitate it in three days.

6. Λέγω δὲ ὑμῖν, ὅτι τοῦ ἱεροῦ μείζων ἐστὶν ὧδε.

Matt. xii. 6. But I say unto you, That in this place is one greater than the temple.[a]

6. And Jesus said to them, I tell you that more important than the temple is this,

7. Εἰ δὲ ἐγνώκειτε τί ἐστιν, Ἔλεον θέλω καὶ οὐ θυσίαν,' οὐκ ἂν κατεδικάσατε τοὺς ἀναιτίους.

7. But if ye had known what this meaneth, I will have mercy,[b] and not sacrifice, ye would not have condemned the guiltless.

7. That you should understand what is meant by, I want compassion toward men, and not church services.

(*a*) This verse, which is given in the chapter where the disciples are rebuked for plucking the ears of corn, is out of place there, since nothing is said there about the temple, but Jesus says, This is more important than the temple. In any case, the idea which is expressed in this verse and is repeated in Matt. ix. 13, answers directly the contentions of the Jews and expresses Jesus' view about the temple.

(*b*) ἔλεον *sympathy.* I translate it by *compassion for men.*

After that follow verses 21 and 22 of Chapter II. of John, which contain the author's imaginary explanation of these words.

23. Ὡς δὲ ἦν ἐν Ἱεροσολύμοις ἐν τῷ πάσχα, ἐν τῇ ἑορτῇ, πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.

John ii. 23. Now when he was in Jerusalem at the passover, in the feast day, many believed in his name, when they saw the miracles which he did.

23. And when he was in Jerusalem at the passover, many believed in his teaching, comprehending the proofs which he adduced.

24. Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας·

24. But Jesus did not commit himself unto them, because he knew all men.[a]

24. But Jesus himself did not commit himself to their faith, because he himself knew everything,[a]

25. Καὶ ὅτι οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκε τί ἦν ἐν τῷ ἀνθρώπῳ.

25. And needed not that any should testify of man; for he knew what was in man.

25. And so he did not need to have any one point out about man to him; for he knew himself what was in man.

18. Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτόν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

Mark xi. 18. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

18. And the scribes and the elders of the priests heard it. And they sought how they might destroy him: for they feared him, because all the people marvelled at his teaching.

(*a*) In many texts it reads πάντα.

Here are the explanations of the church about the expulsion from the temple.

And found in the temple: That is, in the courtyard of the temple, called the yard of the pagans, they sold, etc.

A scourge of small cords: A symbol of the Lord's wrath against those who defile the sanctity of the temple, as also a symbol of the power of the Lord who is jealous of the purification of the house of his heavenly Father.

Take these things hence, etc.: The doves were in cages or baskets, and so the Lord, driving out the venders of animals with the latter, mentions especially that the venders should take them out.

Make not my Father's house a house of merchandise: When the Lord left the temple the last time, he called it not the house of his Father, but your house (Matt. xxiii. 38), meaning by it that the temple was left desolate by God; but now Christ calls it still the temple of my heavenly Father, for there has not yet been manifested the opposition of its devotees to Christ and to God, and he is expecting the repentance of the people in the person of their representatives.

A house of merchandise: A less strong expression than is used at the second purification of the temple, when the Lord said that the Jews had made the house of prayer into a den of thieves (Matt. xxi. 13). The first expresses that into the holy ministration of the church have entered highly impure worldly transactions, while the latter expresses a complete subversion of the character of the holy work, an iconoclastic fanaticism, to which the defilement of the whole worship had come and in which it found its expression. If one should ask how it happened that these venders submitted to the Lord's will and words, so that at his command they left their trade and went out of the temple with all their objects of trade, we should remark: (1) that their conscience naturally told them that they were, indeed, not doing a good work in a holy place, and so, when the Lord forcibly reminded them of it, their conscience spoke up more strongly still and caused them to carry out his command without gainsaying; (2) the fame about Jesus of Nazareth as a prophet or unusual man had by that time well spread among the people; pilgrims from Galilee naturally brought news to Jerusalem about the miracles wrought by him in Galilee, about the event at the Lord's baptism, and the testimonies of the prophet John in regard to him were, of course, fresh in the memory of the inhabitants of Jerusalem and its surroundings; (3) in any case the Lord manifested here his divine power, which nothing could oppose in the present case.

Then answered the Jews: Perhaps those were some of the

venders, who had been ordered to leave the temple with the objects of their trade; more probably still those were the chiefs of the temple: the priests and the elders, who felt themselves offended in their power over the temple by such an unusual action of a Galilean who did not belong to it. With this action of his the Lord unquestionably appeared to them also in the capacity of a prophet, an extraordinary messenger of God; but those who were more reasonable among them could have guessed from the words of the Lord, who called the temple the house of his Father, that he was more than a prophet. Since Moses, Elijah, and other extraordinary messengers of God now and then proved their extraordinary mission by means of unusual deeds and miracles, the Jews who now surrounded the Lord demanded of him some unusual action, a miracle, as a proof of his having the right to order them about in the temple like a prophet, like a son of God.

And said unto him: Assure us by some miracle that thou art the son of God, and that thou art sent by him, for how shall we know the Lord of this house is thy Father? (Theophil.) They overlooked the sign shown them in the very act of clearing the temple, as an unusual act which had a powerful effect upon those who defiled the holy place by commerce, and demanded of the Lord a miracle which would be more striking to them in their spiritual blindness.

Destroy (the imperative has frequently the meaning of a future: ye shall destroy) *this temple*, etc.: The evangelist proceeds to explain what is meant by this utterance of the Lord when he says that he spake of the temple of his body (v. 21); it means that he spoke of his violent death. The words which correspond to this, In three days I will raise it up, hint at his resurrection, three days after his death, precisely as his disciples interpreted it after his resurrection (v. 22). Thus, in reply to the demand made by the Jews that he should work a miracle as a proof of his having the power to act so in the temple, he points to a very great miracle which bore testimony as to his being the Messiah, the miracle of his resurrection. Thus the Lord from the very beginning of his social service predicted his death and his resurrection.

I will raise it up: With these words the Lord proves his divine almightiness, for not one man who dies can by his power and force raise his body from the dead. He did not say, My Father will raise it, but, I will raise it, using my own power, without invoking any other power. (Theophil.) (Archim. Mikh., Gospel of John, pp. 72–75.)

This is what Reuss says (*Reuss, La Bible, Nouv. Test.*, Vol. VI., pp. 137 and 138):

En face des disciples qui croient se trouvent (ici pour la première fois) les Juifs qui doutent, qui ne comprennent point, qui refusent de croire. Loin d'être convaincus par ce qu'ils viennent de voir, ils demandent un *signe*, c'est-à-dire un acte extraordinaire, un miracle, quelque chose enfin qui puisse prouver que Jésus était autorisé à agir comme il l'a fait. Son procédé avait bien en quelque chose d'imposant, de messianique même (Mal. iii. 1 suiv.), mais ils exigent une preuve plus palpable, une manifestation plus irrécusable. La réponse que Jésus leur fait a donné lieu à des discussions fort animées parmi les commentateurs. D'après l'auteur lui-même, voici ce qu'il a voulu dire: Tuez-moi, et en trois jours je reprendrai la vie. En d'autres termes: la résurrection de Jésus sera la preuve la plus éclatante de sa dignité supérieure. Elle l'a été en effet, et toujours, dans l'enseignement apostolique, au point de vue duquel ce discours se comprend parfaitement (comp. Matth. xii. 40). Si l'on objecte que Jésus n'a pas pu parler ainsi en ce moment, où aucun danger ne le menaçait où aucun conflit sérieux ne s'était encore élevé entre lui et le parti pharisaïque, on oublie complètement que dans notre livre il ne s'agit pas d'une évolution lente et successive des rapports ou des situations, mais que d'un bout à l'autre nous avons sous les yeux l'antagonisme du monde et de Christ, de la lumière et des ténèbres, et que Jésus n'est représenté nulle part comme ayant besoin d'apprendre peu à peu et par divers incidents qu'il a des adversaires, qu'il court des dangers, qu'il pourra éventuellement être mis à mort. Au contraire, il connaît dès le début tout ce qui arrivera, parce que cela ne dépend pas du caprice des hommes, mais de l'ordre providentiel établi d'avance. Ainsi rien n'est plus conforme à l'esprit de cet évangile que le discours mis ici dans sa bouche. Il y a plus; ce discours est très-bien placé là où nous le lisons. Les scènes relatives aux disciples sont terminées, l'action du révélateur sur le monde doit maintenant commencer; l'auteur indique ici d'avance quelles chances, pour un succès définitif, il a devant lui: le monde sera sollicité, mais non gagné; il sera vaincu, non par une soumission volontaire, mais par la condamnation qu'il se sera attirée. C'est le programme de l'histoire que nous allons lire. Ces réflexions écarteront aussi l'objection que les paroles de Jésus, telles qu'elles sont relatées et expliquées ici, n'auraient pu être comprises par personne, par les disciples tout aussi peu que par les Juifs. A ce titre, on pourra faire ses réserves à l'égard de la

presque totalité des paroles mises dans la bouche du Seigneur dans tout le cours du livre, car à la fin les disciples n'en comprennent pas plus qu'au commencement (chap. xiv. 9). Jésus parle et l'auteur écrit pour les intelligences chrétiennes, et pas le moins du monde pour la plèbe juive qui l'entoure. Enfin il ne faut pas perdre de vue cette circonstance que l'auteur dit lui-même que les Juifs se méprirent complètement sur le sens des paroles prononcées, en les appliquant au temple dont la construction avait été commencée sous Hérode. Mais c'est un phénomène qui se reproduira désormais dans chaque scène, nous aurions presque dit à chaque ligne. C'est l'expression vivante et concrète de ce fait fondamental de la théologie de notre évangile, que le monde est incapable de saisir le sens des révélations célestes qui lui sont faites (chap. iii. 12).

Everything is talked about, even what the whip was made for, but not a word about what is the meaning of the whole passage, which is repeated in all four gospels. From the interpretations of all the churches it follows that the whole meaning of this passage lies in the double repetition by Christ of the police duty in regard to the cleanliness of the temple, and in the two verses (21 and 22) which were said not by Christ, but by one of the writers of the gospels, the very verses which I omit. The meaning of it is that Christ will rise from the dead after three days. Very well, he rose from the dead and predicted his death. Was it really impossible to predict that more clearly and, above all, in a more appropriate place?

Something entirely different is meant. He came into the temple and threw out of it everything which was necessary for their prayers, just as a man would do who, going into our church, should throw out all the consecrated bread, the wine, the relics, the crosses, the corporals, and all those things which are considered necessary for the mass. He is asked what *σημεῖον* he will show of what he is doing. *Σημεῖον* never and according to no dictionary means *miracle*, but let us suppose that it does mean that. What, then, is the meaning of the question of the

Jews? The man throws everything out which is needed for the prayers, and they ask him, What miracle wilt thou show us that thou art doing all this? To say the least, such a question is unintelligible. The Jews can ask why he does that; they may ask what he will put in place of what he is destroying, or what right he has to do so. But why, instead of driving him out, do they ask him, Show us a miracle? Still more surprising is this, that to the request of the Jews to show them a miracle, he does not answer by, I will show you, or, I will not show you a miracle, but by, Abandon this temple, I will make you a new, a living temple in three days.

According to the interpretations of the church this means that the miracle which he will do he will perform after his death, a miracle which none of the Jews will believe in, even after his death. And these words of his convince all. And soon after, it says that his miracles, that is, what he promises to do after his death, convince all, and many people believe him. It is enough to take off the church spectacles in order to see that this is not mere talk, but the delirium of insane people. Jesus does a reckless thing, — he drives the cattle out of the temple. The Jews, instead of driving him out, for some reason say to him, Show us a miracle. He forgets that he for some reason has driven out everything necessary for the service, and says, I will show you a miracle when I am dead, and I will do that in such a way that you shall not see it, — and these words made all men believe in his teaching. And so the meaning of the whole passage is that Jesus shall rise from the dead in three days. And it is not Christ who says that, but the writer of the gospel, in parentheses. It is enough to keep the senses together and for a moment to refer to the words of the gospel, the divine revelation according to the doctrine of the church, with at least the respect and attention with which a farce is read, that is, without imagining in

advance that we are going to hear the delirium of an insane man, so that we shall not understand a word, but supposing that what is written must have some meaning, and that it is not without interest for us to comprehend what is said, and everything will become clear to us.

According to the teaching of John the Baptist, it is necessary to be purified by the spirit in order to know God. Jesus is purified in the wilderness by the spirit and finds out the power of the spirit and announces the kingdom of God in men. He tells his disciples that God is in communion with men.

According to the evangelist John, the first work of Jesus is the so-called purging of the temple, in reality the destruction of the temple, and not any kind of a temple, but the temple in Jerusalem, the one that was regarded as the house of God, the holy of holies. Jesus comes into the temple and destroys everything needed for its ministration. In addition to what has been said in the Introduction about God, about no one having ever seen God, and about having received a new godliness through Jesus, Jesus repeats in the temple the words of the prophets, that the temple of God is the whole world of men, and not a den of robbers. To explain all this would be the same as trying to explain the incident if in our time Dukhobors should go to an Orthodox church and throw out all the corporals and say, God is spirit, and we must serve him in spirit and in deeds. The action and the words of the Scripture speak so plainly that there is nothing to add or interpret. The action and the words say clearly: Your worship is an abominable lie; you do not know the real God, and the deception of your worship is harmful, and it has to be destroyed. Precisely the same is expressed by the actions and words of Jesus in the temple.

He denies the worship and conception of the Jewish God. To these actions and words of his the Jews say,

What right hast thou to do this? And he replies, My right is this, that your service of God is a lie, and my living service is the truth. My service of God is a living service, by means of works. And many believe Jesus. The first act of his sermon is to reject the false, visible God of the Jews. In the next chapter he says that God is spirit, and he must be served by works. And it is evident that, in order that men may believe in God the spirit and serve him, it is necessary to destroy the false, invented God and the false worship of him, and that is precisely what Jesus does. It is impossible not to see this. If this passage is not understood by the churches, it is not through stupidity, but through too much understanding. We shall come across many such intentional insipid interpretations. Such interpretations occur every time when the church legalizes exactly what Jesus denies. Even so now Jesus denies God the Creator, the external God, and every divine worship, except the worship of God with works. But the church has legalized the external God the Trinity, and exists only by performing services and sacrifices. That will make a man stupid against his will.

But if one wants to understand the Gospel, it is necessary above all to remember that the first action of Jesus before preaching was to deny the external God and every kind of worship. The destruction of the temple, repeated by all the evangelists (which is very rare), is the purging of the soil for the sowing. Only after the destruction of the former God the teaching about the God of Jesus and about that service of God, which Jesus teaches, is made possible.

The whole passage is an elucidation of the verse. No one has ever seen God at any time.

CHRIST'S DISCOURSE WITH A WOMAN OF SAMARIA

3. Ἀφῆκε τὴν Ἰουδαίαν, καὶ ἀπῆλθε πάλιν εἰς τὴν Γαλιλαίαν.	*John iv.* 3. He left Judea, and departed again into Galilee.	3. And Jesus went away from Judea, again into Galilee.

4. Ἔδει δὲ αὐτὸν διέρχεσθαι διὰ τῆς Σαμαρείας.

4. And he must needs go through Samaria.

4. And he had to go through Samaria.

5. Ἔρχεται οὖν εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχὰρ, πλησίον τοῦ χωρίου ὃ ἔδωκεν Ἰακὼβ Ἰωσὴφ τῷ υἱῷ αὐτοῦ.

5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

5. One day he comes to a city of Samaria, Sychar by name, near to the place that Jacob gave to his son Joseph.

6. Ἦν δὲ ἐκεῖ πηγὴ τοῦ Ἰακώβ. ὁ οὖν Ἰησοῦς κεκοπιακὼς ἐκ τῆς ὁδοιπορίας ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ. Ὥρα ἦν ὡσεὶ ἕκτη.

6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour.[a]

6. Jacob's well was there. Jesus was weary of his journey and sat down near the well.

7. Ἔρχεται γυνὴ ἐκ τῆς Σαμαρείας ἀντλῆσαι ὕδωρ. λέγει αὐτῇ ὁ Ἰησοῦς, Δός μοι πιεῖν.

7. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.

7. There comes a woman of Samaria to draw water, and Jesus says to her, Woman, give me to drink.

8. Οἱ γὰρ μαθηταὶ αὐτοῦ ἀπεληλύθεισαν εἰς τὴν πόλιν, ἵνα τροφὰς ἀγοράσωσι.

8. (For his disciples were gone away unto the city to buy meat.)

8. For his disciples were gone to the city to buy food.

9. Λέγει οὖν αὐτῷ ἡ γυνὴ ἡ Σαμαρεῖτις, Πῶς σὺ Ἰουδαῖος ὢν παρ' ἐμοῦ πιεῖν αἰτεῖς, οὔσης γυναικὸς Σαμαρείτιδος; οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαρείταις.

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.

9. Then the woman of Samaria says to him, How is it that thou, a Jew, askest to drink of a Samaritan woman? for the Jews have no dealings with the Samaritans?

10. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ, Εἰ ᾔδεις τὴν δωρεὰν τοῦ Θεοῦ, καὶ τίς ἐστιν ὁ λέγων σοι, Δός μοι πιεῖν, σὺ ἂν ᾔτησας αὐτὸν, καὶ ἔδωκεν ἂν σοι ὕδωρ ζῶν.

10. Jesus answered and said unto her, If thou knewest the gift of God,[b] and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

10. But Jesus, on the contrary, said to her, If thou knewest the gift of God, and who it is that says, Give me to drink, thou wouldst have asked of him, and he would have given thee spring water.

11. Λέγει αὐτῷ ἡ γυνὴ, Κύριε, οὔτε ἄντλημα ἔχεις, καὶ τὸ φρέαρ ἐστὶ βαθύ· πόθεν οὖν ἔχεις τὸ ὕδωρ τὸ ζῶν;

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

11. And the woman said to him, Thou hast no bucket, and the well is deep, from where, then, wilt thou get that spring water?

12. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἰακὼβ, ὃς ἔδωκεν ἡμῖν τὸ φρέαρ, καὶ αὐτὸς ἐξ αὐτοῦ ἔπιε, καὶ οἱ υἱοὶ αὐτοῦ, καὶ τὰ θρέμματα αὐτοῦ;

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

12. Art thou greater than our father Jacob? He gave us this well. He drank of it himself, and his children, and his cattle.

13. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῇ, Πᾶς ὁ πίνων ἐκ τοῦ ὕδατος τούτου διψήσει πάλιν·

14. Ὃς δ' ἂν πίῃ ἐκ τοῦ ὕδατος οὗ ἐγὼ δώσω αὐτῷ, οὐ μὴ διψήσῃ εἰς τὸν αἰῶνα· ἀλλὰ τὸ ὕδωρ ὃ δώσω αὐτῷ, γενήσεται ἐν αὐτῷ πηγὴ ὕδατος ἁλλομένου εἰς ζωὴν αἰώνιον.

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:

14. But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

13. And Jesus said to her in reply, Whosoever drinks this water shall want to drink again:

14. But whosoever drinks of the water that I shall give, shall never thirst. But the water that I shall give him brings forth in him a spring of water which runs into everlasting, non-temporal life.

(*a*) The unnecessary details, such as the definition of the time when this happened, as also certain words of the woman of Samaria, which express nothing, may be transferred to the addition, so that the reader may not lose the essential meaning of this chapter.

(*b*) The words, If thou knewest, εἰ ἤδεις τὴν δωρεὰν τοῦ θεοῦ I translate by, If thou knewest what the gift of God is and what God, and after ἐστιν I put a comma, because after that Jesus tells the Samaritan woman that there is a God.

Verses 15–18 have no meaning whatever. It says that Christ divined that a woman had five husbands, and that now she was not living with her husband. This unnecessary and annoying detail only impairs the exposition.

19. Λέγει αὐτῷ ἡ γυνή, Κύριε, θεωρῶ ὅτι προφήτης εἶ σύ.

20. Οἱ πατέρες ἡμῶν ἐν τούτῳ τῷ ὄρει προσεκύνησαν· καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἰεροσολύμοις ἐστὶν ὁ τόπος, ὅπου δεῖ προσκυνεῖν.

21. Λέγει αὐτῇ ὁ Ἰησοῦς, Γύναι, πίστευσόν μοι, ὅτι ἔρχεται ὥρα, ὅτε οὔτε ἐν τῷ ὄρει τούτῳ οὔτε ἐν Ἰεροσολύμοις προσκυνήσετε τῷ πατρί.

John iv. 19. The woman saith unto him, Sir, I perceive that thou art a prophet.

20. Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship.

21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

19. The woman says to him, Sir, I see that thou art a prophet.

20. Our fathers worshipped God in this mountain, and you say that in Jerusalem is the place where men ought to worship him.

21. And Jesus said to her, Woman, believe me, the time is near when you shall neither in this mountain, nor at Jerusalem, worship the Father.

22. Ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν· ὅτι ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν.	22. Ye worship ye know not what: we know what we worship; for salvation is of the Jews.	22. You worship you know not whom, but we worship whom we know.
23. Ἀλλ' ἔρχεται ὥρα, καὶ νῦν ἐστιν, ὅτε οἱ ἀληθινοὶ προσκυνηταὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ· καὶ γὰρ ὁ πατὴρ τοιούτους ζητεῖ τοὺς προσκυνοῦντας αὐτόν.	23. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him.	23. But the time is coming, and is already here, when the true worshippers shall worship the Father in the spirit and in deeds, for the Father demands that such to worship him.
24. Πνεῦμα ὁ Θεός· καὶ τοὺς προσκυνοῦντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ προσκυνεῖν.	24. God is a Spirit: and they that worship him must worship him in spirit and in truth.[a]	24. God is spirit, and he ought to be worshipped in spirit and in deeds.
25. Λέγει αὐτῷ ἡ γυνή, Οἶδα ὅτι Μεσσίας ἔρχεται (ὁ λεγόμενος Χριστός)· ὅταν ἔλθῃ ἐκεῖνος, ἀναγγελεῖ ἡμῖν πάντα.	25. The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things.	25. And the woman said to him, I know that Messiah will come, who is called the chosen one of God. When he is come, he will tell us all things.
26. Λέγει αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι, ὁ λαλῶν σοι.	26. Jesus saith unto her, I that speak unto thee am he.	26. And Jesus said to her, I that speak to thee am he.

(*a*) ἀληθείᾳ I translate by *in deeds*, because in many passages in the New Testament it has this meaning, and here it seems to point to the contradistinction between external worship and works; besides, truth and spirit would be a pleonasm.

Verses 27–42, with the exception of 32–38, which will be translated elsewhere, contain particular and accidental details, which have no general meaning.

While preaching the kingdom of God, which consists in the love of men among themselves, Jesus goes from village to village, and once, upon entering the land of Samaria, which is hostile to the Jews, asks a Samaritan woman for a drink. Under the pretext that he is a Jew and she a Samaritan woman, she refuses him in the simplest act of love.

In explaining this passage, men generally forget this feature of the woman's refusal to give him to drink, and yet this is the key to the comprehension of the whole passage.

The woman says that the Jews may not have any dealings with the Samaritans, and so does not give him any water. To this he tells her that she thus deprives herself of the living water, the communion of love with men, of that which gives the true life. He tells her that he not only does not loathe receiving drink from her, but that he is prepared to teach her, like any other person, that renovation which will give her the true life.

To her remark that he cannot do that, because they, the Jews, have their own God, while the Samaritans have their own, or their own place of worship of God, he says to her, as though explaining the destruction of the temple, Now has come the time to worship God not here or there, but everywhere, because we ought to worship not the God whom we do not know, but the one whom we know as the son knows the father, that is, he repeats what was said in the Introduction, that no one knows God, but that the son has declared him, and what was said in the discourse with Nicodemus, namely, that we speak of what we know and see and that only the son who has come down from heaven has declared God. And speaking of God he calls him Father. And, expressing the idea of the Introduction, where it said that the teaching of Jesus was the teaching of what is good, he says that the Father is searching for worshippers everywhere, worshippers in deeds and in spirit, because God is spirit.

THE WITNESS OF JOHN CONCERNING CHRIST

22. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν. καὶ ἐκεῖ διέτριβε μετ' αὐτῶν καὶ ἐβάπτιζεν.

John iii. 22. After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized.

22. After that Jesus and his disciples came into the land of Judea, and there lived with them, and purified.

23. Ἦν δὲ καὶ Ἰωάννης βαπτίζων ἐν Αἰνὼν ἐγγὺς τοῦ Σαλείμ, ὅτι ὕδατα πολλὰ ἦν ἐκεῖ· καὶ παρεγίνοντο καὶ ἐβαπτίζοντο.

23. And John also was baptizing in Enon near to Salim, because there was much water there: and they came, and were baptized.

23. And John was purifying in Enon near to Salim, because there was much water there, and they came and were purified.

24. Οὔπω γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν ὁ Ἰωάννης.

24. For John was not yet cast into prison.

24. For John was not yet cast into prison.

25. Ἐγένετο οὖν ζήτησις ἐκ τῶν μαθητῶν Ἰωάννου μετὰ Ἰουδαίων περὶ καθαρισμοῦ·

25. Then there arose a question between some of John's disciples and the Jews about purifying.

25. And there arose a contention between John's disciples with a Jew about the purifying.

26. Καὶ ἦλθον πρὸς τὸν Ἰωάννην καὶ εἶπον αὐτῷ, Ῥαββί, ὃς ἦν μετὰ σοῦ πέραν τοῦ Ἰορδάνου, ᾧ σὺ μεμαρτύρηκας, ἴδε οὗτος βαπτίζει, καὶ πάντες ἔρχονται πρὸς αὐτόν.

26. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him.

26. And they came to John, and said to him, Sir, he who was with thee at the Jordan, and to whom thou boreat witness, is purifying also, and all men come to him.

27. Ἀπεκρίθη Ἰωάννης καὶ εἶπεν, Οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲν, ἐὰν μὴ ᾖ δεδομένον αὐτῷ ἐκ τοῦ οὐρανοῦ.

27. John answered and said, A man can receive nothing, except it be given from heaven.

27. And John said, A man cannot take upon himself, if he is not instructed by God.

31. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν. ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστι, καὶ ἐκ τῆς γῆς λαλεῖ· ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος ἐπάνω πάντων ἐστί.

31. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all.

31. He who is above is higher than all, and he who is of earth will be of earth, and will speak of earth.

34. Ὃν γὰρ ἀπέστειλεν ὁ Θεὸς, τὰ ῥήματα τοῦ Θεοῦ λαλεῖ·

34. For he whom God hath sent speaketh the words of God:

34. He whom God has instructed speaks the words of God.

32. Καὶ ὃ ἑώρακε καὶ ἤκουσε, τοῦτο μαρτυρεῖ· καὶ τὴν μαρτυρίαν αὐτοῦ οὐδεὶς λαμβάνει.

32. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony.

32. And what he has comprehended, that he proves. No man receives his proof.

33. Ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθής ἐστιν.

33. He that hath received his testimony hath set to his seal that God is true.

33. He who has received his proof has confirmed that God is true.

34. Οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πνεῦμα.

34. For God giveth not the Spirit by measure unto him.

34. For it is impossible to measure the spirit of God.

35. Ὁ πατὴρ ἀγαπᾷ τὸν υἱὸν, καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ.

35. The Father loveth the Son, and hath given all things into his hand.

35. For the Father loves the son, and has given all things into his power.

36. Ὁ πιστεύων εἰς τὸν υἱὸν ἔχει ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν τῷ υἱῷ οὐκ ὄψεται ζωήν, ἀλλ' ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν.	36. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.	36. He who believes in the son lives for ever, and he who does not believe in the son is against God.

John declared before that the real purification is the purification by the spirit. Now Jesus has appeared and he destroys the external forms and purifies without the temple and even without the water. And the doubt arises as to which purification is the real one. And John's disciples contend with a Jew about the purification, and they go to John to ask him about it. John says in general words what he said before, that the chief purification is a purification by the spirit, and that this purification is not transmitted in words. As to whether Jesus really speaks the words of God, John says that no one can define that, and that there can be no proofs of what are the words of God. The one proof is that man accepts them, for it is impossible to measure the manifestation of the spirit.

JESUS DINING WITH SIMON. MARY MAGDALENE

14. Καὶ φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου περὶ αὐτοῦ.	*Luke iv.* 14. And there went out a fame of him through all the region round about.	14. And there went out a fame of him in all the surrounding country.
37. Ἐν δὲ τῷ λαλῆσαι, ἠρώτα αὐτὸν Φαρισαῖός τις ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν.	*Luke xi.* 37. And as he spake, a certain Pharisee besought him to dine with him: and he went in, and sat down to meat.	37. After that a certain Orthodox came to him and asked him to lunch with him in his house.
38. Ὁ δὲ Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.	38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.	38. And the Orthodox, seeing that Jesus did not wash before the lunch, was surprised.
39. Εἶπε δὲ ὁ Κύριος πρὸς αὐτὸν, Νῦν ὑμεῖς οἱ Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθαρίζετε· τὸ δὲ ἔσωθεν ὑμῶν γέμει ἁρπαγῆς καὶ πονηρίας.	39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.	39. And Jesus said to him, You Orthodox people wash the outside of the cup and the platter, but your inside is full of plunder and untruth.

40. Ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησε;

41. Πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην· καὶ ἰδοὺ, πάντα καθαρὰ ὑμῖν ἐστιν.

32. Οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

37. Καὶ ἰδοὺ, γυνὴ ἐν τῇ πόλει, ἥτις ἦν ἁμαρτωλὸς, ἐπιγνοῦσα ὅτι ἀνάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου, κομίσασα ἀλάβαστρον μύρου,

38. Καὶ στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ τοῖς δάκρυσι, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμασσε, καὶ κατεφίλει τοὺς πόδας αὐτοῦ, καὶ ἤλειφε τῷ μύρῳ.

39. Ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν ἑαυτῷ, λέγων, Οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἂν τίς καὶ ποταπὴ ἡ γυνὴ, ἥτις ἅπτεται αὐτοῦ· ὅτι ἁμαρτωλός ἐστι.

40. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπε πρὸς αὐτὸν, Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δέ φησι, Διδάσκαλε, εἰπέ.

41. Δύο χρεωφειλέται ἦσαν δανειστῇ τινι· ὁ εἷς ὤφειλε δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

42. Μὴ ἐχόντων δὲ αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν, εἰπὲ, πλεῖον αὐτὸν ἀγαπήσει;

40. Ye fools, did not he, that made that which is without, make that which is within also?

41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

Luke v. 32. I came not to call the righteous, but sinners to repentance.

Luke vii. 37. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment.

39. Now when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner.

40. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty.

42. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

40. Fools, he who has made what is without has also made what is within.

41. Be merciful from within, and then you shall see that everything is clean.

32. For I have come here not to call the righteous to the renovation, but those who have erred.

37. And a woman of the city, who was an infidel, hearing that Jesus was sitting in the house of an Orthodox, went there and brought a pitcher of oil,

38. And standing at his feet behind, began to weep and to wash his feet with her tears, and to wipe them with the hair of her head, and to anoint him with the oil.

39. When the Orthodox host saw this, he thought, If he were a real teacher, he would know what manner of woman this is that is touching him.

40. And, turning around, Jesus said to him, Simon, I will tell thee a few words. And he said, Master, speak!

41. A certain master had two debtors; the one owed five hundred pence, and the other fifty.

42. And neither the one nor the other had anything to pay, and the master forgave them both. Tell me, which of them will be most obliged to the master?

43. Ἀποκριθεὶς δὲ ὁ Σίμων εἶπεν, Ὑπολαμβάνω ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. ὁ δὲ εἶπεν αὐτῷ, Ὀρθῶς ἔκρινας.

43. Simon answered and said, I suppose that he, to whom he forgave most. And he said unto him, Thou hast rightly judged.

43. Simon said, Certainly he to whom he forgave most. And Jesus said Thou hast judged rightly.

44. Καὶ στραφεὶς πρὸς τὴν γυναῖκα, τῷ Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας· αὕτη δὲ τοῖς δάκρυσιν ἔβρεξέ μου τοὺς πόδας, καὶ ταῖς θριξὶ τῆς κεφαλῆς αὐτῆς ἐξέμαξε.

44. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head.

44. And he pointed to the woman, and said to Simon, Here I have come to thy house, and thou gavest me no water to wash my feet with; but she washes my feet with tears, and wipes them with the hair of her head.

45. Φίλημά μοι οὐκ ἔδωκας· αὕτη δέ, ἀφ' ἧς εἰσῆλθον, οὐ διέλιπε καταφιλοῦσά μου τοὺς πόδας.

45. Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

45. Thou didst not embrace me when I entered; but she has not ceased kissing my feet.

46. Ἐλαίῳ τὴν κεφαλήν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ ἤλειψέ μου τοὺς πόδας.

46. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment.

46. Thou didst not give me oil to anoint my head with; but she anoints my feet with costly oil.

47. Οὗ χάριν λέγω σοι, Ἀφέωνται αἱ ἁμαρτίαι αὐτῆς αἱ πολλαί· ὅτι ἠγάπησε πολύ· ᾧ δὲ ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ.

47. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, the same loveth little.[a]

47. For this very reason, I tell thee, she has been delivered from error and from great error, because she loves much. But he to whom little is to be forgiven loves little.

48. Εἶπε δὲ αὐτῇ, Ἀφέωνταί σου αἱ ἁμαρτίαι.

48. And he said unto her, Thy sins are forgiven.

48. And he said to her, Yes, all thy errors are corrected.

49. Καὶ ἤρξαντο οἱ συνανακείμενοι λέγειν ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν ὃς καὶ ἁμαρτίας ἀφίησιν;

49. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also?

49. And those that were sitting with him began to say to themselves, Who is he that he frees from error?

50. Εἶπε δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέ σε· πορεύου εἰς εἰρήνην.

50. And he said to the woman, Thy faith hath saved thee; go in peace.

50. And he said to the woman, Thy faith has saved thee; go in peace.

(*a*) In my opinion verse 47 ought to read like this: ὅτι has to be transposed; instead of being before ἠγάπησε, it ought to stand before λέγω σοι. Then the translation will be as above.

The Pharisee is not pleased to see the sinner touch the teacher. Jesus says, A master had two debtors: he forgave one much, and the other little. How can he whom he forgave much help expressing his gratitude? These debtors before me and before all men and before God art thou and is this sinning woman. Thou imaginest that there is little to forgive thee, and thou hast not shown me any particular love; but she considers herself guilty before all, and before me, and before thee. Thou thoughtest thyself that she ought not to have been permitted to touch me. Well, I have not driven her away, and as I did not contemn thee, coming to thy house, so I do not contemn her, and for this she expresses her love for me. (She expresses her love for me, because I did not upbraid her for her sins.) She has many sins, and she expresses much love. Thou hast few sins, as thou thinkest, and thou expressest little love, and little will be forgiven thee. She believes that she is a sinner, and she is saved from her sins.

THE PARABLE OF THE PUBLICAN AND THE PHARISEE

10. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι· ὁ εἷς Φαρισαῖος, καὶ ὁ ἕτερος τελώνης.

Luke xviii. 10. Two men went up into the temple to pray; the one a Pharisee, and the other a publican.

10. And Jesus said to them, Two men went into the temple to pray; the one an Orthodox, and the other an infidel.

11. Ὁ Φαρισαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσηύχετο· Ὁ Θεός, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.

11. The Orthodox thought much of himself, and prayed as follows: I thank thee, O God, that I am not as other men are, selfish, unjust, adulterers, not as this infidel is.

12. Νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατῶ πάντα ὅσα κτῶμαι.

12. I fast twice in the week, I give tithes of all that I possess.

12. I fast twice on the Sabbath, and give tithes of all I get.

13. Καὶ ὁ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανὸν ἐπᾶραι·

13. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his

13. And the infidel stood off and could not lift up his eyes to heaven, but struck his breast and kept saying,

ἀλλ' ἔτυπτεν εἰς τὸ στῆθος αὐτοῦ, λέγων, Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

breast, saying, God be merciful to me a sinner.

God look at me erring one.

14. Λέγω ὑμῖν, Κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ, ἢ ἐκεῖνος. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

14. I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

14. So I tell you, the infidel returned more delivered than the Orthodox; for he who exalts himself shall be abased, and he who humbles himself shall be exalted.

The Orthodox does not consider the deliverance necessary for himself and could not be freed from anything. The infidel wished to be freed from error and confessed it, and so was freed from it.

14. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου, λέγοντες, Διατί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταί σου οὐ νηστεύουσι;

Matt. ix. 14. Then came to him the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not?

14. Then the disciples of John walked up to him and said, Why do we and the Orthodox fast oft, but thy disciples do not fast?

15. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος; ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

15. And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

15. And Jesus said to them, The guests cannot mourn at the wedding, as long as the bridegroom is with them. When the bridegroom is not there, they mourn.

The words about the bridegroom are obscure, for there is no explanation of what is to be understood by the bridegroom. In the parable of the ten virgins life is to be understood by the bridegroom, and then, by giving the same meaning of life to the word bridegroom, the meaning of the utterance will be this, that there is no cause for mourning as long as there is life in man; one ought to mourn and fast only when life is gone.

THE PARABLE OF THE GARMENTS AND THE WINE

36. Ἔλεγε δὲ καὶ παραβολὴν πρὸς αὐτούς, Ὅτι οὐδεὶς ἐπίβλημα ἱματίου καινοῦ ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίζει, καὶ τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

Luke v. 36. And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old.

36. No man tears a new garment, in order to put a new patch on an old garment, for it will tear the new, and the old will be of no use.

37. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ νέος οἶνος τοὺς ἀσκούς, καὶ αὐτὸς ἐκχυθήσεται, καὶ οἱ ἀσκοὶ ἀπολοῦνται·

37. And no man putteth new wine into old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

37. And no man puts new wine into old bottles; else the bottles will burst, and the wine will run out, and the bottles will be lost.

38. Ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον, καὶ ἀμφότεροι συντηροῦνται.

38. But new wine must be put into new bottles; and both are preserved.

38. But new wine must be put into new bottles; and both are preserved.

Luke v. 39 is not clear.

Luke iv. 33–37. These verses may be printed in the addition. The prediction and expulsion of the unclean spirit and the repetition of what Christ has been teaching, and that the fame of him has spread, have no significance. The same is true of the following verses: Luke iv. 38–41; Mark i. 35–39; Matt. viii. 18; Luke viii. 26–40; Luke v. 17–26; Mark v. 22–43; Matt. ix. 27–34.

CHRIST'S PREACHING

15. Καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.

Luke iv. 15. And he taught in their synagogues, being glorified of all.

15. And he taught in the assemblies and was respected by all.

42. Καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν.

42. And came unto him, and stayed him, that he should not depart from them.

42. The people held him back, that he should not depart from them.

43. Ὁ δὲ εἶπε πρὸς αὐτούς, Ὅτι καὶ ταῖς

43. And he said unto them, I must preach the kingdom of God to other

43. But he said to them, I must preach the true good to others also,

ἑτέραις πόλεσιν εὐαγγελίσασθαί με δεῖ τὴν βασιλείαν τοῦ Θεοῦ· ὅτι εἰς τοῦτο ἀπέσταλμαι.

cities also: for therefore am I sent.

for I am intended for that.

14. Ἵνα πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος,

Matt. iv. 14. That it might be fulfilled which was spoken by Esaias the prophet, saying,

14. And the word of the prophet Isaiah was fulfilled.

15. Γῆ Ζαβουλὼν καὶ γῆ Νεφθαλείμ, ὁδὸν θαλάσσης πέραν τοῦ Ἰορδάνου, Γαλιλαία τῶν ἐθνῶν,

15. The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16. Ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα, καὶ τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου, φῶς ἀνέτειλεν αὐτοῖς.'

16. The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. (Isaiah ix. 1, 2.)

16. In the pagan countries the people walked in darkness and saw a great light; to them who had lived in the darkness of death, a new light sprung up.

17. Ὅτως πληρωθῇ τὸ ῥηθὲν διὰ Ἡσαΐου τοῦ προφήτου, λέγοντος,

Matt. xii. 17. That it might be fulfilled which was spoken by Esaias the prophet, saying,

17. So that also another prophecy of the prophet Isaiah was fulfilled.

18. 'Ἰδοὺ ὁ παῖς μου, ὃν ᾑρέτισα· ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἡ ψυχή μου· θήσω τὸ πνεῦμά μου ἐπ' αὐτὸν, καὶ κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ·

18. Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my Spirit upon him, and he shall shew judgment to the Gentiles.

18. Here is my child whom I love, my beloved one, in whom my soul is pleased. I have put my spirit in him, that he may show the truth to the nations.

19. Οὐκ ἐρίσει, οὐδὲ κραυγάσει· οὐδὲ ἀκούσει τις ἐν ταῖς πλατείαις τὴν φωνὴν αὐτοῦ.

19. He shall not strive, nor cry; neither shall any man hear his voice in the streets.

19. He does not quarrel, nor cry; and his voice is not heard in the streets.

20. Κάλαμον συντετριμμένον οὐ κατεάξει, καὶ λίνον τυφόμενον οὐ σβέσει, ἕως ἂν ἐκβάλῃ εἰς νῖκος τὴν κρίσιν.

20. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory.

20. He will not break a bruised reed, and will not put out the light when it goes out, so that the truth may vanquish the lie.

21. Καὶ ἐν τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι.'

21. And in his name shall the Gentiles trust. (Isaiah xlii. 1-3.)

21. In him is all the hope of men.

7. Καὶ ὁ Ἰησοῦς ἀνεχώρησε μετὰ τῶν μαθητῶν αὐτοῦ πρὸς τὴν θάλασσαν· καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησαν αὐτῷ, καὶ ἀπὸ τῆς Ἰουδαίας,

Mark iii. 7. But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

7. Then Jesus went to the sea.

8. Καὶ ἀπὸ Ἱεροσολύμων, καὶ ἀπὸ τῆς

8. And from Jerusalem, and from Idumea, and from beyond Jor-

8. And a great multitude followed him from Galilee, and from Judea

Ἰδουμαίας, καὶ πέραν τοῦ Ἰορδάνου· καὶ οἱ περὶ Τύρον καὶ Σιδῶνα, πλῆθος πολύ, ἀκούσαντες ὅσα ἐποίει, ἦλθον πρὸς αὐτόν.

dan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

and from Idumea, and from Jerusalem, and from beyond the Jordan, and people from Tyre and Sidon.

35. Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας.

Matt. ix. 35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom.

35. And he went about the cities and villages proclaiming in the assemblies the announcement about the true good of the kingdom of heaven.

THE NEW WORSHIP IN THE SPIRIT BY WORKS. THE REJECTION OF THE JEWISH GOD

And Jesus showed to all people that the former worship was a lie, and that God ought to be served by works and by compassion toward men.

He happened on a Sabbath to walk with his disciples across a field. On their way the disciples plucked some ears of corn, and rubbed them in their hands, and ate them.

The Pharisees, the Orthodox, saw that, and said, It is not proper to do that on a Sabbath. It is not lawful to work on a Sabbath, but you rub the ears. Jesus heard that, and said to them, If you understood what is meant by the words said by God to the prophet, I rejoice in the love of men among themselves, and not in the sacrifices which they bring me, you would not be condemning the innocent. The Sabbath has not been established by God, but by man, consequently man is more important than the Sabbath.

It happened another time on a Sabbath that, as Jesus was teaching in an assembly, a sick woman went up to him and asked him to help her.

And Jesus began to treat her. Then a lawyer, an elder of the assembly, grew angry at Jesus for it and said to the people, In the law of God it is written, Six days in the week are for work, but on the Sabbath God has not

permitted men to work. Thereupon Jesus asked the lawyers and the Pharisees, Is it according to you not permitted to aid a man on a Sabbath?

And they did not know what to say.

Then Jesus said, Does not each one of you untie the cattle from the stall and take them to drink on a Sabbath? Or if one of your sheep should fall into a well, would you not run quickly to pull it out on a Sabbath? And is not a man much better than a sheep? What, then, according to you, is a man to do on a Sabbath, good or evil? To save the soul or to let it perish? One must always do good, even on a Sabbath.

Pharisees and lawyers came to Jesus from Jerusalem. And they saw that his disciples and he himself were eating bread together, with unwashed hands. And the scribes began to condemn them, because they themselves lived strictly as of old, washing their vessels, and without washing them they would not eat. Nor would they eat upon returning from the market, unless they first washed their hands.

And the lawyers asked him, Why do you not live according to the old customs, and why do you take and eat bread with unwashed hands? And he said to them, Well has the prophet Isaiah said of you. God had said to him, Because these people cling to me only with words, and worship me only with their mouths, while their hearts are far from me, and because their fear of me is only a human command, which they have learned by heart, I will make a wonderful, unusual work over this people. The wisdom of their wise men shall disappear, and the reason of their thinking men shall be obscured. Woe to them who bestir themselves to conceal their desires from the Eternal One, and who do their works in the dark. Even so you omit that which is important in the law, that which is the commandment of God, and observe your own commandments, which is, to wash the

cups. Moses said to you, Honour your father and your mother, and who will not honour his father or mother shall be put to death, but you have invented what any one may say, I give to God what my parents have given, and fail to provide for your father or mother. Thus you destroy the commandments of God by human enactments. You do many such things.

And Jesus called all the people, and said, Listen all, and understand, There is nothing in the world which, going into man, can defile him, but that which comes out of him will defile a man. Let there be love and mercy in thy heart, and then all will be pure. Try to understand that.

And when he returned home, his disciples asked him what those words meant. And he said, Have you really not comprehended them? Do you not understand that nothing external and carnal can defile a man, because it enters not his soul, but his belly. It enters the belly, and with the excrements comes out of the back. Only that can defile a man which comes out of his soul, for from a man's soul come: fornication, lust, murder, theft, selfishness, malice, cheating, impudence, envy, pride, and every foolishness. All that evil comes out of the soul, and this alone can defile a man.

Jesus teaches the people that a new life has begun and that God is in the world upon earth, and this he tells everybody, and he tells his disciples that between man and God there is always a communion. This he teaches to all. And all are delighted with his teaching, because he teaches differently from the lawyers. The lawyers teach men that they must obey the laws of God, but he teaches them that they are free.

After that the passover came, and Jesus went to Jerusalem, where he entered the temple.

In the hall of the temple there were cattle, cows, oxen, and sheep, and baskets with doves, and behind counters

sat changers with money. All that was necessary for the offerings to God. The animals were killed and sacrificed in the temple, and the money was offered there. In that consisted the prayers of the Jews.

Jesus entered the temple, plaited a whip, and drove all the cattle out of the hall, and let out all the doves, and scattered all the money.

And he commanded that no one should carry those things into the temple. He said, the prophet Isaiah has said, the house of God is not the temple in Jerusalem, but the whole world of God's people. And the prophet Jeremiah has also said to you, Do not believe the lying words that here is the house of the Eternal One, the house of the Eternal One, the house of the Eternal One. Do not believe that, but mend your life, do not judge falsely, do not oppress the stranger, the widow, and the orphan, do not spill innocent blood, and do not come into the house of the name of God, and do not say, Now we can calmly commit evil things. Do not make of my house a den of robbers.

And the Jews began to dispute, and they said to him, If thou prohibitest our prayer and our image of God, what kind of prayer wilt thou give?

And turning to them, Jesus said, Abandon this temple, and in three days I will call to life a new, a living temple to God.

And the Jews said, How canst thou make at once a new temple, since it took forty-six years to build this one?

And Jesus said, I am speaking to you about what is more important than the temple. You would not be speaking thus, if you understood the words of the prophet, I, God, do not rejoice in your sacrifices, but in your love among yourselves. The living temple is the whole world of the men of God, when they love each other.

And then many people in Jerusalem believed in what he spoke.

But he himself did not believe in anything external, because he knew everything which was in man.

He did not need to have any one to teach him about man, for he knew that the spirit of God was in man.

And the lawyers and the elders heard all that and sought how they might work his ruin, but they were afraid of him because all the people marvelled at his teaching.

And Jesus went again from Judea to Galilee. And it happened that he had to pass through Samaria. He was going past a Samaritan village, Sychar by name, near the place which Jacob had given to his son Joseph. Jacob's well was there. Jesus was tired from his journey, and he sat down near the well; but his disciples went to the town to buy bread.

And there comes a woman from Sychar to fetch water. Jesus asks her to give him to drink.

She says to him, How is it thou askest me to give thee to drink? You Jews do not have dealings with us Samaritans.

And he says to her, If thou knewest me and knewest what it is I teach, thou wouldst not say that, but wouldst give me to drink, and I, too, would give thee living water. He who drinks of this water will want to drink again, but he who drinks of my water will be satisfied for ever, and this water of mine will lead him to life eternal.

The woman understood that he was speaking of divine things, and said to him, I saw that thou art a prophet and want to teach me; but how canst thou teach me divine things since thou art a Jew, and I a Samaritan? Our people pray to God in this mountain, and you Jews say that it is necessary to pray in Jerusalem. Thou canst not teach me divine things, because you have one God, and we another.

Then Jesus said to her, Believe me, woman, the time is near when neither in this mountain nor at Jerusalem will they pray to the Father. You pray to him whom you do not know, but we pray to the Father whom it is impossible not to know.

And the time has arrived and is already here when the true worshippers of God will worship the Father in the spirit and with deeds. The Father needs such worshippers. God is spirit, and he ought to be worshipped in spirit and with deeds.

The woman did not make out what he was telling her, and she said, I have heard that a messenger of God will come, the one who is called the anointed. He will tell everything.

And Jesus said to her, I who am talking with thee am he. Wait for nothing else.

After that Jesus came into the land of Judea, and there he lived with his disciples, and purified.

At that time John purified men near Salim in the river Enon, for John had not yet been cast into prison.

And there arose a dispute between the disciples of John and those of Jesus as to which was better, John's purification in water, or the teaching of Jesus.

And they came to John, and said to him, Now thou purifiest with water, but Jesus teaches only, and all men go to him. What dost thou say about it?

And John said, A man cannot teach of himself, if God does not instruct him. Whoever speaks of earth is earthly; and whoever speaks from God, is from God.

It is impossible to prove in any way whether words that are spoken are from God or not from God. God is spirit. He cannot be measured nor proved. He who understands the words of God by that proves that he has comprehended God.

At one time Jesus saw a farmer of taxes collecting taxes. His name was Matthew. Jesus spoke with him,

and Matthew understood him and liked his teaching and invited him to his house, and entertained him.

When Jesus came to Matthew, there came also Matthew's friends, tax-collectors and corrupt people. Jesus did not loathe them, but sat down himself with his disciples. And the lawyers and Pharisees saw that and said to the disciples of Jesus, How is it your teacher is feasting with tax-collectors and corrupt men? Jesus heard that, and said, He who boasts of being well does not need a physician, but he who is sick needs one. For this reason I do not wish to convert those who regard themselves as just, thinking that they are living in the truth, but teach those who think that they are living in sin.

While he was sitting in Matthew's house, there came a city woman, who was á whore. She had heard that Jesus was in Matthew's house, and came thither, and brought a vial with perfume. And she knelt down at his feet, and wept, and washed his feet with her tears, and wiped them with her hair, and poured the perfume out of the vial upon them.

Matthew saw that, and thought, He is hardly a prophet; if he were really a prophet, he would know what manner of woman is washing his feet; he would know that she is a whore, and would not permit her to touch him.

Jesus divined it, and turned around to Matthew, and said, Matthew, shall I tell thee what I think?

Tell me, he said.

And Jesus said, Listen. Two men considered themselves debtors of the same master: one to the amount of five hundred pence, and the other of fifty. And neither the one nor the other had any money to pay his debt. The master forgave both. Well, according to thy judgment, which of them will love the master and tend on him?

And Matthew said, of course, the one who owes most.

Jesus pointed to the woman, and said, Even thus it is with this woman. Thou considerest thyself a small debtor. I came to thy house, and thou didst not give me water with which to wash my feet, while she washes them with her tears and dries them with her hair.

Thou didst not kiss me, but she kisses my feet. Thou didst not give me oil with which to anoint my head, but she is rubbing costly ointments on my feet. He who thinks that he has nothing to be forgiven does not love. He who thinks that he is very guilty loves much. But for love everything is forgiven.

And he said to her, Thy sins are forgiven thee. And Jesus said, the whole thing is what each considers himself to be. He who considers himself to be good will not be good, and who considers himself bad is good.

Two men once came to the temple to pray, one of them a Pharisee, the other an infidel.

The Pharisee prayed like this, I thank thee, O Lord, that I am not as other men are, neither stingy, nor a cheat, nor a debauchee, nor such a worthless man as this tax-collector. I fast twice a week, and of my possessions I give away a tithe.

But the infidel stood at a distance and did not dare to look up to heaven, and only struck his breast with his hands, and kept saying, O Lord, look down upon me, worthless man!

Well? The infidel was forgiven more than the Pharisee, because whoever exalts himself shall be humbled, and whoever humbles himself shall be exalted.

After that John's disciples came to Jesus, and said, Why do we and the lawyers fast much, while thou and thy disciples do not fast? And Jesus said to them, As long as the bridegroom is at the wedding no man mourns. Only when the bridegroom is not there do they mourn. If there is life there is no need of mourning.

And Jesus said also this, No one tears off a piece of a new garment to sew it on an old garment, for the new garment will be torn and the old one will not be mended. So we cannot accept your fasts. And we cannot pour new wine into old bottles, for the bottles will be torn, and the wine will run out. New wine has to be put in new bottles, and then both will be preserved.

And after that a Pharisee came to him, and called him to lunch at his house. He went in and sat down at the table. The Pharisee observed that he did not wash before lunch, and was surprised. Jesus said to him, Pharisees, you wash all the time from without, but are you clean from within? Be merciful to men, and everything will be clean.

And the fame spread about Jesus, and he was respected by all, so that the people kept him that he might not go away from them. But he said that he came to announce the good not only to one city, but to all men. And he went on to the sea.

And a large multitude followed him from various cities. And he helped all. And he walked through cities and villages, everywhere announcing the kingdom of heaven and freeing men from all sufferings and vices.

Thus in Jesus Christ were fulfilled the prophecies of Isaiah, namely, that the people who had lived in darkness, in the darkness of death, saw the light; that he who received this light of truth will do no violence and no harm to men; that he is meek and humble; that, in order to bring truth to men in the world, he does not dispute and cry; that his loud voice is not heard; that he will not break a straw and will not blow out a night candle, and that the whole hope of men is in him.

CHAPTER III.

THE KINGDOM OF GOD. CHRIST'S TESTIMONY CONCERNING JOHN

2. Ὁ δὲ Ἰωάννης ἀκούσας ἐν τῷ δεσμωτηρίῳ τὰ ἔργα τοῦ Χριστοῦ, πέμψας δύο τῶν μαθητῶν αὐτοῦ,	*Matt. xi.* 2. Now when John had heard in the prison the works of Christ,[a] he sent two[b] of his disciples,	2. John heard in the prison about the works of Jesus, and through his disciples he said to him,
3. Εἶπεν αὐτῷ, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἕτερον προσδοκῶμεν;	3. And said unto him, Art thou he that should come, or do we look for another?	3. Art thou he that should come, or shall we look for another?

(*a*) Many texts read *of Jesus.*

(*b*) Many texts have διὰ instead of δύο. Διὰ is better, because the number of disciples is unnecessary.

John in the wilderness preached the kingdom of God, and said after him would come the one who was mightier than he, and would renovate by the spirit. Hearing of Jesus' works, John sends to find out whether he was that person, or whether another would come, that is, whether Jesus is fulfilling his two predictions, the announcement of the establishment of the kingdom and of the renovation by the spirit.

4. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ ἀκούετε καὶ βλέπετε·	*Matt. xi.* 4. Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:	4. And in reply Jesus said to them, Go and tell John those things which you hear and see.
5. Τυφλοὶ ἀναβλέπουσι, καὶ χωλοὶ περιπατοῦσι· λεπροὶ καθαρί-	5. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf	5. The blind see, the lame walk, the deaf hear, the impure are cleansed, the dead wake up, and

ζονται, καὶ κωφοὶ ἀκούουσι· νεκροὶ ἐγείρονται, καὶ πτωχοὶ εὐαγγελίζονται·	hear, the dead are raised up, and the poor have the gospel preached[b] to them.	the poor learn of their good.
6. Καὶ μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί.	6. And blessed is he, whosoever shall not be offended[a] in me.	6. And happy is he who will not renounce me.

(*a*) σκανδαλίζειν ἔν τινι means *to be offended by one*, and *to renounce one*. Matt. xiii. 57; xvii. 27; xxvi. 31. In reply to John's question, Art thou he who will come and reveal the kingdom of heaven, he says, Tell them that happy are all those who do not turn away from me.

(*b*) πτωχοὶ εὐαγγελίζονται. In Luke and Matthew these words stand last. Everywhere this is translated by *the good is announced to the poor*. The meaning of the translation is almost correct, but the translation itself is not quite correct. In Luke xvi. 16 it says ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται and that is not translated by *the gospel is preached to the kingdom*, but by *the kingdom of God is preached*. Thus here it ought to be translated by *the poor are evangelized*, that is, the poor receive the announcement of the good, or the poor learn of their good. On the other hand, these words express the same as what is said in the words, Blessed are the poor; in Matthew and in Luke these words stand last, showing thus that the whole essence of the matter is in them. And it must not be forgotten that all the subsequent discourse only develops and explains this idea about the blessedness of the poor in contradistinction to the rich Pharisees and lawyers.

The words from Luke vii. 21 are evidently put in as an explanation of the intelligible words about the blind seeing, etc.

John asks, Dost thou announce the kingdom which was preached by the prophet Isaiah (xxv. 5; lxi. 1), and of which I said that it is at hand, and that for its attain-

ment nothing but the purification by the spirit is needed? And Jesus replies, Go and tell him what you see, namely, that men are now blessed in the spirit. What Isaiah has prophesied is fulfilled: all men are blessed in the spirit. The poor have learned of blessedness.

7. Τούτων δὲ πορευομένων, ἤρξατο ὁ Ἰησοῦς λέγειν τοῖς ὄχλοις περὶ Ἰωάννου, Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον;

8. Ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσὶν.

9. Ἀλλὰ τί ἐξήλθετε ἰδεῖν; προφήτην; ναὶ, λέγω ὑμῖν, καὶ περισσότερον προφήτου·

10. Οὗτος γάρ ἐστι περὶ οὗ γέγραπται, 'Ἰδοὺ, ἐγὼ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου ἔμπροσθέν σου·'

11. Ἀμὴν λέγω ὑμῖν, Οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν.

Matt. xi. 7. And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?

8. But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses.

9. But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.[a]

10. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. (Mal. iii. 1.)

11. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he.[b]

7. When they went away, Jesus began to talk to the multitudes concerning John, What did you go to see in the wilderness? A reed shaken in the wind?

8. Or what else did you go out to see? A man clothed in rich raiment? Here they are before you, those who wear rich raiment and live in ease, — they live in palaces.

9. So what did you go out to see? A prophet? Verily, I shall tell you about what is greater than a prophet.

10. This is he, of whom it is written, I send a messenger before thy face; he shall prepare the way before thee.

11. Verily I tell you, No greater man has been born of a woman than John the Baptist. The least here is there, in the kingdom of God, greater than all.

(*a*) λέγω ὑμῖν, καὶ περισσότερον προφήτου *I will tell you what is greater than a prophet.*

(*b*) Generally the words ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν are translated by *the least in the kingdom of God is greater than he.* This translation is incorrect, because the least in the kingdom of God is

opposed to the greatest in something else. It ought to be: the least in the kingdom of heaven is greater than he who is not in the kingdom. This translation is incorrect chiefly because it violates the meaning of everything which precedes and which follows. It has just been said that John is greater than all men, and suddenly he is less than the least in the kingdom of heaven, whereas Jesus preaches only the kingdom of heaven for all; *αὐτοῦ* is here an adverb and means *there*, and then the meaning is connected with the rest of the discourse.

John is less, more insignificant than all, according to the judgment of men; he is a beggar. But it says that the most insignificant is the greatest in the kingdom of God; the same is many times repeated in the gospels, beginning with the sermon where it says that blessed are the poor, and not the rich. Besides, the words *μικρός*, *μέγας*, as used in the gospels, have to be translated not by *small* and *great*, but by *insignificant*, *low*, and *important*, *high*.

16. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.	*Luke xvi.* 16. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.	16. The law and the prophets were before John. Since that time the kingdom of God has been preached and every man passes into it according to his strength.
13. Πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προεφήτευσαν·	*Matt. xi.* 13. For all the prophets and the law prophesied until John.	13. For all the prophets and the law before John expressed the will of God.
14. Καὶ εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἠλίας ὁ μέλλων ἔρχεσθαι.	14. And if ye will receive it, this is Elias, which was for to come.	14. If you will, receive him as Elijah, who was to come.

(*a*) In Matthew xi. 12 it says, From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. In Luke it says, *καὶ πᾶς εἰς αὐτὴν βιάζεται*, that is, pushes his way in as if by force in a crowd. Therefore, choosing Luke's

version, which is more exact, I render the word *βιάζομαι* by *to enter according to his power.*

(*b*) *προφητεύω* means *to have the power of prophecy, to express the will of God.*

What is said is that the law and all the prophets expressed the will of God before John. All that came to an end with John. From his time on the kingdom of God is taken by internal effort, and so everything which was said before the coming of Elijah has to be abandoned. If you think that Elijah must come before the coming of God, you may regard John as having come in the place of Elijah.

15. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	*Matt. xi.* 15. He that hath ears to hear, let him hear.	15. He who wants to understand will understand.

This expression is three times repeated in Matthew, and each time in those passages where the words may have a double meaning. This expression is a warning that the words are not to be taken coarsely, but in a transferred sense.

29. Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι ἐδικαίωσαν τὸν Θεὸν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·	*Luke vii.* 29. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John.	29. And all the rabble heard him and the tax-collectors justified God, having been purified by John's purification.
30. Οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ ἠθέτησαν εἰς ἑαυτοὺς, μὴ βαπτισθέντες ὑπ' αὐτοῦ.	30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.	30. But the Pharisees and lawyers rejected the counsel of God, not being purified by John.
31. Εἶπε δὲ ὁ Κύριος, Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; καὶ τίνι εἰσὶν ὅμοιοι;	31. And the Lord said, Whereunto then shall I liken the men of this generation? and to what are they like?	31. And Jesus said, To whom are the men of this tribe to be likened?
32. Ὅμοιοί εἰσι παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις, καὶ προσφωνοῦσιν ἀλλήλοις, καὶ λέγουσιν,	32. They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped	32. They are like little children. The children sit in the street and prattle with one another. They say, We are play-

Ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν ὑμῖν, καὶ οὐκ ἐκλαύσατε.	unto you, and ye have not danced; we have mourned to you, and ye have not wept.	ing, and you do not dance; we mourn, and you do not weep.
33. Ἐλήλυθε γὰρ Ἰωάννης ὁ βαπτιστὴς μήτε ἄρτον ἐσθίων μήτε οἶνον πίνων, καὶ λέγετε, Δαιμόνιον ἔχει·	33. For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.	33. John came, and he does not eat, nor drink, and you say, The devil is in him.
34. Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν.	34. The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a winebibber, a friend of publicans and sinners!	34. The son of man comes and eats and drinks, and you say, He is an eating man and a drunkard, a friend of tax-collectors and of people who err.
35. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς πάντων.	35. But wisdom is justified of all her children.[b]	35. And wisdom is justified by its works.

(*a*) *Men of this tribe* evidently refers to the Pharisees.
(*b*) In many texts it reads ἔργον; the meaning is the same, but clearer, and so I choose ἔργον.

The obscure place about the children becomes clear when it is referred to the Pharisees and lawyers, that is, to the rich proprietors in distinction from the rabble and despised tax-collectors. The idea is that, in order to find out God, the Pharisees and lawyers accept the teaching from one another.

John v. 43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?

They prattle like children in the street, and so marvel why they are not listened to and why they do not understand. But how are they to understand since they hear only themselves? They want to make merry, and John demands repentance and the rejection of wealth. They want fasts, the observance of the Sabbath, the rejection of

the sinners, — while Jesus orders neither fasts, nor the observance of the Sabbath, nor the rejection of the sinners.

THE UPBRAIDING OF THE CITIES

20. Τότε ἤρξατο ὀνειδίζειν τὰς πόλεις, ἐν αἷς ἐγένοντο αἱ πλεῖσται δυνάμεις αὐτοῦ, ὅτι οὐ μετενόησαν·

21. Οὐαί σοι, Χοραζίν, οὐαί σοι, Βηθσαϊδά· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν σάκκῳ καὶ σποδῷ μετενόησαν.

22. Πλὴν λέγω ὑμῖν, Τύρῳ καὶ Σιδῶνι ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ ὑμῖν.

23. Καὶ σύ, Καπερναούμ, ἡ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, ἕως ᾅδου καταβιβασθήσῃ· ὅτι εἰ ἐν Σοδόμοις ἐγένοντο αἱ δυνάμεις αἱ γενόμεναι ἐν σοί, ἔμειναν ἂν μέχρι τῆς σήμερον

24. Πλὴν λέγω ὑμῖν, ὅτι γῇ Σοδόμων ἀνεκτότερον ἔσται ἐν ἡμέρᾳ κρίσεως, ἢ σοί.

Matt. xi. 20. Then began he to upbraid the cities wherein most of his mighty works[a] were done, because they repented not:

21. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22. But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you.

23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained[b] until this day.

24. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee.

(*a*) δυνάμεις is translated by *miracle*, a meaning which it never had.

(*b*) ἔμειναν refers to Sodom, though it stands in the plural and in context with δυνάμεις. Just so μετενόησαν in the 20th verse refers to some unknown persons, though in context with δυνάμεις.

These verses, translated as they are, not only fail to be instructive, but even make no sense. Why does he upbraid the cities? If they did not believe his miracles, there evidently was no need of performing them, or he did not perform enough and did them badly. But even if he upbraids them for their unbelief of the miracles, what is meant by the words that if the same miracles were performed in Tyre and in Sidon as in Chorazin and Capernaum, they would have repented in sackcloth and ashes, and if the same were performed in Sodom as in Capernaum, it would have remained until this day?

Besides, this translation does not connect with what precedes, nor with what follows. Suddenly, on the occasion of the explanation of John's meaning and of the kingdom of heaven there begins a vituperation of the cities. Such is the meaning, or, rather, the absence of meaning. The translation is quite arbitrary, and nothing but an absurdity results from it.

I have tried to translate differently, but I must confess even my translations do not remove all the difficulties, and so this passage, obscure as it is and containing neither a negation of what precedes or follows, nor any new meaning, must remain unintelligible.

THE COMING OF THE KINGDOM OF GOD

20. Επερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων, πότε ἔρχεται ἡ βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς, καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·

21. Οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἢ, Ἰδοὺ ἐκεῖ. ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν.

23. Καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ὧδε, ἢ, Ἰδοὺ ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε.

24. Ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.

Luke xvii. 20. And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation:

21. Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.

23. And they shall say to you, See here; or, see there: go not after them, nor follow them.

24. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day.

20. And the Pharisees asked Jesus, When and how does the kingdom of God come? And he answered them, The kingdom of God does not come in such a way that it can be seen.

21. And it cannot be said about it, Here it is, or, There it is, for the kingdom of God is within you.

23. And they shall say to you, Here it has come, or, Here it is; do not go, do not run after it.

24. For it shines suddenly, like sheet lightning in the sky; and so shall also be the son of man in his time.

THE DISCOURSE WITH NICODEMUS

1. Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων τῶν Ἰουδαίων.

John iii. 1. There was a man of the Pharisees, named Nicodemus, a ruler of the Jews:

1. There was a man, a Pharisee, named Nicodemus, a Jewish elder.

2. Οὗτος ἦλθε πρὸς τὸν Ἰησοῦν νυκτὸς, καὶ εἶπεν αὐτῷ, Ῥαββὶ, οἴδαμεν ὅτι ἀπὸ Θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ᾖ ὁ Θεὸς μετ' αὐτοῦ.	2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles[a] that thou doest,[b] except God be with him.	2. He came to Jesus at night, and said to him, Sir, we know that thou comest from God to teach, for no man would be able to prove it in such a way, if God were not with him.
3. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, Ἐὰν μή τις γεννηθῇ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ Θεοῦ.	3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again,[c] he cannot see the kingdom of God.	3. And Jesus replied to him, Verily, I tell thee, Only he who is not begotten by God from above can fail to understand what the kingdom of God is.

(*a*) *σημεῖον* means *a sign by which something is recognized.*

(*b*) *ποιεῖν* besides meaning *to do,* in connection with a noun expressing action loses its meaning and acquires the meaning of the action of the noun, for example, *πρόθεσιν ποιεῖν* to make up the mind (Eph. iii. 11), *ὁ ποιήσας τὸ ἔλεος to be merciful* (Luke x. 37), and so forth. *σημεῖα ποιεῖν* has to be translated by *to prove.*

(*c*) *γεννάομαι to be begotten, to be born of the Father.* The expression, To be born from above, means *to be begotten by God the Father.*

(*d*) *ἄνωθεν from above, from him who is in heaven, from God,* because later this word is exchanged for "from God." To avoid obscurity, I translate it from heaven, that is, from the Eternal One.

To the words of Nicodemus, We know that thou art from God, and so forth, Jesus replies by speaking of the kingdom of God. The absence of any connection in Jesus' answer and the words of Nicodemus has been noticed by all. But it seems to me that if the discourse with Nicodemus is to be understood as it is always understood, there is not only no connection between the words of Nicodemus and those of Jesus, but the words of Nico-

demus have absolutely no meaning, ask for no answer, and ought to be omitted as superfluous.

The words of Nicodemus acquire a meaning only when we recall that to the words of Nicodemus ought to be added the following: How then sayest thou that no worship and no temple is needed, and yet thou speakest of the kingdom of God?

Nicodemus sees that the teaching is just and important, but from everything which Jesus has said heretofore, he sees that he rejects the divine worship, and he fails to see how there can be a kingdom of God without the Jewish God who is worshipped in the temple. He does not comprehend that, and in the night he comes all alone to Jesus and asks him, How is it thou teachest about the kingdom of God, and yet destroyest every relation to God? This meaning results from the preceding, the destruction of the temple, and from the following, the answer of Jesus, who speaks of what his God is, and what he understands by the words, "the kingdom of God."

It is evident that if the words which connected the remark of Nicodemus with Jesus' answer, in relation to the Jewish God, ever existed, they were thrown out or changed by the copyists, who believed in the Jewish God. But even without these words the connection of the words is evident, if they are understood in the sense of what precedes.

The teaching of Christ is expressed in his preaching of the kingdom of God; at the same time he rejects every execution of the law and the worship of the external God.

The idea of Nicodemus is as follows: Thou preachest the kingdom of God, and yet deniest the Jewish God. What, then, is thy kingdom of God and thy God? And with the very first words Jesus says to Nicodemus, as it is written (Luke xvii. 23), that the kingdom of God

is always here, that it is within us, that it is impossible not to see the kingdom of God, that a man could only then fail to see the kingdom of God, if he were not begotten by God. The conventional form of the third and fifth verses does not signify that it is to begin from God and that man must try and be reborn from above and from the spirit, as the church understands it and as it has no sense, but that every man, for the very reason that he is a man, is inevitably begotten from above and from the spirit.

4. Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέρων ὤν; μὴ δύναται εἰς τὴν κοιλίαν τῆς μητρὸς αὐτοῦ δεύτερον εἰσελθεῖν καὶ γεννηθῆναι;	*John iii.* 4. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?	4. And Nicodemus said, How can a man be begotten when he is old? He cannot enter a second time into his mother's womb, and be born.

(*a*) The meaning of *γεννάομαι* as *to be begotten by the father* is confirmed by these words of Nicodemus. Nicodemus says, Man was begotten before he was born, by the flesh from the father, how can he be begotten once more?

It is necessary to be destroyed and again to be begotten by God.

Nicodemus, in his lack of comprehension, repeats word for word what the church says of Jesus' procreation from Mary by the Holy Ghost in the sense of a carnal father.

5. Ἀπεκρίθη ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, Ἐὰν μή τις γεννηθῇ ἐξ ὕδατος καὶ Πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ.	*John iii.* 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.	5. And Jesus answered him, Verily, I tell thee, He who is not begotten by the flesh and also by the spirit cannot enter the kingdom of God.
6. Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστι· καὶ τὸ γεγεννημένον ἐκ τοῦ Πνεύματος πνεῦμά ἐστι.	6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.	6. That which is begotten by the flesh is flesh, and that which is begotten by the spirit is spirit.

8. Τὸ πνεῦμα ὅπου θέλει πνεῖ, καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ οὐκ οἶδας πόθεν ἔρχεται καὶ ποῦ ὑπάγει. οὕτως ἐστὶ πᾶς ὁ γεγεννημένος ἐκ τοῦ Πνεύματος.	8. The wind bloweth where[b] it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.	8. The spirit blows wherever and whenever it pleases, and thou understandest its voice, but canst not tell whence it comes, and whither it goes. So is every one that is begotten by the spirit.

(*a*) ὕδωρ not only means *water*, but also *the liquid part of the human body, liquid flesh.* John xix. 34: And forthwith came there out blood and water.

(*b*) ὅπου means indiscriminately *where* and *when.*

I transpose verses eight and seven, because according to our manner of thought and of language it is more natural first to give the explanation and then to add, And so do not wonder, than to say, as is said in John, That thou mightest not wonder at what I tell thee, and then give the explanation.

7. Μὴ θαυμάσῃς ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.	7. Marvel not that I said unto thee, ye must be born again.	7. And so do not marvel, because I have told thee that we must be begotten by God.

The eighth verse has an important and profound meaning. And so has every word of this verse an important and profound meaning, and this meaning is not at all mysterious and mystical, but exceedingly clear, though profound.

First it was said, in the third verse, that man must be begotten from heaven, that is, by God. When Nicodemus understood this procreation in a carnal sense, Jesus said that besides the carnal procreation there is also a procreation by something else than the flesh. In order to express what this something other is, the word spirit is used.

Now we get the explanation that in man there is flesh of flesh, and spirit of spirit; in the eighth verse he defines what is the principle of the carnal life, and says, The spirit, that is, that which is not flesh; blows, that is,

moves and lives where and when it pleases, that is, freely, independently of everything, by itself; and thou understandest its voice, that is, rationally; but canst not tell whence it comes, and whither it goes, that is, outside cause and outside result, outside the law of causality.

It is necessary to say, The spiritual principle lives freely, rationally, and outside of cause and purpose. Let them say it so that every man may understand it, and it is not possible to say it in any other way than it is said.

	John iii.	
9. Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι;	9. Nicodemus answered and said unto him, How can these things be?	9. And Nicodemus said in reply, How can that be?
10. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις;	10. Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things?[a]	10. And Jesus answered him, Thou art a teacher and dost not understand these things.
11. Ἀμὴν ἀμὴν λέγω σοι, ὅτι ὃ οἴδαμεν λαλοῦμεν, καὶ ὃ ἑωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.	11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.	11. Verily, I tell thee, We speak of what we know, and show what we have seen, but you do not receive the proofs of our testimony.
12. Εἰ τὰ ἐπίγεια εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς, ἐὰν εἴπω ὑμῖν τὰ ἐπουράνια, πιστεύσετε;	12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?[b]	12. I have told you of what is upon earth, and you do not believe; how, then, shall you believe, if I tell you of what is in heaven?
13. Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανὸν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ.	13. And no man[c] hath ascended up to heaven, but he that came down from heaven, even the Son of man[d] which is in heaven.[e]	13. For[c] no man has ascended heaven, but he that came down from heaven, the son of man, the one who is in heaven.

(*a*) The question mark is unnecessary here. Jesus says, Thou, as a teacher of Israel, of course, canst not know that.

(*b*) *τὰ ἐπίγεια* and *τὰ ἐπουράνια* are incorrectly translated by *earthly* and *heavenly things;* they mean *that which is on earth and in heaven.*

(*c*) In many texts it is *οὐδεὶς δὴ.*

(*d*) Here we, for the first time, come across the expression *son of man*. In the verse about the Sabbath, where it said, The Sabbath was made by the son of man, this expression had the meaning simply of man. In the verse, The angels will ascend and descend, this expression may be taken simply in the sense of man, in the particular sense which Jesus ascribes to it. But here the meaning is clearly defined in a particular sense.

Before this it was said that in man there is present a spirit begotten from heaven by God, begotten by the spirit; but now it says that no man has ever been in heaven with God, no man has ascended to God, and so we cannot speak about God; but from God in heaven came down, was begotten, the son of the spirit, the spirit of man, the one which always remains in heaven with God. And so the son of man means spirit, the son of the spirit in man.

For him who knows the Gospel, it is superfluous to quote the passages in which the expression son of man and son of God are used, when applied to men. In all the passages they have the same meaning.

John vi. 27. The son of man, for whom God the Father hath sealed.

Matt. v. 45. That ye may be the children of your Father which is in heaven.

Luke vi. 35. Ye shall be the children of the Highest, and so forth.

(*e*) ὁ ὢν ἐν τῷ οὐρανῷ word for word *he who is in heaven. To be in heaven* means *to be God;* the heavenly and the divine are the same. And so he who is in heaven means he who is God.

14. Καὶ καθὼς Μωσῆς ὕψωσε τὸν ὄφιν ἐν τῇ ἐρήμῳ, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου·

John iii. 14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

14. And as Moses exalted the serpent in the wilderness (that men should not perish) even so the son of man must be exalted.

(*a*) *ὑψόω* means *to raise up, exalt, lift oneself*, in the spiritual sense, in pride (Luke i. 25; Acts xiii. 17; 2 Cor. xi. 7, and in many other places). From the context, where mention is made of the serpent which Moses commanded the Jews to worship, and the worship of which saved them, the word must be taken in the sense of "deifying." In order fully to understand the expression, To lift up like a serpent in the wilderness, we must understand what was said about the serpent in the wilderness.

Numbers xxi. 5. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread.

6. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died.

7. Therefore the people came to Moses, and said, We have sinned, for we have spoken against the Lord, and against thee; pray unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

8. And the Lord said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall live.

9. And Moses made a serpent of brass, and put it upon a pole; and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

That is what is said about the serpent in the Book of Numbers. *To exalt the son of man as Moses exalted the serpent* means *to treat the son of man as the Jews treated the serpent in the wilderness*, that is, that men should rely upon him and should look to him for their salvation and life.

In the Book of the Wisdom of Solomon, XVI., it says about the same:

And they (the Jews) were perishing by the bites of crooked serpents, thy wrath continued not to the uttermost; but for admonition were they troubled for a short space, having a token

of salvation, to put them in remembrance of the commandments of thy law: for he that turned toward it was not saved because of that which was beheld, but because of thee, the Saviour of all.

And so, *to exalt the son of God in man,* as Moses exalted the serpent, means *to give a picture of salvation.*

15. Ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.	*John iii.* 15. That whosoever believeth in him should not perish,[a] but have eternal[b] life.	15. That whosoever believed in him should not perish, but should have non-temporal life.
16. Οὕτω γὰρ ἠγάπησεν ὁ Θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.	16. For God so[c] loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.	16. For God so loved the world of men, and gave his son, just such as he is, that all relying on him should not perish, but have non-temporal life.

(*a*) ἀπόλλυμι means *to kill, destroy, perish.* Since it is here put in contradistinction to the eternal life, its meaning obviously is *to perish, be destroyed, die.*

(*b*) αἰώνιον means *being outside of time.*

(*c*) οὕτω does not refer to ὥστε, in the first place, because in the whole Gospel there is no such correlation of the two particles, and it is not peculiar to the language of the Gospel; in the second place and chiefly, because such a correlation gives a most perverted meaning which is not in keeping with the whole sentence.

God so loved that he gave his son, — as the church understands it, — is an impossible conception in relation to God. We can say of a man that he so loved that he gave away his last dollar, but of the infinite beginning, of God, we cannot speak of sacrifices of God.

Οὕτω γάρ only connects what precedes with what follows. It was said that as Moses exalted the serpent, so it is necessary to exalt the son of man, so that men should not die, but should have eternal life.

Now it says that, as Moses, loving his people, made a serpent that men should be saved, so God gave a son to the world that men might be saved. This verse and the next one answer the idea which Nicodemus must have had and which lives in all men when they think of the meaning of their life. Why did some one create me that I might die? It is to this feeling of each man that Jesus makes a reply. He said before that man may keep from perishing, from being destroyed; now he confirms this and says, God could not have given them his son, — life, — for their perdition, but that he loved the world and for its good gave it life, not that it might perish, but that it might be eternal. We must also understand that by the word *God* we must not understand in this place any particular God, our God, or the Jewish God, — not at all any definite being.

It was said before that no one has ever known God, and it was said that no man has ever been in heaven, but that there is he who has come down from heaven; and it was said that man is born of the spirit, for here we must understand by God only the source, the beginning of the spirit in man.

Of this beginning it was said that it loved the world, that is, that all we know of it is that it is subjectively love, objectively the good.

17. Οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν αὐτοῦ εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

John iii. 17. For God sent[a] not his Son into the world[b] to condemn[c] the world; but that the world through him might be saved.

17. For God sent his son into the world not to punish the world, but that the world might live through him.

(*a*) *To come into the world,* according to the Hebrew manner of expression, means *to be born,* and so *sent into the world* ought to be translated by *bore for the world.*

(*b*) κόσμος means *world,* in the popular sense, that is, all men.

(*c*) κρίνειν means *to divide, weed out, separate, select, judge;* but in the gospels, the epistles, and in the Acts, and especially in John, it has more frequently one meaning, that of *to punish*, which fits all the cases.

John vii. 24. Judge not according to the appearance, but judge righteous judgment.

John viii. 50. And I seek not mine own glory: there is one that seeketh and judgeth.

John xviii. 31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

Acts xxiii. 3. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law?

Acts xxiv. 6. Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

And many other passages. In these historical passages the word has unquestionably that meaning. In the didactic parts, wherever the words κρίνειν and κρίσις occur, nothing but *punish* and *penalty* fit all the passages without exception. Such passages as —

John v. 24. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.

John xii. 47. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

John xii. 31. Now is the judgment of this world: now shall the prince of this world be cast out.

John iii. 17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved —

show at once, since it is opposed to *life*, that by κρίνειν a mortal condition is meant.

God sent, gave his son to the world, bore a son for the world. No man has entered heaven, except the son of man who came down. Every man is born of God. Consequently the spirit, which is in man and which is born of God, and the son of man, who came down from heaven, and the son of God, who was given to the world, and the light which came into the world, — are one and the same.

But the light is what in the Introduction was called the comprehension λόγος. That the light means the same as the son of God and the son of man and spirit is confirmed by what follows.

And so we must keep in mind that all these appellations, (1) God, (2) spirit, (3) the son of God, (4) the son of man, (5) the light, and (6) the comprehension, have one and the same meaning and are used according to the relation that they bear to the subjects under discussion.

When mention is made of its being the beginning of everything, it is called God; when it says that it is opposed to the flesh, it is called spirit; when it is used in relation to its source, it is called the son of God; when reference is made to its manifestation, it is called the son of man; when it is mentioned in its correlation to reason, it is called light and comprehension.

18. Ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ Θεοῦ.

John iii. 18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten[a] Son of God.

18. He who believes in the son, will not be punished; but he who does not believe is already punished, because he does not believe that the son is just such as God.

19. Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος, ἢ τὸ φῶς· ἦν γὰρ πονηρὰ αὐτῶν τὰ ἔργα.

19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

19. And this punishment is that the light is come into the world, and men preferred darkness to light, because their deeds were evil.

20. Πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς,

20. For every one that doeth evil[b] hateth the

20. For whoever does evil spurns the light, so

καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ·	light, neither cometh to the light, lest his deeds should be reproved.[d]	that his deeds do not appear.
21. Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν Θεῷ ἐστιν εἰργασμένα.	21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.	21. But who lives in truth goes toward the light, so that his deeds are made manifest.

(*a*) μονογενής means *one-born, the same in substance.*

(*b*) φαῦλος means *bad, insignificant, empty.*

(*c*) ἵνα in the language of the Gospel, especially in John, has the meaning of ὥστε *so that*, and it has this meaning here (*cf.* John ix. 2, 39; xii. 38, 40; xviii. 9, 32; xix. 24; Rev. xiii. 13).

(*d*) Many texts have φανεροί.

The discourse with Nicodemus is a full exposition of all the principles of the teaching about the kingdom of God upon earth. This discourse is an explanation of what man is, what God, what life, and what the kingdom of God. This discourse is, on the one hand, a development of the main ideas expressed in the temptation in the wilderness, and, on the other, an exposition, in the name of Jesus, of those principles of the teaching which are expressed in the Introduction in the name of the evangelist John.

In the subsequent chapters of the Gospel of John, except the farewell discourse, in which is expressed what has not been fully evolved here, the same thing is explained from various sides, but the fundamental ideas are all expressed here.

Chapter V., concerning the healing on the Sabbath, and Chapter VI., concerning the heavenly bread and the discourse in the temple, and the words uttered on the occasion of the healing of the man born blind, elucidate, illuminate, confirm many things, but all of them are said for certain occasions and are fragmentary, repeat what has

been said before, are not complete, and at times appear obscure, if we do not keep in mind the exposition of the discourse with Nicodemus, which elucidates the ideas expressed in the temptation and repeats the ideas of the Introduction.

For a full comprehension of all the subsequent discourses we need a clear comprehension of these ideas.

WHAT IS SAID IN THE DISCOURSE WITH NICODEMUS

(1) In verses 1–5 it says: Besides the cause of life which one can see in the fetation of the child in the mother's womb from a carnal father, there is also another cause of life, a non-carnal one.

Jesus calls this non-carnal principle of life Father, spirit. It is that idea which was expressed by Jesus in his infancy in the temple, when he called God his Father, the same idea with which the temptation begins, If thou art the son of God, and which is also expressed in the answer, Man lives not by bread, but by what proceeds from the mouth of God, by the spirit. The same idea is expressed in the Introduction, In the beginning was the comprehension, Everything is born by him and without him.

(2) Verses 7–9 express the idea that every man knows in himself the rational, free, non-carnal principle of life, and that he understands it, though he does not know its source.

In the Introduction the same idea was expressed in verses 4 and 5:

> *John i.* 4. In him was life; and the life was the light of men.
> 5. And the light shineth in darkness; and the darkness comprehended it not.

(3) In verses 11–13 it says that we cannot comprehend what is in heaven, and that this non-carnal,

infinite principle is within us, but that we know this infinite principle, because in us, in men, is to be found this spirit, which came out of the infinite and itself is infinite, and that this spirit in man is that which we must regard as the beginning of all beginnings.

The same idea is expressed in the Introduction:

John i. 18. No man has seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

1. In the beginning was the Word, and the Word was with God, and the Word was God.

2. The same was in the beginning with God.

(4) In the fourteenth verse it says that this spirit in man, which comes out of the infinite and is related to him as the son is to the father, this infinite principle in man is that which shall deify, that is, take the place of the invented God, as a real and only God.

The same is said in the words of John the Baptist, When the spirit shall purify men; the same is said to Nathanael, when it says, Heaven is open, and man is in communion with God. The same is said to the woman of Samaria, God is spirit and we must serve him in the spirit, with deeds.

(5) In verse 15 it says that the belief in this only, true God frees men from perdition and gives them non-temporal life.

The same thought is expressed in the Introduction:

John i. 10. He was in the world, and the world was made by him, and the world knew him not.

11. He came unto his own, and his own received him not.

12. But as many as received him, to them gave he power to become the sons of God.

John xx. 31. But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

In verse 15 of the discourse with Nicodemus it says that faith in the son of man gives indestructible life. In the Introduction it was said that faith will make men sons of God. To believe in the son and have non-temporal life is one and the same. In the temptation it said the same when it said that Jesus after the temptation came to know the mighty spirit.

(6) In verses 16 and 17 it says that if we have the highest good, life, then that which gave us that good must have wished our good, that is loved us, and so, though we cannot know the infinite principle itself, we know this much of it, that it is good (loves us), and its relation to us is love, and our life is good.

But if God, loving us, gave us life, as a good, then he does not punish and destroy us, but gives us the real non-temporal life, without any evil. As is said in the epistle of John, God is light, and there is not the slightest darkness in him. And this life we have, reposing our life in that spirit, the light, God, who is the source of our life.

The idea that the source of our life is love is expressed clearly and in detail in the parable about the vineyard and in the farewell discourse.

(7) In verse 18 it says that non-temporal life is given us in our spirit, and that only by departing from the source of life we are destroyed temporally, and by not departing from it we have non-temporal life.

The same idea is expressed in the temptation when, after Jesus has decided to serve God alone, the power of God came to serve him.

(8) In verses 19–21 it says that what appears to us as punishment, death, annihilation, is not the consequence of some will without us, of God, as we imagine him to be, but the consequence of our will.

In order clearly to understand this thought it is necessary to understand that Jesus has at no time said anything about the life after death; denying it, he said

directly, Let the dead bury the dead; God is the God of the living, and not of the dead. All he said was that life had a temporal source, the flesh, and another, non-temporal, the spirit, the son of God.

By relying on the source of temporal life, believing in it, man is destroyed, dies; but by relying only on the source of life, of the spirit, believing only in it, the son of God, he has non-temporal, indestructible life.

The manifestation of the comprehension in the world of life is like the manifestation of light amidst darkness. And the relation of men to life is just such as the relation of men to light. Just as it is in the power of each man to walk to the light or to depart from it, so it is in the power of each man to walk to the comprehension and life, or to depart from it. Perdition, the annihilation of men, is only an arbitrary departure from the comprehension and life, just as darkness is only an arbitrary departure of men from light.

The punishment consists in this, that men who do evil themselves depart from the comprehension and life. And here the comparison is made only as an identity: just as men who commit evil deeds do not like the light and do not walk to it, so that their deeds might not be seen, for they are bad, even so men who do wrong do not like the comprehension and do not walk toward it, that it may not be seen that their deeds are bad.

To be in the light means to live in the comprehension, non-temporally; to be in the darkness means to live outside the comprehension, to perish.

The same is expressed in the Introduction in verses 4, 5, and 10:

John i. 4. In him was life; and the life was the light of men.
5. And the light shineth in darkness; and the darkness comprehended it not.
10. He was in the world, and the world was made by him, and the world knew him not.

The same is said in the temptation, when Jesus says that he is working for God only, that he has completely vanquished the devil.

(9) All these ideas express what Jesus understands by the words *kingdom of God*, which John preached before him and preaches now.

The discourse began by Jesus' saying that every man from the time he is begotten by God is found in the kingdom of God, and the whole discourse expounds what it is necessary to understand by the kingdom of God and how to enter it.

To exalt the son of God in man, to depend upon him, to live in the truth, means to be in the kingdom of God. To do the opposite means to destroy oneself and not be in the kingdom of God. The discourse with Nicodemus ends with the following words, God sent his son into the world, such as he himself is, the life of the comprehension, and thus accomplished this, that every man may save himself from perdition and live non-temporally, be the son of the kingdom of God.

The aim of God is not the death of men, but their life. Life, the light of the comprehension, is not given them for death, but for life.

Those men who believe in the spirit, the son, live in the world of the comprehension, do not die, and remain in the kingdom of God; but those who do not believe in the light of the spirit, in the son, do not live, but die.

Death consists only in this, that the light of life is given them, and they do evil and thus deprive themselves of life.

Every man who does wrong goes out of the light of the comprehension and is destroyed, but he who lives in the truth and remains in the light of the comprehension lives in the kingdom of God.

The parable of the sower illuminates the thought of these words: the sower is God, the seed — the comprehension.

Men keep this comprehension as the wayside, the stones, the thorns, and the good ground retain the seed. Thus all understand it, and thus I, too, understand it.

The difference between my understanding of it and that of the church consists in this, that I understand by the word God what Jesus has defined in his temptation, in the discourse with Nicodemus, in his talk with the woman of Samaria, and not God the Creator of the Jews, whom Jesus denied, and whom the church accepts.

If God is an almighty, good, and omniscient God, as the church understands him, then there arises the question, Why, if he is good, has he created man such that he can be bad and perish? Why death?

Almighty and omniscient God might have abstained from creating evil and might have stopped evil, and yet he admitted its continuation and increase. Why has he sent to ruin men whom he could have freed from sin and death? Why did he make the devil and allow him to fall?

In admitting God as the creator of everything, it is necessary, for the elucidation of this contradiction, to invent the devil, the fall of Adam, redemption, and grace.

The lack of comprehension of the teaching of Christ concerning the rejection of the Jewish God, the Creator, and the substitution for this God of the one God the spirit, the Father of the son of man, the comprehension, inevitably led to the invention of meaningless, offensive, and immoral dogmas about the creation of evil spirits by God, about the redemption, and about everlasting torments. It suffices to understand directly what has been said in the preceding chapters and in the whole Gospel about the son of man, the one-born Father, whom Jesus recognizes, in order that these contradictions should not exist.

The parables concerning the sower and others, as it were, present the question as to what that is which men call evil, and answer that question.

Jesus has declared that no one has ever known God the creator, lawgiver, and judge, and that there is only a spirit in man, which has come out of the infinite principle, the son of the spirit, the light of the comprehension, and in it is life.

In the discourse with Nicodemus it says that the source of life, God, gave life to the world, by loving it. It does not say that God loved each man, nor does it say so elsewhere; but it does say that God loved the world, that is, men in general, and wanted to give them life, and so he gave the son to the world, and thus gave to the world, that is, to men in general, life and the possibility of entering the kingdom of God. And with this verse are connected the parables of the sower.

PARABLE OF THE SOWER

The first parable of the sower is an extreme representation of what that God is who gave life to the world, and why and how he gave life to the world. This extreme representation about God, the beginning of everything, can be expressed only by a simile.

The simile is as follows: The sower who likes the wheat and takes care of the wheat expresses God who loves the world and takes care of the world, and as the sower does not take care of each separate seed, so God does not take care of each separate man. As the sower takes care of the crop, knowing that, in spite of the loss of many seeds, there will be a crop, and sows the seed everywhere, so also God sows everywhere, knowing that in spite of the loss of many there will be a crop.

And God does not any further enter into the affairs of the world, as that is expressed in the parable (Matt. iv. 26–29).

If we comprehend God as Jesus defines him, the accusation against God, that he has created the evil,

death, and therefore loves evil and death, is done away with. As a rule it becomes a personal question which is irregularly transferred to the general phenomenon. The accusation preferred by man against God for having admitted death is like the accusation of the desire of its death which a birch seed, one out of a million, might prefer, because others are growing, while it falls into the river and perishes. He who has made millions of seeds has not made millions that they might perish, but, on the contrary, that they might not perish, and so his aim is life, and not death.

From the general standpoint, from the point of view of God, the beginning of everything, it is rational.

But if you ask why death is in you, there is an internal answer to it (and this answer is given in the parable and in all the didactic passages in the Gospel). Because you want it. Each seed has the possibility of growing and bearing fruit, and each man has the possibility of becoming a son of God and of not knowing death.

To the inexactness of the comparison in the explanation of the parable Jesus directs his attention, when he says in Luke, See how you understand it. Thus the parable answers the question from two sides, from the external and from the internal side, and makes a clear division between the internal comprehension of the kingdom of God, — the aims and ways of God, and the internal comprehension of the kingdom of God, the possibility which each has of entering into it.

1. Ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ, ἐξελθὼν ὁ Ἰησοῦς ἀπὸ τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν·

2. Καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς τὸ πλοῖον ἐμβάντα καθῆσθαι· καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν εἱστήκει.

Matt. xiii. 1. The same day went Jesus out of the house, and sat by the sea side.

2. And great multitudes were gathered together unto him, so that he went into a ship, and sat; and the whole multitude stood on the shore.

1. Jesus went out of the house, and sat down by the sea.

2. And such a multitude gathered around him that he left the shore and went into a ship; and the multitude stood on the shore.

3. Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς, λέγων, Ἰδοὺ, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.	3. And he spake many things unto them in parables, saying, Behold, a sower went forth to sow;	3. And he said, A farmer went out to sow.
4. Καὶ ἐγένετο ἐν τῷ σπείρειν, ὃ μὲν ἔπεσε παρὰ τὴν ὁδὸν, καὶ ἦλθε τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατέφαγεν αὐτό.	*Mark iv.* 4. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up.	4. And some seeds fell on the road, and the birds picked them up.
5. Ἄλλο δὲ ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχε γῆν πολλήν· καὶ εὐθέως ἐξανέτειλε, διὰ τὸ μὴ ἔχειν βάθος γῆς·	5. And some fell on stony ground, where it had not much earth; and immediately it sprang up, because it had no depth of earth:	5. And others fell on a stone, and immediately sprang up and grew.
6. Ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη, καὶ διὰ τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη.	6. But when the sun was up, it was scorched; and because it had no root, it withered away.	6. And when the sun grew warm, they wilted, for there was no soil under them to take root in, and they withered.
7. Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας· καὶ ἀνέβησαν αἱ ἄκανθαι, καὶ συνέπνιξαν αὐτὸ, καὶ καρπὸν οὐκ ἔδωκε.	7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.	7. Some fell among thorns and grew up, but the thorns choked them (and they yielded no seed).
8. Καὶ ἄλλο ἔπεσεν εἰς τὴν γῆν τὴν καλήν· καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξάνοντα, καὶ ἔφερεν ἓν τριάκοντα, καὶ ἓν ἑξήκοντα, καὶ ἓν ἑκατόν.	8. And other fell on good ground, and did yield fruit that sprang up and increased, and brought forth, some thirty, and some sixty, and some a hundred.	8. And still others fell on good ground, and the ears grew out and filled up, and they brought forth, some a hundred, some fifty, and some thirty.
9. Καὶ ἔλεγεν αὐτοῖς, Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	9. And he said unto them, He that hath ears to hear, let him hear.	9. He who has understanding will understand.

Into the infinite, incomprehensible world of men there was sent the comprehension by some one, and it made its appearance. The comprehension is scattered among all men, just as an endless number of seeds is scattered by the sower over the whole field, and over the wayside, and over stones, and over the thorns.

Just as the sower knows that there are roads, stones, and thorns in his field and that many seeds will perish, so he knows that it is none the less more advantageous to sow over the whole field, and that, in spite of the loss of

many seeds, they will grow up, and there will be a crop, so the life of the comprehension is scattered among men, and there will be a loss. Innumerable seeds give uneven returns; a small part perishes, — they are not needed; another part yield some one hundred, some fifty, and some thirty. Even so the life of the comprehension is scattered among men; some lose this life, others return it a hundredfold.

The sower has sowed the seed and he needs only seeds, and will garner nothing but seeds.

The mysterious sower sows the life of the comprehension, and he will garner only the life of the comprehension. Those men who have the life of the comprehension are wanted by the sower; those who have lost it are useless to him. They were all seeds, and some perished in the seed, others in the sprouts, and others again in the blades.

Even so it is with men. Some lose the life of the comprehension earlier, some later. Only those who preserve within them the comprehension, so that they may not cease being life, being that from which they have come, live, and all the rest perish.

Such is the external meaning. Some men, like the seed which fall on bad ground, are predestined, as it were, for perdition, others are predestined for a life with a superabundance. But, having uttered these words, Jesus immediately adds, He who has ears, let him hear. He uses those words which he adds every time when his words may be understood wrongly, when there can be a double meaning to them.

The same idea as to how we may understand God's aim and manner of participation in the life of the world is expressed also by another parable about the sower.

26. Καὶ ἔλεγεν, Οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς,	*Mark iv.* 26. And he said, So is the kingdom of God, as if a man should cast seed into the ground;	26. And he said, So is the kingdom of God, as if a farmer cast seed into the ground;

27. Καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν, καὶ ὁ σπόρος βλαστάνῃ καὶ μηκύνηται ὡς οὐκ οἶδεν αὐτός.

27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

27. He sleeps himself at night and gets up in the daytime, and the seed springs up and swells, and he does not know how.

28. Αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτα στάχυν, εἶτα πλήρη σῖτον ἐν τῷ στάχυϊ.

28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

28. The earth brings forth fruit of itself, first the blade, then the ear, and then fills the ear with seeds.

29. Ὅταν δὲ παραδῷ ὁ καρπός, εὐθέως ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.

29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

29. But when the seed dries up, he immediately sends the reapers, because the time of the harvest has come.

The comprehension gives life to men, but the source of the comprehension, God, that God whom no one has ever known, does not rule men like that peasant who has sown the seed and has forgotten about it; he knows only of his own, and receives it, — that comprehension; just as the peasant reaps from the field the seed which he has sown, so the comprehension in men is united with the source of the comprehension.

The same meaning is expressed in the parable of the leaven.

THE PARABLE OF THE LEAVEN

33. Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς· Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

Matt. xiii. 33. Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

33. The kingdom of heaven is like a leaven. A woman took it and put it into a measure of flour, till the whole was leavened.

The woman put in the leaven and allowed the whole to leaven, until the dough was formed.

The woman did not have anything else to do. What she did was enough, in order to get what she wanted.

As the earth brings forth of its own account and as the leaven rises of itself, so the life of the comprehension lives of itself and is not cut short.

And again the same idea is expressed by the parable of the sower and the tares, but with a new and profound meaning, which gives a direct answer to the question of men as to what is evil and how man must understand the evil and bear himself toward it.

THE PARABLE OF THE WHEAT AND THE TARES

24. Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς, λέγων, Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείροντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ·

Matt. xiii. 24. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:

24. And Jesus said, The kingdom of heaven may be likened to this: A farmer sowed good seed in his field:

25. Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους, ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἔσπειρε ζιζάνια ἀνὰ μέσον τοῦ σίτου, καὶ ἀπῆλθεν.

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

25. In the night his enemy came and sowed tares among the wheat, and went away.

26. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος, καὶ καρπὸν ἐποίησε, τότε ἐφάνη καὶ τὰ ζιζάνια.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

26. When the wheat was in the ear and began to fill up, then also appeared the tares.

27. Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ, Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; πόθεν οὖν ἔχει τὰ ζιζάνια;

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

27. The servants came to the master and said, Didst thou sow impure seed in thy field? There are many tares there.

28. Ὁ δὲ ἔφη αὐτοῖς, Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. οἱ δὲ δοῦλοι εἶπον αὐτῷ, Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

28. The master said, Not I, but another man, has done that. The servants said, Command us, and we will weed out the tares.

29. Ὁ δὲ ἔφη, Οὔ· μήποτε, συλλέγοντες τὰ ζιζάνια, ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον.

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

29. But the master said, It is not necessary to weed them out, for when you weed out the tares you will ruin the wheat.

30. Ἄφετε συναυξάνεσθαι ἀμφότερα μέχρι τοῦ θερισμοῦ· καὶ ἐν τῷ

30. Let both grow together until the harvest; and in the time of harvest I will say to the

30. Let the wheat grow with the tares until harvest time; and in the time of harvest I will

καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς, Συλλέξατε πρῶτον τὰ ζιζάνια, καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά· τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

tell the reapers to pick out the tares and burn them, and then I will harvest the wheat and take it to the barn.

(*a*) ζιζάνια is a plant which exactly resembles wheat before it is in the ear.

The words about the master's burning the useless, and taking the useful, the wheat, to the barn, repeats what is said in Matt. iii. 12: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Here is defined who will destroy what is useless and will collect what is useful, — he who will purify with the spirit. Here it says that it is the son of man.

36. Τότε ἀφεὶς τοὺς ὄχλους, ἦλθεν εἰς τὴν οἰκίαν ὁ Ἰησοῦς. καὶ προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ, λέγοντες, Φράσον ἡμῖν τὴν παραβολὴν τῶν ζιζανίων τοῦ ἀγροῦ.

Matt. xiii. 36. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

36. And the disciples began to ask Jesus, Explain to us the parable about the tares of the field.

37. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

37. He answered and said unto them, He that soweth the good seed is the Son of man;

37. And Jesus said to them, The farmer who is sowing the good seed is the son of man.

38. Ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ.

38. The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one;

38. The field is the world of men; the good seed are the children of the kingdom of God; the tares are the evil men.

39. Ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια τοῦ αἰῶνός ἐστιν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν.

39. The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.

39. The stranger is temptation. The harvest is the end of the life on earth; and the reapers are the power of God.

40. Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια, καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος τούτου.	40. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.	40. As the tares are gathered and burned, so will it be at the end of the life upon earth.
41. Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ, καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν,	41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity;	41. The son of man will send his servants, and they will take away from among the people of his kingdom all the deceptions and all those who do wrong.
42. Καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.	42. And will cast them into the fire, and there will be wailing and gnashing of teeth.
43. Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος, ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	43. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.	43. Then will the righteous shine as the sun in the kingdom of their Father. He who has reason will understand.

(*a*) The present tense must be noticed here; it does not say that those who did wrong will be taken away, as ought to have been said, if the judgment at the end of the world were meant, according to the church interpretation, but who do wrong, that is, that those who do wrong will take themselves away, as is said in the discourse with Nicodemus.

(*b*) *ἐκεῖ* means *there* and *then;* here it has the latter meaning, as in Luke xiii. 28, where *ἐκεῖ* means *then*, in the same expression. It means that then men might, though too late, weep and in anger gnash their teeth because they had not lived in the comprehension.

The spirit of God in man, the son of man, all that we know of God, gives the life of the comprehension to men, just as a peasant sows good seed in his field, and it grows.

Amidst the life of the comprehension there appears something resembling life, which ends in death.

In Luke viii. 18 it says, And that will be taken from him which he thinks he has. What, then, is this likeness of life? Whence does it come?

This question does not refer to God the spirit, but only to men. God the spirit, the source of life, sows the life and harvests it. Only foolish servants may counsel the stamping out of life. Life alone is needed; it alone remains, and nothing else exists for God the spirit.

The temporal life ends, everything temporal vanishes, perishes; what does not end and perish is the life of the comprehension, that alone which is spirit, which is from God.

In this parable there are two main thoughts, two answers to the questions which are propounded.

1. What is evil in relation to God? and
2. What is evil in relation to man?

The answer to the first question is that there is no evil for God, the son of man. He is the God of life and of good, and does not know the evil. Since he is the God of life and of good, there is no evil for him, and he cannot wish to destroy it. The desire to destroy evil is evil and can be only in men, and not in him.

This deduction from the second thought, which is expressed here only from one side, will be developed later in the teaching of the non-resistance to evil.

The son of man gives life and knows life only in the comprehension, and so every man, transferring his life to the son, to the spirit, is unable to know evil and so unable to resist it.

The second thought and the answer to the question as to what that is which we men call evil consists in this, that what we call evil is a free departure from the light, and perdition, which is mentioned in the discourse with Nicodemus; it is this, that the light came into the world, and men went away from it.

The idea that there can be no evil for God, and that for men it is a departure from the comprehension is expounded in the parable of the drawnet.

THE PARABLE OF THE DRAWNET

47. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν, καὶ ἐκ παντὸς γένους συναγαγούσῃ·	*Matt. xiii.* 47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind:	47. Again, the kingdom of God is like a drawnet: it was cast into the sea and gathered fish of every kind.
48. Ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν, καὶ καθίσαντες, συνέλεξαν τὰ καλὰ εἰς ἀγγεῖα, τὰ δὲ σαπρὰ ἔξω ἔβαλον.	48. Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.	48. The net was full; they drew it out to the shore and sat down, and gathered the good fish into pails, and the worthless were thrown away.

God does what the fishermen do: the worthless fish they throw away, and leave only what is of some use. The fishermen select such fish as they can use, and the rest they throw into the sea, as they are useless. There is no question as to whether it will be better or worse for the fish. Such of the fish as are in the sea do not exist for the fishermen, just as for God are not those men who are not his sons, whose life is not in the light of the comprehension. For God there is no evil, but for man there is. The evil for him is the life outside of the comprehension.

And so it is necessary to differentiate our conceptions about evil in general — the objective, the external evil, as the philosophers call it, and the evil of each man — the subjective, internal evil. There is no objective evil. The subjective evil is the departure from the comprehension, otherwise, death.

This differentiation of the concepts is expounded in the interpretation of the parable of the sower and of the seeds that fell into different soils.

EXPLANATION OF THE PARABLE OF THE SOWER

10. Καὶ προσελθόντες οἱ μαθηταὶ εἶπον αὐτῷ, Διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς;	*Matt. xiii.* 10. And the disciples came, and said unto him, Why speakest thou unto them in parables?	10. And his disciples came to him and said,
9. Τίς ἂν ἡ παραβολὴ αὕτη;	*Luke viii.* 9. What might this parable be?	9. Why dost thou speak in parables?
10. Ἠρώτησαν αὐτὸν τὴν παραβολήν.	*Mark. iv.* 10. Asked of him the parable.	

According to Mark and Luke the disciples ask, What does a parable mean? According to Matthew they ask, For what purpose dost thou speak in parables?

I think that according to Mark and Luke it means that the disciples ask both what a parable means and for what purpose he speaks in it. According to Matthew it also means, Why dost thou speak in parables, and what do they mean? And the words of Jesus reply to both questions. He elucidates the meaning of the parable, and from its meaning it follows that those who do not know the secrets of the kingdom of God cannot speak otherwise than in parables. Only the external meaning presents itself to them, and they do not know the internal meaning.

In Matthew it says, *διατὶ ἐν παραβολαῖς λαλεῖς αὐτοῖς*. The word *αὐτοῖς* is omitted in many texts, for the noun to which it might refer is lacking. It is apparently added, because the question *διατί* refers both to the speaking in parables and to the parables themselves. *Διατί* means here the German *warum*, wherefore.

The disciples ask, Why dost thou speak in parables? Thus Mark and Luke report the questions to us, and so *αὐτοῖς* is superfluous, and verses 11–23 are not accidental utterances, but an explanation of the parable. And so, combining the meaning of the question and answer from the three gospels, I translate it, Why speak in parables? which question refers both to the

meaning of the parable and to the reason why he speaks in parables to the multitude.

11. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.	*Matt. xiii.* 11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.	11. He replied to them Because it is given to you to know the inward meaning of the kingdom of God.
11. Ἐκείνοις δὲ τοῖς ἔξω ἐν παραβολαῖς τὰ πάντα γίνεται·	*Mark iv.* 11. But unto them that are without, all these things are done in parables:	11. But those who are without receive it in parables.

It is given to you to know the inward meaning of the kingdom of God, — you are the good ground which brings forth a hundredfold, and fifty, and thirty.

But to the others it is not given, — they are the wayside, stones, and thorns.

And the meaning of the parable is that to some the meaning is revealed, and to others not. He says, The reason why I speak to them in parables is that they cannot understand otherwise, for they do not understand the inward meaning. In Luke it says, It is given to you to know the inward meaning of the kingdom of God, but to others only in examples.

13. Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ.	*Matt. xiii.* 13. Therefore speak I to them in parables.	13. For this reason I speak to them in parables.

(*a*) λαλέω *to speak, communicate.* It would be more correct to say here *to commune*, for this passage corresponds to the same passages in Mark and Luke, where it says, But to them everything is manifested in parables. The idea is not this: I speak to them in parables, but, They cannot understand otherwise than in parables, and that is explained farther down.

Διὰ τοῦτο shows that what is being said is in reply to διατί. After the word λαλῶ there ought to be a period or semicolon. We then do not get that offensive mean-

ing which we had before, namely, that Jesus speaks to them in parables because they do not understand, that is, he does not speak directly to them, but speaks in similes, for the purpose that they may not understand, but we get, on the contrary, the opposite, clear meaning, namely, that, as they do not know the inward meaning of the kingdom of God, they cannot understand it in any other way than in an external manner, that is, in parables.

And so I take the first part of the verse from Matt. xiii. 11, and the second half from Mark iv. 11.

	Matt. xiii.	
9. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.	9. Who hath ears to hear, let him hear.	9. He who has reason will understand.
14. Καὶ ἀναπληροῦται ἐπ' αὐτοῖς ἡ προφητεία Ἡσαΐου, ἡ λέγουσα, Ἀκοῇ ἀκούσετε, καὶ οὐ μὴ συνῆτε· καὶ βλέποντες βλέψετε, καὶ οὐ μὴ ἴδητε.	14. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive:	14. And in them is fulfilled the prophecy of Isaiah. By hearing you will hear, and will not understand; and you will look with your eyes, and will not see.
15. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶ βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν· μήποτε ἴδωσι τοῖς ὀφθαλμοῖς, καὶ τοῖς ὠσὶν ἀκούσωσι, καὶ τῇ καρδίᾳ συνῶσι, καὶ ἐπιστρέψωσι, καὶ ἰάσωμαι αὐτούς.'	15. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them (Isaiah vi. 9, 10).	15. For the people's heart has grown fat, and they have closed their eyes so that they do not see, and with their ears they do not hear; and into their heart they do not receive, lest they be converted and I heal them.
16. Ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοί, ὅτι βλέπουσι· καὶ τὰ ὦτα ὑμῶν, ὅτι ἀκούει.	16. But blessed are your eyes, for they see: and your ears, for they hear.	16. But your eyes are blessed, for they see; and your ears, for they hear.
17. Ἀμὴν γὰρ λέγω ὑμῖν, ὅτι πολλοὶ προφῆται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε, καὶ οὐκ εἶδον· καὶ ἀκοῦσαι ἃ ἀκούετε, καὶ οὐκ ἤκουσαν.	17. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.	17. Verily I tell you that the prophets and saints have desired to see what you see, and could not perceive and hear what you have comprehended.
18. Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείροντος.	18. Hear ye therefore the parable of the sower.	18. Now you will understand the parable of the sower.

11. Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ·

19. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνίεντος, ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.

20. Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν·

21. Οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστι· γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται.

22. Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος τούτου καὶ ἡ ἀπάτη τοῦ πλούτου συμπνίγει τὸν λόγον, καὶ ἄκαρπος γίνεται.

23. Ὁ δὲ ἐπὶ τὴν γῆν τὴν καλὴν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιών· ὃς δὴ καρποφορεῖ, καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἑξήκοντα, ὁ δὲ τριάκοντα.

18. Βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἂν μὴ ἔχῃ, καὶ ὃ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

Luke viii. 11. The seed is the word of God.

Matt. xiii. 19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side.

20. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it;

21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness[a] of riches, choke the word, and he becometh unfruitful.

23. But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold,some sixty, some thirty.

Luke viii. 18. Take heed therefore how ye hear: for whosoever hath,[c] to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have.[d]

11. The seed is the comprehension of God.

19. When any one hears the teaching about the kingdom of God and does not take it to his heart, there comes the enemy and takes away what was sown in his heart. That is the seed which is sown by the wayside.

20. What is sown on the stone is he who hears the teaching of the kingdom of God and understands the teaching, and then receives it with joy in his heart;

21. And does not hold the root in himself, but for a while only. And when pressure and persecution for the teaching comes, he at once submits to deception.

22. And what is sown among the thorns is he who understands the teaching; and worldly cares and love of riches choke the teaching, and it brings no fruit.

23. But what has fallen on good ground is he who has understood the teaching and receives it into his heart; that bears some a hundredfold, some fifty, and some thirty.

18. See to it how you understand. He who holds on gets it, and he who does not hold on has even that taken from him which he thinks he has.

(*a*) οὖν is translated by *now*, which meaning it has here.

(*b*) In many texts stands ἀγαπή, which is simpler and clearer and more correct.

(*c*) ἔχω means *to hold.* This expression sounds like a proverb and may refer to a pail or bag: A strong bag will hold all, but a poor bag will lose the last.

(*d*) I take this verse from Matthew and Luke, as it is the same in both.

The disciples ask why he speaks in parables and what he means by them. And Jesus answers, Only to you is it given to understand the kingdom of God, like the seed that has fallen on good ground. But to the others, like the seed that perishes, it is not given. And it is given to you to increase, like the good seed in the ground, but from the others even that life will be taken which, it seemed, was in them, just as the seed is destroyed by the wayside, on the stone, and in the thorns. It is this that I say in the parables, for they do not see, do not comprehend the whole good. They are like those men of whom Isaiah says that God punished them, because looking on they did not see and listening they did not hear. The heart of these men has grown fat, and so they do not understand what is before them.

You are happy in that you understand. Such is the meaning of the parable from the external side; but the internal meaning is quite different.

And Jesus explains the internal meaning.

The external meaning of the parable is this, that some people are predetermined for death, and others for life. The internal meaning is this, that there is no predetermination, but that each can retain the comprehension and acquire it with a surplus.

What has fallen by the wayside is the indifference, the neglect in respect to the comprehension, and so Jesus cautions men against indifference and neglect, and says that they must make an effort, in order to receive the comprehension into their hearts.

What has fallen on the stones is weakness, and so

Jesus cautions against it, and shows that man must make an effort, in order not to waver during offences and persecutions.

The thorns are the worldly cares, and Jesus cautions against them and points out that man must make an effort in order to reject them.

The good ground is the comprehension and fulfilment, in spite of offences and cares.

And Jesus shows that he who will make this effort and will fulfil it will receive life with a surplus.

PARABLE OF THE HIDDEN TREASURE

	Matt. xiii.	
44. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψε· καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει, καὶ πάντα ὅσα ἔχει πωλεῖ, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.	44. Again, the kingdom of heaven is like unto treasure hid in a field, the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.	44. The kingdom of God is like a treasure hidden in a field. A man has found the treasure and has hidden it (again). And for the joy of having found it he goes and sells all that he has, and buys that field.
45. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·	45. Again, the kingdom of heaven is like unto a merchantman, seeking goodly pearls:	45. Again, the kingdom of heaven is as when a merchant is buying up precious stones;
46. Ὃς εὑρὼν ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακε πάντα ὅσα εἶχε, καὶ ἠγόρασεν αὐτόν.	46. Who, when he had found one pearl of great price, went and sold all that he had, and bought it.	46. And having found a precious stone, he goes and sells all (the former) that he had, and buys that one.

The kingdom of God is like the one who wants to have a pearl or treasure, which he knows is buried in the field. And having learned of it, he sells everything, in order to acquire the pearl and the field.

PARABLE OF THE MUSTARD SEED

	Matt. xiii.	
31. Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·	31. The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field:	31. The kingdom of heaven is like a birch seed, which a man took, and sowed in his field.

32. Ὃ μικρότερον μέν ἐστι πάντων τῶν σπερμάτων· ὅταν δὲ αὐξηθῇ μεῖζον τῶν λαχάνων ἐστὶ, καὶ γίνεται δένδρον, ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ, καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.

32. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.

32. Though it is the least of all seeds, it will be greater than any grass when it is grown, and will become a tree, and the feathered birds will make nests in its branches.

THE KINGDOM OF GOD

Jesus announces that the kingdom of God has come, and yet no visible change has taken place. He announces to his disciples that from now on heaven is open, and between heaven and men there is a constant communion. He announces that it is not necessary to separate ourselves from corrupt people, that they are not guilty, and that those only are guilty who think that they are good because they execute the law of God.

He announces that no external purification is needed, that only that which comes from within can defile, and that only the spirit purifies.

He announces that it is not necessary to observe the Sabbath, that this observance is foolish and false, and that the Sabbath is a human institution.

He announces that not only are fasts useless, but that all the old external rites are harmful for his teaching.

Finally, he announces that it is not right to serve God with sacrifices. We do not need oxen, nor sheep, nor doves, nor money, not even the temple itself; that there is a spirit; that the spirit does not want sacrifices, but love; and that the spirit is to be served — by all, always, at all times — in the spirit and with deeds.

When the Pharisees saw and heard all that, they came to Jesus and began to ask him how he preached the kingdom of God, since he rejected God. And he answered them, The kingdom of God, as I preach it, is not the same as what the former prophets preached about. They

said that God will come with all kinds of manifestations, but I say that the kingdom of God is such that its coming cannot be seen.

And if you are told that it has come or is coming, or that it is here, you do not believe. The kingdom of God is not in time and not in any place; it is like lightning, — here and there and everywhere, and it has no time and no place, because here it is, within you.

After that a Pharisee, a Jewish elder, Nicodemus, came to Jesus in secret, and said to him, Thou teachest that the kingdom of God has come, and that it is within us, and yet thou dost not order men to fast and to offer sacrifices, but destroyest the temple; so what kind of a kingdom of God is yours, and where is it?

And Jesus answered him, Thou must understand that if a man is begotten by God the Father, he sees the kingdom of God. Nicodemus did not understand what Jesus told him, that every man was already begotten by God, and said, How can a man, if he is begotten from the flesh of the father and has grown old, again creep into the womb of his mother and again be begotten by the flesh by God?

And Jesus answered him, Understand what I say, I say that man, besides the flesh, is begotten by the spirit, and so each man is of flesh and of the spirit, and so each man can enter the kingdom of God. Of the flesh is flesh. Of the flesh can not the spirit be born; only of the spirit can there be the spirit. The spirit is that which lives in thee, and it lives freely and rationally, and it is that for which thou knowest neither beginning nor end. And every man feels it in himself. And so why dost thou wonder when I tell thee that we must be begotten from heaven by God, by the spirit?

Nicodemus said, Still I do not believe that that could be possible.

Then Jesus said to him, What teacher art thou if thou dost not understand that? Thou must understand that

I am not talking of any recondite things; I am talking of what we all know; I assure men of what we all see. How wilt thou believe in what is in heaven, if thou dost not believe in what is on earth, in thyself? No one has been in heaven, but there is on earth in man the son of God, the spirit, the one which is God.

The very son of God in man must be worshipped, as you worshipped God, when Moses in the wilderness exalted not the flesh of the serpent, but its image, and that image became the salvation of men. Even so we must exalt the son of God in man, not the flesh of man, but the son of God in man, in order that men, relying upon it, may not know death, but shall have non-temporal life in the kingdom of God.

Not for the ruin, but for the good of the world has God given his son, who is like himself. He gave him for this, that every man, relying upon him, might not perish, but might have non-temporal life. He did not bring his son, life, into the world of men, in order to destroy men, but that the world of men might live by it and be in the kingdom of God.

And he who relies on God is in the kingdom of God, in the power of God; and he who does not depend on him destroys himself, by not relying on that which is life. Destruction consists in this, that life came into the world, but men themselves walk away from life. Life is the light of men. The light came into the world, but men prefer darkness to light, and do not walk toward the light. The light is the comprehension, and so he who does evil evades the light, the comprehension, that his deeds may not be seen, and remains in the power of God.

In his remarks to the Pharisees and discourse with Nicodemus Jesus explains what he means by the kingdom of God and by God.

God and the kingdom of God are in men. God is the non-carnal principle which gives life to man. This non-

carnal principle he calls the son of God in man, the son of man. The son of man is the comprehension. It has to be exalted and deified, and by it we must live. He who lives in the comprehension lives non-temporally; he who does not live in it does not live, — he perishes.

What, then, is this God the Father, who is not the creator of everything and not separate from the world, as the Jews understood him to be? How are we to understand this Father, whose son is in man, and how are we to understand his relation to men?

To this Jesus replies in parables.

The kingdom of God is not to be understood as you think, namely, that for all men the kingdom of God will come in some one place and at some certain time, but that in the whole world there are always some people who rely upon God, who become the sons of the kingdom, and others, who do not rely upon him, who are destroyed.

God the spirit, the Father of that spirit which is in man, is God and the Father of those only who recognize themselves as his sons. And so only those exist for God who have retained within them what he has given them.

And Jesus began to talk to them about the kingdom of God, and he explained it by examples. He said, God the Father sows in the world the life of the comprehension, just as the farmer sows his seeds in his field. He sows in the whole field, without paying any attention to where each seed will fall.

And some seeds fall by the wayside and the birds come and pick them. And other seeds fall on the stones, where they grow indeed, but soon wither, because they cannot take root. And others again fall into the thorns, and the thorns choke the wheat, and the ears will grow, but will not fill up. And others again fall in good ground, and these spring up and make up for the lost

seeds and grow full in the ears, and some ears give a hundredfold, and some sixty and some thirty.

Just so God has scattered the comprehension among men. In some it is lost, and in others it bears a hundredfold, and they form the kingdom of God.

Thus the kingdom of God is not such as you imagine it to be, namely, that God is ruling over you. God is only the comprehension, and the kingdom of God will be in those who will take it. But God does not govern men.

As the farmer casts the seeds into the ground and does not think of them, but the seeds swell and sprout themselves, and grow into blades and ears, and fill up, and the master sends the reapers to cut them down, when they are ripe; so also has God given his son, the comprehension, to the world, and the comprehension grows of itself in the world, and the sons of the comprehension form the kingdom of God.

As a woman puts the leaven into the trough and mixes it with the flour, and does not mix it any more, but waits for it to leaven of itself and rise; so God does not enter into the life of men, as long as they live. God gave the comprehension to the world, and the comprehension lives itself among men and forms the kingdom of God. God the spirit is the God of life and good, and so there are no death and no evil for him. Death and evil are for men, and not for God.

The kingdom of heaven may be compared with this: a farmer has sowed good seed in his field. The farmer is the spirit of God; the field is the world; and the seeds are the sons of the kingdom of God.

The farmer lies down to sleep, and the enemy comes and sows tares. The enemy is temptation; the tares are the sons of the temptation. And now the servants come to the farmer and say, Hast thou sowed bad seed? Many tares have sprung up in thy field. Send us to weed them out. But the farmer says, It is not neces-

sary, for when you weed out the tares you will tramp down the wheat. Let them grow together; when the harvest comes, I will tell the reapers to pick out the tares and will have them burned, and the wheat I will gather in my barn.

The harvest is the end of human life, and the reapers are the power of God. And as the tares will be burned and the wheat will be cleaned and garnered, even so at the end of life everything will perish which was the deception of time, and there will be left only the true life in the spirit. For God there is no evil. God preserves that which he needs, which is his own; and what is not his does not exist for him.

The kingdom of heaven is like a drawnet. The net is cast out in the sea and brings up all kinds of fish. Then, when the drawnet is pulled out, the spoiled fish are taken out and cast into the sea. Even so it will be at the end of time. The power of God will pick out the good, and the bad will be rejected.

And when he finished speaking, his disciples began to ask him how these parables were to be understood.

And he said to them, These parables have to be understood in two ways. All these parables I speak because there are some, like you, my disciples, who understand what the kingdom of God consists in, who understand that the kingdom of God is within us, and who know how to enter it, but others do not understand that. Others look and do not see, and listen and do not understand, because their hearts have grown fat.

And so I speak in parables for two purposes; I speak to both. To some I say what the kingdom is to God, and I tell them that some enter the kingdom, and others do not, and they can understand me. But to you I tell how to enter the kingdom of God. And look and understand the parable of the sower as is proper. For you the parable means this:

Every man who hears the teaching of the kingdom of God, but does not take it to his heart, is overcome by deceit, and he destroys the teaching in his heart, — it is the seed sown by the wayside. What is sown on the stones is he who hears the teaching and accepts it with joy. But there is no root in him, and he receives it only for a while, and when pressure is brought to bear and offence is offered him for his teaching, he himself takes offence. What is sown among the wormwood is he who hears the teaching, but the cares of the world and his eagerness for wealth chokes the teaching and it gives forth no fruit. And what is sown on the good ground is he who hears the teaching and understands and brings forth fruit, some a hundredfold, and some sixty, and some thirty.

For he who holds on will get much, and he who does not hold will be deprived of the last.

And so see to it how you understand the parables. Understand them in such a way that you do not submit to deception, offences, cares, but bring forth fruit a hundredfold and enter the kingdom of God.

The kingdom of God grows large in the soul from nothing, but gives everything. It is like a birch seed, which is the smallest of seeds; when it grows up it is greater than all the trees, and the birds of heaven make their nests in it.

After that there came the disciples of John to ask Jesus whether he was the one of whom he had said that he opened the kingdom of God and renovated men by the spirit.

Jesus replied, and said, Look and listen, and tell John whether the kingdom of God has come and whether men are renovated by the spirit. Tell him how I preach the kingdom of God. In the prophecies it says that when the kingdom of God comes, all men will be blessed; tell him, then, that my kingdom of God is such that the poor

are blessed, and that every man who hears me becomes blessed.

Having dismissed the disciples of John, Jesus began to explain to the people what kingdom of God John had announced.

He said, When you went to be baptized by John in the wilderness, what did you go to see? If you wanted to see a man dressed in rich raiment, such men live here in palaces. What, then, is it that you saw in the wilderness? Do you think that you went because John was a prophet? Do not think so. John was not a prophet, but the one of whom the prophets have written. He is the one who has announced the coming of the kingdom of God.

Verily I tell you, No greater man has been born than John. He was in the kingdom of God, and so he was greater than all.

The law and the prophets were needed before John; but since John, and even now, the kingdom of God upon earth is announced, and he who makes an effort enters into it.

The lawyers and the Pharisees did not understand what it was John was announcing, and they had no regard for him. This tribe, the lawyers and the Pharisees, regard as truth only what they themselves invent. They learn their law by rote and listen to each other. But what John has said and what I say they do not hear, nor understand. Of all that John has said they understood only so much, that he fasted in the wilderness, and they say, The devil is in him. Of what I say they have understood only this much, that I do not fast, and they say, He eats and drinks with the tax-collectors, and is a friend of corrupt people.

They are like children in the street, who prattle with one another and wonder why no one listens to them. Their wisdom is seen by their works.

Everything which I teach men to do is easy and simple, for the kingdom of God is announced as bliss.

CHAPTER IV.

THE LAW (THE SERMON ON THE MOUNT). THE RICH AND THE POOR

35. Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, καὶ κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας, καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ.

Matt. ix. 35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness[a] and every disease among the people.

35. And Jesus went about all the cities and villages, teaching in the assemblies, and, preaching, announced the presence of God.

36. Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐρριμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.

36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

36. Looking at the multitudes, Jesus was moved with compassion for them, for they were like mangy sheep without a shepherd.

37. Τότε λέγει τοῖς μαθηταῖς αὐτοῦ, Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·

38. Δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

37. Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;

38. Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

1. Ἰδὼν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ, προσῆλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ·

Matt. v. 1. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him:

1. And seeing the multitudes, Jesus went up into a mountain and sat down there, and his disciples came to him.

20. Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγε, Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.

Luke vi. 20. And he lifted up his eyes on his disciples[b] and said, Blessed be ye poor:[c] for yours is[d] the kingdom of God.

20. And lifting his eyes to his disciples he said, Blessed are you mendicants, for yours is the kingdom of God.

21. Μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε.

21. Blessed are ye that hunger now: for ye shall be filled.

21. Blessed are those of you who hunger now, for you shall be filled.

(*a*) I leave out *healing every sickness*, as unnecessary and referring to the miracles, the proofs of the truth of the teaching.

(*b*) We must not forget that both according to Matthew, where it says that the disciples went up to Jesus before he began to speak, and according to Luke, where it says that, raising his eyes to his disciples, he began to speak, Jesus was speaking to the multitudes, though he directed his remarks to his disciples, and, according to Luke, he said to them, Blessed are you, the poor, meaning them as much as himself, the poor, the vagrants.

(*c*) In Matthew it says πτωχοὶ τῷ πνεύματι; in Luke it is simply πτωχοί. Is τῷ πνεύματι omitted in Luke, or is it added in Matthew?

In order to solve this, it is necessary first to understand what πνεύματι means in this passage.

This is what the church interpretations say to the word *in spirit:*

Blessed: What blessedness is meant here, is shown by the explanations which follow after each blessed, — namely, the blessedness of the kingdom of Messiah.

The poor in spirit: To be poor in spirit means to have an humble conception of one's spiritual qualities, to destroy oneself, consider oneself a sinner; in general, a poor man in spirit is an humble man, whose quality is opposed to that of pride, ambition, or selfishness. Since Adam fell from pride, having presumed to be God, Christ regenerates us by means of humility. He added *in the spirit* that thou mightest understand humility and not poverty. Why, then, did he not say *humble* instead of *poor?* Because the latter is more striking than the first. To them belongs the kingdom of heaven, that is, they are capable and worthy of receiving blessedness in the kingdom of heaven; for the humble man, recognizing his sinfulness and unworthiness, completely surrenders himself to the guidance of divine grace, not in the least relying on his spiritual powers, and grace takes him to the kingdom. Humility is the door to the kingdom of heaven. (Archim. Mikh., Gospel of Matt., p. 66.)

This is what Reuss says (*Nouv. Test.*, Vol. I., pp. 195 and 196).

En général, ces macarismes exaltent la condition de ceux qui préfèrent aux jouissances de ce monde la vie en Dieu et la paix avec le ciel. L'expérience prouve que ce choix est douloureux et difficile, parce que la faiblesse humaine se heurte contre deux écueils également formidables et dangereux. D'un côté on se trouve en face de l'antipathie du monde qui n'a que le mépris ou la haine pour tout ce qui lui est étranger ; de l'autre côté il y a l'orgueil naturel de l'esprit et les mauvais penchants du cœur, qui nous sollicitent incessamment et nous écartent de la voie du salut. Voilà pour quoi Jésus appelle heureux ceux qui savent éviter ces écueils, vaincre leurs affections vicieuses, reconnaître leur imperfection naturelle, braver les séductions et les menaces d'un monde pervers et hostile, et accepter ce que cette résolution courageusement prise et exécutée peut leur valoir d'épreuves et de tribulations.

All that may be profound, but all those utterances are merely the ideas of a Theophilactes, a St. Jerome, a Reuss, and not of Christ. For if Christ wanted in this passage to speak of humility, he would have said so clearly, as he has said so in many, many places. Here, apparently, Jesus did not wish to speak of humility, in the first place, because poverty of spirit, that is the combination of words πτωχοὶ τῷ πνεύματι makes no sense whatever. Πτωχός means *a mendicant, homeless man, vagrant*, without that contemptuous meaning which is ascribed to the word, and so it is impossible to say *vagrants in spirit;* in the second place, because the whole Gospel teaches that it is necessary to elevate the spirit, live by the spirit, so how can Jesus say that those are blessed who are poor in the spirit? In the third place, it says in Matthew that blessed are in general those who are poor in spirit, and then, among the number of blessed people, are counted out other cases of blessedness which result from this condition. However, "which hunger after righteousness," in no way harmonizes with the idea of humility. Even

though the conception of hungering after righteousness is not opposed to the idea of humility, it in no way follows from humility.

In the fourth place, all the subsequent beatitudes, from the fact that only to the first is attached the clause, For theirs is the kingdom of heaven, apparently ought to explain the first. But the idea of hungering after righteousness, of being merciful and pure of heart, does not follow from the idea of humility.

In the fifth place, the rewards promised for the qualities counted out are opposed to the idea of humility: Shall see God, inherit the earth, be called the children of God.

From all that we see that the translation of πτωχοὶ τῷ πνεύματι by *humble* is quite irregular and impossible, and that these two words have no meaning in this context.

What meaning can πτωχοί have without πνεύματι?

According to Luke, Jesus says, Blessed are you vagrants, because you are in the kingdom of God.

(1) The meaning of these words may be quite out of harmony with the judgments of St. Jerome and of a rich youth and of all the present and former rich men, who call themselves Christians and bearers of Christian truths, but it is philologically none the less quite correct. Jesus says that according to his teaching the vagrants are blessed, precisely what he had them tell to John, when he was asked what his teaching consisted in.

(2) This meaning is entirely in accord with the meaning of the teaching after and before the sermon on the mount.

John was a mendicant, a vagrant. Jesus was a vagrant all his life. Jesus taught that the rich could not enter the kingdom of heaven and that one must renounce everything, and so forth, and nearly the whole sermon on the mount speaks of nothing else. The sermon of the mount begins by saying that the vagrants are blessed, and ends

by saying that we must not collect, but live as the birds and field flowers live.

From all this it is clear that the word τῷ πνεύματι is not omitted in Luke, but is added in Matthew. But why and how was it added?

It may be that in some version it said, Blessed in the spirit are the poor μακάριοι οἱ πτωχοὶ τῷ πνεύματι, that is, that the mendicants, the vagrants, are still blessed in the spirit. This would explain the appearance in this passage of the unexpected word τῷ πνεύματι. In copying and orally repeating the passage, it was natural for men who were guided by the same feeling which took possession of the rich youth, when he heard that the kingdom of God belonged to the homeless men, to transfer this τῷ πνεύματι to πτωχοί, and, as St. Jerome did, to explain that Jesus purposely added *in the spirit*, that we might understand that the humble, and not the poor, were meant. The obscured meaning of these first words of Matthew had this effect, that in copying there entered into these first verses of Matthew the utterances which have nothing at all in common with the first beatitude, namely, verses 5–9:

5. Blessed are the meek: for they shall inherit the earth.
6. Blessed are they which do hunger and thirst after righteousness: for they shall be filled.
7. Blessed are the merciful: for they shall obtain mercy.
8. Blessed are the pure in heart: for they shall see God.
9. Blessed are the peacemakers: for they shall be called the children of God.

The ideas expressed in these verses, outside of the obscurity of some of them, and of the fact that these utterances are repetitions of utterances in the Old Testament, really express nothing which is not expressed more appropriately and more strongly in other passages of the Gospel; here they are obviously out of place and accidental.

With the obscure meaning which is gotten from the third verse by the addition of the word *spirit*, they may have been added; but with the clear meaning which Luke's version gives, they are evidently out of place and impair the sense. And so I omit τῷ πνεύματι as an unintelligible word, as also the interpolated verses. In order that it may be clear that this omission changes nothing in the meaning of the sermon and introduces no new ideas, I copy here the interpretations of the church and of Reuss. From either it is apparent that the interpreters invent a meaning, which could be attached to any most obscure and unimportant words.

Meek: Meekness is expressed mainly in the patient endurance of offences offered by others. It is not a weakness of character, not a neglect of one's legal rights, not cowardice, but a quality which is opposed to anger, malice, and revengefulness. The meek man, in bearing an insult, is convinced that God in his justice will himself avenge his insult, if that is necessary (Rom. xii. 19). Meekness brings forth peace and subdues wrath and wrangling.

Inherit the earth: A metaphorical expression borrowed, no doubt, from the inheritance of the promised land by the Jews. The promise of inheriting the land of Canaan was an expression of good-will, of the highest good. Thus this expression in the passage under discussion does not signify that the meek will get the possession of the land, but that they will receive the highest blessings, the highest good, especially in the life to come. However, the sensuous goods in this life are not excluded here.

Since a meek man may think that he is losing his property, Christ promises the opposite, saying that the meek man safely holds his possessions, — he is not impudent, or ambitious; but he who, on the contrary, will be such, will lose even the inherited possessions, and will even cause the ruin of his soul. Consequently the promises of the Saviour signify that the meek in his kingdom will receive the benefits which he brings with him, both here, upon earth, and above, in the kingdom of heaven.

Which do hunger and thirst after righteousness: Hunger and thirst serve as a picture of a strong desire to receive this or that spiritual good. Righteousness is truth before God, or the justification before the judgment of God's truth, brought forward by

our Lord Jesus and appropriated by man by his faith in its redeeming action.

To hunger and thirst after righteousness thus signifies a strong desire, like physical hunger and thirst, to be righteous before God by faith in the Lord Christ as the redeemer of the world.

They shall be filled: That is, with this righteousness; the justification will be given to them in the kingdom of Messiah, they will obtain it, will be brought to it. If we understand here righteousness in the narrower sense of the word, as that species of righteousness which is the opposite to the love of litigation, we may by *being filled* understand a sensuous reward, for he who loves justice possesses everything with security. They shall be filled even here, because they are satisfied with little, and still more in the world to come.

The merciful: Those who will be touched by the misfortunes and in general by the sufferings of others, and help them in whatever way they can, with their efforts or counsels, or condescensions to their foibles, or in general with what their neighbours may have a need of. For this they shall themselves be dealt with mercifully. The Lord himself will be merciful to them for their mercy. He will receive them into his kingdom, which in itself serves as a sign of God's mercy toward man.

However, they shall obtain mercy even here from men, for he who yesterday has shown mercy and to-day has fallen into misfortune will obtain mercy from all.

The pure in heart: Those whose actions, thoughts, intentions, and moral rules of activity are pure, unselfish, and truthful, — in general men who preserve their spiritual purity, who have obtained absolute purity and are not conscious of any cunning, or who pass their lives in chastity, for, in order to see God, we have no other need than this virtue.

Shall see God: Not only in spiritual contemplation, but also with their physical eyes, in his manifestations, and not only in the world to come, when with all the saints they will enjoy the contemplation of God, but also in this world, when in the purity of their hearts they will be more able than any one else to see God in his proper beauty and to enter into communion with him. As a mirror reflects the pictures when it is pure, thus only a pure heart can contemplate God and comprehend the Scripture. This promise does not contradict those passages of Scripture where mention is made of the impossibility of seeing God, for in those latter passages reference is had to the full vision or comprehension of God in his essence, which is really impossible;

Scripture frequently speaks of seeing God, in so far as that is possible for man, for God reveals himself to man in accessible images, though in himself he is purest spirit.

Peacemakers: Those who, living in the world with all, use their means, their influence, for making peace among men in any relation whatever, who avert contentions and discord, who make peace among antagonists, and so forth.

Children of God: All the believers are children of one heavenly Father, but especially the peacemakers.

God is a God of peace: Those who make peace among men are like to God particularly in this, and are especially worthy to be called the children of God. They are particularly like the God-man, who came upon earth for the especial reason that he might reconcile God and men, and in this case they are indeed the children of the God-man.

Shall be called: That is, shall actually be such.

Reuss (p. 196):

Nous pensons qu'on peut facilement ramener toutes les qualités du vrai disciple de Christ, énumérées dans notre texte, à cette idée fondamentale et simple. La *pauvreté* en esprit n'est donc ni la misère matérielle supportée pieusement, ni le manque de capacités intellectuelles. Elle est opposée à la richesse imaginaire, qui est essentiellement celle de l'homme qui prétend être moralement parfait ou quitte envers Dieu; et de même qu'elle a la conscience de ce qui lui manque à cet égard, elle s'empresse aussi d'aller à la véritable source du bien et de la vérité. (Le terme est fréquemment employé dans les Psaumes dans un sens analogue.) Les autres qualifications n'ont pas besoin d'explication; nous aurons seulement à justifier l'emploi du mot *résigné*, que nos prédécesseurs remplacent par *doux* et *débonnaire*. Cette dernière version est acceptable, et semble bien s'accorder avec la *miséricorde* et l'esprit *pacifique*. Mais comme dans les premières phrases il s'agit plutôt de rapports religieux que sociaux, et qu'à vrai dire tout se concentre dans l'idée qu'il faut agir de manière à être bien avec Dieu, la *douceur* d'humeur s'exprimera dans la soumission à la volonté suprême, l'amour de la *paix* se révélera dans l'abnégation, dans la patience, dans le renoncement à la lutte aggressive ou rémunératrice avec le monde (v. 38 suiv.). Et la *miséricorde* même (dont le nom en hébreu est identique avec celui de la charité) peut rentrer dans le même cercle d'idées. La *pureté* du cœur est naturellement opposée à la pureté légale, à une pratique réglementaire des devoirs civils ou rituels. Enfin la

justice, qui dans le sens judaïque est l'exact accomplissement des prescriptions positives, sera dans le sens évangélique (v. 20) la perfection intérieure, telle que la suite du discours la décrira par une série d'exemples.

(*d*) ὅτι ὑμετέρα ἐστὶν means *is accessible to you*, you are already in the kingdom of God, because you are vagrants. The kingdom of God is open and accessible to vagrants and closed against rich men.

	Luke vi.	
21. Μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.	21. Blessed are ye that weep now: for ye shall laugh.	21. Happy are those who weep now, for you will laugh.
22. Μακάριοί ἐστε, ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς, καὶ ὀνειδίσωσι, καὶ ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν, ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου.	22. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.	22. Happy are you, when men will account you for nothing and will renounce you, and reproach you, and condemn your work, and call it bad for the sake of the son of man.
23. Χαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ, ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ ταῦτα γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.	23. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.	23. Rejoice then and dance, for your reward is great with God. Their fathers did the same with the prophets.
24. Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.	24. But[t] woe unto you[u] that are rich! for ye have received your consolation.[v]	24. But pitiable are you who are rich! You are pitiable, because you remove consolation from yourselves.
25. Οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι, ὅτι πεινάσετε. οὐαὶ ὑμῖν, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.	25. Woe unto you that are full! for ye shall hunger. Woe unto you that laugh now! for ye shall mourn and weep.	25. Pitiable are you that are full! for you will be suffering. Pitiable are you who laugh now! for you will mourn and weep.
26. Οὐαὶ ὑμῖν, ὅταν καλῶς ὑμᾶς εἴπωσι πάντες οἱ ἄνθρωποι· κατὰ ταῦτα γὰρ ἐποίουν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.	26. Woe unto you, when all men shall speak well of you! for so did their fathers to the false prophets.	26. Pitiable you are, when all men praise you! for so did their fathers praise the false prophets.

(*a*) *οὐαί* with the dative cannot be translated otherwise than by the adjective *pitiable*.

(*b*) πλήν, which points to contradistinction, shows that οὐαί with the dative is opposed to μακάριος.

(*c*) The words ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν is generally translated in the most incorrect manner possible, *received consolation.* ἀπέχω means *to remove from one,* that is, not to enter the kingdom of God. This expression corresponds to the expression, Because yours is the kingdom of God. As the subsequent beatitudes are the result of poverty, so here the subsequent misfortunes are the consequences of the rejection of the consolation of the kingdom of God.

From the whole teaching and example of Jesus it follows that, in order to obtain the kingdom of God, it is necessary not to care for the carnal life. John, who was the first to proclaim the kingdom of God, lived in the wilderness. Jesus, too, went into the wilderness, and after the wilderness lived without a home and without possessions. The chief idea of the temptation is the renunciation of worldly goods.

The discourse with Simon and with the whore, the parable of the Pharisee and the tax-collector, the instruction as to what defiles man, the conversation with the woman of Samaria, the discourse with the Pharisees and with Nicodemus, express the uselessness of everything earthly and carnal for the human good and for life. The parable of the sprouting seeds, where it says that the two chief obstacles for entering the kingdom of God are the fear of persecutions and the love of riches, everything speaks of the renunciation of earthly cares. A man who has renounced all earthly cares is a mendicant.

And so Jesus names directly that external condition which is necessary in order to enter the kingdom of God. He says, Blessed are the poor, for theirs is the kingdom of God.

In the discourse concerning John, Jesus said that the teaching consisted in this, that the mendicants, the vagrants, were blessed.

Before this the proposition that for one's good one must not care for earthly things resulted from other propositions, but now Jesus, in expounding the essence of his teaching, says, as he turns to the multitude and expresses his idea in intelligible words, that only the mendicant and vagrant can enter the kingdom of God; and that the rich, those who are filled and praised, will not enter it, because riches, overfeeding, and fame remove the kingdom of God, and the rest of the sermon is only a proof of this proposition.

THE SALT OF THE EARTH, THE LIGHT OF THE WORLD

13. Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθῆναι ἔξω, καὶ καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.	*Matt. v.* 13. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.	13. You are the salt of the world. If the salt is not salted, with what shall we salt? It is not good for anything, but to be thrown under people's feet.

(*a*) γῆ *the inhabited earth, the world,* and so I translate it by *the whole world.*

(*b*) μωρανθῇ means *will grow bad,* but it cannot be translated otherwise than by *lose its saltiness.* The salt in Palestine was not like ours, which is evaporated or mined, and easily lost its saltiness.

The meaning is that you serve as the salt for the world, that is, make it good; but if the salt is no longer salt, what will season the world of men, what will make them good?

14. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου· οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·	*Matt. v.* 14. Ye are the light of the world. A city that is set on a hill cannot be hid.	14. A city that is set on a hill cannot be hid.

15. Οὐδὲ καίουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ.

16. Οὕτω λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα, καὶ δοξάσωσι τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good works, and glorify[a] your Father which is in heaven.

15. And he who lights a candle does not put it under a bushel, but on a candlestick, that it may light all in the room.

16. Let your light so shine before men, that they may see your good works and understand God your Father.

(*a*) δοξάζω *to think, understand, assume.* "Glorify" is a metaphorical meaning, which is not applicable here.

This is the way the passage is explained by the church:

Ye: Refers both to the nearest disciples of the Lord, who heard him directly, and to all other disciples of Christ, to true Christians.

The salt of the earth: An allegorical expression. Salt preserves eatables against corruption and makes food wholesome and agreeable. Similarly Christians must by their activity, their conduct, and their example preserve the world against moral corruption and decay, and succour its moral health. By attracting divine blessing with their prayers and having a moral influence on their surroundings by the purity of their lives, they must avert the complete fall of the world into vices and crimes, develop and strengthen in it healthy ideas and conceptions and healthy principles for moral activity.

But if the salt have lost its savour, etc.: Will become unsalted; that, of course, is impossible, but the Saviour only assumes the case: if it happened that the salt became unsalted. Still, travellers have observed that in those countries there is a kind of salt which entirely loses its power and is good for nothing except to be thrown out into the road, to be tramped upon by men.

"I broke off a piece of such salt," says one of the travellers (Mondrel, *Nach Palestina*, p. 162), "and put it out in the rain, the sun, and the air, and though some crystals of salt could be seen, it had entirely lost its power. But within the power was preserved, as an experiment taught me."

This metaphorical expression means: If you, my disciples and teachers of the universe, should lose your inner, moral worth

and influence on the world, what could give it power and influence? Nothing. Even if you should prove impotent to renovate the world, having preserved it against further corruption and morally strengthened it, what will become of it and what will strengthen you and make you capable of renovating the world? Nothing, and you yourselves will perish, like salt which has lost its power and is thrown out to be trodden upon. Especially, if a teacher loses his mind, that is, does not teach, arraign, and correct, and grows lazy, how will he mend? He must be deprived of his vocation and be subject to contempt.

Ye are the light of the world: Again an allegorical expression. By the light, or rather the luminary, of the world the sun is meant. The sun makes objects visible, shows their form, beauty, or monstrousness, and revives.

The word *light* is used in speech concerning mental and moral enlightenment. The light is the source and image of enlightenment. In this sense the appellation of light refers more particularly to our Lord Jesus, for he is the light which enlightens the world, the source of light of every vision. The apostles, Christ's disciples, and all true Christian believers are the rays of the sun of righteousness and the candlesticks of the world to the extent to which they by their lives and teaching enlighten that which God himself announces to us about himself: they must enlighten the blind mentally and vivify those who are like the dead.

Of the world: Again not the world (as in v. 13) of one nation, but of the whole universe.

A city cannot be hid, etc.: Many cities of Judea, as of other countries, were situated on tops of mountains or hills, so that they could be seen from afar. Mondrel says that near the place where (presumably) the Lord delivered this sermon, there is still a little town called Safat (ancient discourse), which is seen from afar, and it may be that the Saviour, pronouncing these words, pointed to this town, comparing it with his disciples. They are visible from a distance and must be seen; their actions cannot be concealed: the eyes of the world must be and will be turned toward them. If they were of little spirit and wished to conceal themselves, that would be as unnatural as it would be for a city that stands on a hill to be invisible or hid.

Put it under a bushel: Which would conceal the light; but in that case there would be no reason for lighting the candle. The same is true in relation to the Christian faith and to all Christians. They have to be the light of the faith and with a life that is in conformity with the faith they must enlighten the

whole world and extend its benefits upon all. The Christians must not hide it, but must confess and disseminate it everywhere, otherwise Christ's high aim will not be fully attained.

Let your light so shine, etc.: Let your faith, your virtuous life, and your pure confession of faith be visible and known to all and everywhere, in every social condition, in all your public duties, at home and outside your home, in happiness and in misfortune, in wealth and in poverty.

Glorify your Father, etc.: The impelling cause why the Christians must appear so to the world is not that they might be seen by the world, which would be boasting, but only the glory of the heavenly Father. He did not say, Show your virtue, for that is not good, but, Let your light shine by itself in such a way that your enemies even may wonder and glorify, not you, but your heavenly Father. The Pharisees showed their virtues to the world, that they might be seen by men; a Christian must not care for that, but that through him men may glorify God, seeing their high life and purity of faith; not ambition, which is strictly prohibited by the Saviour, but the glory of God is the aim of a Christian's conduct in relation to others. (Archim. Mikh., Gospel of Matt. pp. 71–74.)

From these interpretations it follows again that these words have really no meaning, no connection with what precedes and what follows, and are said merely that the church might interpret them to us in its own manner.

From Reuss follows the same. Reuss says directly that these words are out of place, and that it is possible to find a meaning for them, and he finds it (Reuss, pp. 198–200):

Ce second morceau non-seulement se détache de ce qui précède et de ce qui suit, de sorte qu'on aurait tort de rechercher péniblement une liaison plus intime des divers éléments, mais les passages parallèles des autres évangiles, que nous avons dû emprunter à quatre contextes absolument différents, peuvent faire naître des doutes au sujet de la place qui est assignée ici aux sentences alléguées. Néanmoins il y aura moyen de leur trouver un sens parfaitement approprié à la tendance de tout ce discours, celui-là même que le rédacteur a dû avoir en vue en les plaçant ici.

Il s'agit encore des disciples de Jésus, mais pas le moins du monde exclusivement de ceux qu'il a appelés ses premiers apôtres. Tout à l'heure il leur a été dit qu'ils avaient à s'attendre à des

conflits avec le monde, et à une séparation d'avec lui, laquelle à plusieurs égards serait même un devoir pour eux. Maintenant, au contraire, il leur est parlé de devoirs qui les rapprocheront du monde, qui les mettront avec lui dans des relations directes et suivies. Cela est exprimé d'une manière figurée ou allégorique.

1. *Vous êtes le sel de la terre.* Le sel sert à assaisonner la nourriture, mais surtout à la préserver de la corruption ou décomposition. Jésus se servait de cette image avec l'application spéciale à la fabrication du pain (Matth. xiii. 33), et de manière que sa pensée ne présente pas d'obscurité. Sur la *terre*, c'est-à-dire dans la grande masse de l'humanité, ses disciples sont et doivent être un élément salutaire, destiné à la pénétrer et à lui communiquer une vertu ou qualité indispensable pour sa santé, comme le levain est pour la pâte de farine une condition de saveur et de salubrité. Il importe donc que ce principe de santé, cette puissance de régénération active, soit réellement en eux d'abord, car si elle faisait défaut, il n'y aurait pas moyen de la remplacer. Le sel qui a perdu sa force, sa nature, ne peut plus la recouvrer, litt.: ne peut plus être *salé* de nouveau, il n'existe pas d'autre matière qui puisse lui donner ce qu'il possédait et ce qu'il aurait perdu. Il convient de se placer au point de vue d'une époque où Jésus lui-même n'y serait plus, et où, par conséquent, il ne susciterait plus d'autres disciples à la place de ceux qui auraient manqué à leur vocation. Il parle ici à la totalité et n'a pas égard à la distinction à faire éventuellement entre ceux qui resteraient fidèles et ceux qui feraient défaut.

2. *Vous êtes la lumière du monde.* Cette seconde image est si populaire qu'il suffira de rappeler qu'elle ne doit pas être restreinte au progrès de l'intelligence. Le Nouveau Testament ne sépare pas dans l'homme la nature spirituelle et la nature morale. Dans le ménage, quand on allume un flambeau, c'est pour éclairer la chambre ; il serait absurde d'aller cacher sous un meuble ce qui doit répandre la clarté. C'est ainsi que ceux qui ont eux-mêmes reçu communication de la lumière que Jésus est venu apporter au monde, doivent à leur tour la faire servir à d'autres. Il ne suffit pas de la posséder soi-même, on ne doit pas s'en contenter comme d'un bien à mettre à profit individuellement: le grand devoir, c'est l'activité au dehors, c'est le travail pour le bien général, ce que l'apôtre plus tard, en se servant d'une autre image, a appelé l'édification. Voilà les *bonnes œuvres* dont parle le texte. S'il s'agissait d'œuvres de bienfaisance, Jésus ne parlerait pas de la nécessité de les faire voir (chap. vi.). *Glorifier Dieu* veut dire, en style biblique, se ranger de son côté, se convertir à lui.

La phrase incidente qui parle de la *ville* bâtie sur la montagne et qu'on voit de loin, dérange la simplicité de la comparaison, et pourrait bien avoir été primitivement étrangère à ce contexte. Elle ne saurait se rapporter au *devoir* dont il vient d'être question, elle constate plutôt un fait. Appliqué aux disciples de Christ, ce fait, c'est qu'ils se trouveront placés en évidence, que tous les regards se porteront sur eux ; il en résultera également des devoirs particuliers qu'il est facile d'entrevoir, mais auxquels notre texte ne s'arrête pas ; ce serait une exégèse bien singulière et bien froide qui ferait dire au Seigneur : De même qu'une ville bâtie sur le haut d'une montagne ne *peut* pas être invisible, de même vous *devez* vous faire voir.

It is evident that not only by failing to understand the words, Blessed are the mendicants and vagrants, with which the discourse begins, but also by intentionally ascribing to these words another, obscure meaning, the subsequent elucidation of a falsely understood thought must have appeared out of place and obscure. But we need only keep in mind the words and thoughts of Jesus, and the words about the salt and the light are by no means obscure, and without them what precedes and follows would remain obscure.

The words, We the mendicants, the vagrants, are blessed, because ours is the kingdom of God, are not flowers of sentimental eloquence, such as the words, Blessed are the poor in spirit, appear to be, but a terrible, awful idea for those men who regard as good that position in society, which they have created for themselves, and a truth full of joy for all those who are unhappy.

And these words, comprehended in all their significance, demand elucidation, and everything which follows gives this elucidation. The elucidation is this, that you, the mendicants, are the salt of the earth, and you are blessed, because yours is the kingdom of God, but it is yours only when you are the salty salt, when you know that blessedness consists in poverty, when you wish it. Then you are the salt of the earth. You are the adorn-

ment, the meaning of the world. But if you are accidentally vagrants and wish to be something else than vagrants, you are good for nothing, like unsalted salt, — then you are the outcasts of the human race. Vagrants, mendicants, who are not satisfied with their condition, are good for nothing, and men properly tread them underfoot. By having understood that you are blessed in your poverty, you are the light of the world, and as the light is not hid, but put out, so you must not deny your poverty, not hide it, but put it out, like the light. And this light will shine for other men, and other men, looking at your voluntary and blessed life of mendicants, will understand the life of the spirit of your Father.

THE ETERNAL LAW

17. Μὴ νομίσητε ὅτι ἦλθον καταλῦσαι τὸν νόμον ἢ τοὺς προφήτας· οὐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι.

Matt. v. 17. Think not that I am come[a] to destroy the law,[b] or the prophets:[c] I am not come to destroy, but to fulfil.

17. Do not think that I am teaching how to destroy the law. I am not teaching to destroy, but to fulfil.

18. Ἀμὴν γὰρ λέγω ὑμῖν, Ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ ἰῶτα ἓν ἢ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.[d]

18. Verily I tell you, As long as heaven and earth stand, so long will every statute of the law stand before you, until it is fulfilled.

19. Ὃς ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων τῶν ἐλαχίστων, καὶ διδάξῃ οὕτω τοὺς ἀνθρώπους, ἐλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν· ὃς δ' ἂν ποιήσῃ καὶ διδάξῃ, οὗτος μέγας κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.

19. Whosoever therefore shall break[e] one of these[e] least commandments[f] and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

19. So that if any one will regard as unnecessary even one of these few rules and will teach men so, he will be the least in the kingdom of God. But he who will do and teach will be the greatest in the kingdom of God.

20. Λέγω γὰρ ὑμῖν, ὅτι ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλεῖον τῶν γραμματέων καὶ Φαρισαίων, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.

20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

20. I tell you in advance that if your fulfilment will be such as is the fulfilment of the scribes and the Pharisees, you will in no case enter into the kingdom of God.

(*a*) *ἔρχομαι* has in all places, where it has for a modifier a verb or a verbal noun, to be translated by *to come, to disclose, show, teach,* or simply by *to show, teach.*

(*b*) *καταλῦσαι* means *to destroy,* and *νόμος* with the article means in the whole Gospel *the law of God,* in distinction from the law of Moses, which was always expressed by the same word, but without the article. Examples of the use of the law in general with the article is to be found in the Gospel:

Matt. xxii. 36. *Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;*

Matt. xxiii. 23. *Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τό κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν. . . .*

Examples of the use of the law of Moses without the article:

Luke ii. 23 and 24. *Παραστῆσαι τῷ Κυρίῳ, καθὼς γέγραπται ἐν νόμῳ Κυρίου, . . . καὶ τοῦ δοῦναι θυσίαν, κατὰ τὸ εἰρημένον ἐν νόμῳ Κυρίου, 'Ζεῦγος τρυγόνων ἢ δύο νεοσσοὺς περιστερῶν,'* but especially there are examples of both in the epistles.

(*c*) In many texts the words *ἢ τοὺς προφήτας* are omitted.

The law and the prophets was a customary expression, and so it was easy to attach *προφῆται* to the word *νόμος*; but this addition breaks the sense, for there is no reference here to the law and the prophets, but to the law in general.

Jesus says, From everything which you have heard and seen of me, — the rejection of ceremonies, of the temple, and now, my saying that blessed are the vagrants and admonishing all to become vagrants, — you may think that I loose people's hands and say, Do as you please, there is neither good, nor bad, nor law. Do not think so: I do not teach that at all, — I do not teach lawlessness, but

the fulfilment of the law, namely, of this, — and he goes on to speak of the short rules which he gives: He who will do so, that is, as I am going to tell you, will be in the kingdom of God.

More than that. In some of the quotations of the Fathers the whole passage reads as follows: *τὶ δοκεῖτε; ὅτι ἦλθον πληρῶσαι τὸν νόμον ἢ τοὺς προφήτας; οὐκ ἦλθον πληρῶσαι, ἀλλὰ καταλῦσαι.* Word for word, What do you think? That I have come to fulfil the law or the prophets? I did not come to fulfil, but to destroy. Only in this context are the words or the prophets intelligible. Apparently this whole turn of speech was not accepted in the canon, but the words *or the prophets* were taken and transferred into the sentence where they are unintelligible.

(*d*) This whole eighteenth verse has served up to the present as a stumbling-block for the theologians.

This is what Reuss says (pp. 202 and 203):

A première vue on dirait que l'intention du Seigneur est de déclarer, de la manière la plus positive et la plus énergique, qu'il entend maintenir l'autorité absolue de la Loi jusque dans ses moindres parties. (*La loi et les Prophètes*, c'est la formule consacrée dans la synagogue pour désigner les livres saints dont on faisait lecture à la communauté assemblée. Voyez notre histoire du Canon, chap I.) Mais en y réfléchissant, on est d'abord arrêté par le fait que l'Église chrétienne a mis de côté une bonne partie de la Loi, celle-là même à laquelle les contemporains de Jésus attachaient le plus d'importance; ensuite on se souvient que l'apôtre Paul a proclamé très-hautement la déchéance de la Loi, pour y substituer un principe régulateur tout différent. Enfin on se représente nécessairement les nombreuses occasions où Jésus lui-même, ou bien se met au-dessus de la Loi (Marc ii. 27. Matth. xii. 6, etc.), ou bien en proclame la fin (Marc xiv. 58. Jean iv. 24), ou la réduit à l'un de ses éléments de manière à écarter les autres ou du moins à les refouler sur l'arrière-plan (Matth. xxiii. 23; vii. 12; xxii. 40; ix. 13, etc.), ou enfin la condamne directement comme imparfaite (Matth. xix. 8, comp. xv. 11 suiv.). A moins de supposer un changement survenu dans ses idées, ou une contradiction flagrante dans les tra-

ditions relatives à son enseignement, on se trouve donc dans une grande perplexité en face des versets 18 et 19 de notre texte, et beaucoup d'interprètes n'ont cru pouvoir se tirer d'embarras qu'en accusant les judéo-chrétiens d'avoir coloré à leur gré les paroles du Maître, si tant est qu'ils ne l'aient pas fait parler tout à fait gratuitement dans leur sens. D'autres encore, fermant les yeux sur tout le reste, se sont arrêtés à ces déclarations pour en conclure que Jésus ne s'est point élevé, pour sa part, au-dessus du niveau de la conception de ses disciples galiléens. Nous ne parlons pas d'une troisième supposition, absolument inadmissible, qui consiste à dire que Jésus n'a eu en vue ici que la loi morale.

Ces suppositions sont infirmées d'un côté déjà par le fait que Luc, l'évangéliste dit paulinien et universaliste, reproduit la même assertion, de l'autre par celui que notre texte même contient des éléments très-caractéristiques dans le sens évangélique et anti-légal. Il ne peut donc être question, ni de rejeter les déclarations des versets 18 et 19 comme purement et simplement inauthentiques, ni de les accepter dans un sens qui serait absolument incompatible avec ce dernier point de vue.

All that is quite true, except the last frivolous and entirely unjustifiable conclusion that it is inadmissible to assume that Jesus has in view only the moral law. This bold denial is surprising.

Still more surprising is the mention of Luke's text as overthrowing all the assumed explanations. Such a bold denial of the only clear and simple meaning which this verse has would be absolutely inexplicable if we did not see that the meaning of the discourse was unintelligible from the very beginning. The failure to understand the simple meaning, and the substitution of an artificial one, has taken place here also for the same reason that this has happened in verses 14–16.

To the first verses of the beatitudes, which is the thesis of the whole discourse, a false meaning has been given, so how could they help but blunder in the explanation of what follows?

For Reuss (just as for the church) the verses about the salt and the light are an interpolation which is not con-

nected with what precedes, and the whole discourse, from the seventeenth to the forty-eighth verse of Chapter V. of Matthew is an obtrusive interpolation. Reuss says directly (p. 202):

Ce morceau qui ne se trouve dans aucune liaison d'idées avec celui qui précède et dont il ne se rencontre que quelques fragments dans la rédaction de Luc, forme un tout, et doit être étudié dans son ensemble, quoique l'évangéliste y ait inséré par ci par là des éléments qui, tout en présentant quelque analogie avec le texte principal, lui ont été primitivement étrangers. Cette circonstance nous explique pourquoi cette page, l'une des plus belles et des plus importantes dans les Évangiles, offre maintenant quelques difficultés et a pu donner lieu à des méprises. Il est facile de voir que Jésus parle ici de sa position à l'égard de la Loi. La question est de savoir au juste ce qu'il en dit.

This is what the church says:

Verily I say unto you: An assertion of the indubitableness of what is said.

Till heaven and earth pass, etc.: As long as this world stands, that is, to the end of time, or, Sooner will heaven and earth pass, sooner will there be an end to the world than that the law will remain unfulfilled in its spirit and its essence.

Jot: A letter of the Hebrew alphabet, a line, a small turn, by which one letter differs from another, which it resembles in form; these words state that the least and apparently most insignificant part of the law will not pass, will not remain without fulfilment, as the immutable word of God, which cannot be void and remain without fulfilment.

Till all be fulfilled: That is, in the spirit and in the essence, and not according to the letter. The whole law was a shadow of the future; when the body itself appeared, the shadow lost its significance, but at the same time there was fulfilled what the shadow pointed to. The obsolete Old Testament was obliterated; it gave way to a most perfect one, of which it was only the shadow. He who fulfils the New Testament at the same time fulfils the Old, not according to the dead letter, but in the highest perfection, as, for example, he who is not angry with his brother fulfils in the highest degree the commandment, Thou shalt not kill, for he who is not angry cannot kill, and so forth.

This explanation, like all church explanations, explains nothing as to what is to be understood by the word of God, and in what relation Christ's teaching stands to the law of Moses, and what is to be understood by the law.

All we have to do is not to disrupt the teaching and to view it in connection with what precedes and follows, and again the meaning is not only clear, but also conclusive. Jesus says, One has to be a mendicant, a vagrant, in order to enter the kingdom of God, that is, to renounce all the forms of life. The vagrant has always been a detested being, to whom, as it were, everything is permitted, who is outside of the law. In verses 15 and 16 Jesus said, One must be a voluntary vagrant and not against one's will; in these two verses he again says that one has to be a vagrant, not one who is outside of the law, for whom there is no law, and to whom everything is permitted, but a vagrant who fulfils the law, that is, certain rules.

The word *νόμος* with the article is to be understood as the *loi morale*.

The context in Luke, which Reuss adduces so frivolously in confirmation of his discussion, shows as clearly as possible, from the very passage where it is found, what is to be understood by *νόμος* and by the phrase, Not one jot of the law shall pass.

Luke xvi. 16. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

It says, The law and the prophets, that is, the written, Jewish law was needed before John, but now, The kingdom of God is announced, and so forth, and soon after, It is easier for heaven and earth to pass, than one tittle of the law to fail. Either Luke purposely put together two verses that contradict each other, or he understood by, The law and the prophets, what was destroyed since

the time of John, or by the law, without the addition of the prophets, he meant that other thing which can never be destroyed as long as there are men.

The understanding of the law as the *loi morale*, and the writing it without the article, are particularly clear in the following passages from Paul's epistles to the Romans:

Rom. iii. 27. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith.

28. Therefore we conclude that a man is justified by faith without the deeds of the law.

31. Do we then make void the law through faith? God forbid: yea, we establish the law.

Here reference is made to the law and the prophets, to the written law, then again:

Rom. vii. 16. If then I do that which I would not, I consent unto the law that it is good.

21. I find then a law, that, when I would do good, evil is present with me.

23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Here reference is made to the *loi morale*. That the moral law is meant is also evident from this, that at the end of the sermon, after counting out everything which ought to be done, Jesus says, In this, that is, in these small rules, lies the whole law and the prophets, that is, these few rules take the place of the whole written law. Jesus says, I do not destroy the law; on the contrary, I fulfil it, because the law exists for man more unchangeably than heaven and earth, — until all be done.

In Luke we must understand it: Until all shall be done according to the law.

The idea is that the law, the indication of what must be done, existed, and will exist, as long as the world

exists and until all shall be fulfilled, that is, the law can fail to exist only in two cases: (1) if the world came to an end, (2) if men always executed the law, since the law is only an indication of what is not executed, an indication of the deviation.

(*e*) λυειν cannot be translated otherwise than by *to regard as unnecessary.*

John v. 18. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

John vii. 23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

(*f*) ἐντολή *command.* I do not translate it by *commandment,* because with this word we are wont in Russian to connect the idea of the commandments of Moses.

(*g*) τούτων refers to the commandments, commands, rules.

If we do not keep in mind the fact that the meaning of the discourse was distorted in the beginning, it will be difficult to understand why this word τούτων is, as it were, omitted and referred to the commandments of the law of Moses. If the reference were to the commandments of Moses, why would it be said, These commandments? What these? All? If so, it would not be necessary to say these, which will be mentioned only to be destroyed. How, then, does it say that not one letter of the law will be lost? And yet the church and Reuss take the eighteenth and nineteenth verses to refer to the commandments of Moses.

Reuss says (p. 203):

Nous pourrions encore demander la permission de regarder les deux versets suivants comme n'étant pas ici à leur vraie place,

et le 20me comme se rattachant directement au 17me, mais nous n'insistons pas sur cette simplification.

The church says (Archim. Mikh., Gospel of Matt., p. 76):

Break: Transgress, do what is contrary to the commandment, or by a distorted interpretation to take away the obligatory force of the commandment, for example, by representing the commandment as of little importance and its violation as not a sinful matter and the guilty person as not subject to responsibility or subject to small responsibility.

One of these least commandments: The Pharisees divided the commandments of the law into two classes, into large and small ones, and of the latter they said that it is no sin to break them, though among them they placed the commandments which have reference to the very essence of the law, to love, charity, justice. It is of these that the Lord is speaking, calling them the least according to the false conception of the Pharisees.

After that it says:

St. Chrysostom and Theophilactes, on the other hand, interpret this differently: they say that the Lord does not call the least the commandments of the law of the Old Testament, but those which he intended to give, and that he calls them so from humility; as he has humbled himself and in many places speaks modestly of himself, so he also speaks of his law.

And after all we do not find out how it is to be understood.

Jesus says, You shall be vagrants, but there is and must be a law for every man, and I will give you a few rules; but if you observe these few rules, you will be in the kingdom of heaven, and, elucidating this, he says, In order to enter the kingdom of God it is necessary to be better than the Pharisees; to enter the kingdom of heaven it is necessary that your righteousness in relation to the law should be greater than the righteousness of the Pharisees, who do not fulfil the law.

FIRST COMMANDMENT: THOU SHALT NOT BE ANGRY

21. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ φονεύσεις· ὃς δ' ἂν φονεύσῃ, ἔνοχος ἔσται τῇ κρίσει.

Matt. v. 21. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment[a] (Ex. xx. 13):

21. You have heard that it was said to those of old time, Thou shalt not kill; he who kills is subject to judgment.

22. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ εἰκῇ, ἔνοχος ἔσται τῇ κρίσει· ὃς δ' ἂν εἴπῃ τῷ ἀδελφῷ αὐτοῦ, Ῥακά, ἔνοχος ἔσται τῷ συνεδρίῳ· ὃς δ' ἂν εἴπῃ, Μωρέ, ἔνοχος ἔσται εἰς τὴν γέενναν τοῦ πυρός.

22. But I say unto you, That whosoever is angry with his brother without a cause[b] shall be in danger of the judgment: and whosoever shall say to his brother, Raca,[c] shall be in danger of the council:[d] but whosoever shall say, Thou fool, shall be in danger of hell fire.[e]

22. But I tell you, He who is angry with his brother is already subject to judgment. And he who says to his brother, Rascal, is subject to criminal prosecution. And he who says to his brother, Crazy, is subject to fire.

(*a*) Book of Numbers xxv. 1–28.

(*b*) In many texts the word εἰκῇ is wanting; it is not in Luther, nor in the Vulgate, nor in Tischendorf's edition, and this word has been acknowledged to be an interpolation. It is superfluous to prove the obviousness of this interpolation. Everybody knows how rudely it contradicts the meaning of the whole teaching, how simply stupid it is. If it is only without a cause that it is not good to be angry, then it is permitted to be angry with a cause. And who will be the judge what is a cause, and what not?

Here is the reflection made upon this occasion by the church (Gospel of Matt., p. 79):

But I say unto you: Christ as the plenipotentiary lawgiver speaks here, as in other passages, as one who hath power, and not as the scribes and Pharisees.

Dost thou see the complete power? Dost thou see the manner of action proper to a lawgiver? Who of the prophets spoke that way? Who of the righteous? Who of the patriarchs? Nobody. Such words spake the Lord, they said, but not so speaketh the son. They gave a law to slaves like themselves, but this one gives it to his slaves.

Angry without a cause: There is an anger which, so to speak, is legitimate, just, when it is directed against sin, against lawlessness, against crime, and grows out of jealousy for the glory of God and salvation of one's neighbour. God himself is angry with the sinners. Christ looked in anger upon the hypocritical Pharisees (Mark iii. 5). Not of such anger is mention made here, but of anger without cause, for nothing, out of selfishness, of the anger which is not based on the love of truth and virtue. If one is angry justly, for the sake of correction through spiritual jealousy, he will not be condemned.

This interpolation is remarkable as an example of those intentional corruptions to which the Gospel was subjected. A tiny word, but how it ruins the whole meaning, and how many other such interpretations there are!

(*c*) Raca, a Chaldee word which means *contempt;* it may be translated by *apostate* or *rascal.*

(*d*) Sanhedrim, a special court which for the most part condemned to death.

(*e*) Gehenna of fire was a valley where men were burnt as sacrifices to Molech. *To give into Gehenna* means *to burn.*

The whole discourse, which is begun with the example of the law of Moses, that one has to be judged for murder, is carried on in accordance with the assumed comparison. According to the law of Moses it is necessary to judge, that is, the highest penalty is to be meted out for murder.

Jesus says, As you have been forbidden to kill, so I with the same severity forbid you to harbour anger in your heart against your brother. Still more severely do I forbid the manifestation of this anger in the expression of contempt for a man, and more severely still a greater manifestation of contempt (crazy, that is a man who cannot be treated rationally).

The degree of the severity of the prohibition is expressed in the punishment, and so Jesus expresses it.

But evidently Jesus prescribes neither the sanhedrim, nor Gehenna. If we are to understand it in that way, the sanhedrim ought to be introduced. If we are to understand it that it is going to be so in the world to come, then it is not clear what that sanhedrim will be.

For that reason it is evident that neither the sanhedrim nor the Gehenna is meant as something which is to be in the next world. The whole significance is only in the greater degree of criminality.

	Matt. v.	
23. Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον, κἀκεῖ μνησθῇς ὅτι ὁ ἀδελφός σου ἔχει τι κατὰ σοῦ,	23. Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee;	23. So that if thou bringest thy gift to the altar, and there rememberest that thou hast a brother and that he has something against thee;
24. ἄφες ἐκεῖ τὸ δῶρόν σου ἔμπροσθεν τοῦ θυσιαστηρίου, καὶ ὕπαγε, πρῶτον διαλλάγηθι τῷ ἀδελφῷ σου, καὶ τότε ἐλθὼν πρόσφερε τὸ δῶρόν σου.	24. Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.[a]	24. Leave there thy gift before the altar, and go, first make thy peace with thy brother, and then come and offer the gift.

(*a*) Then come and offer thy gift. Before that it was said that God needs no gift. Everything which served for the offering of gifts was driven out of the temple and it was forbidden to carry anything in, and so Jesus could not contradict himself and order a gift to be brought. The last words would be clearer thus: Then, when thou goest and makest thy peace with thy brother, thou by that very fact bringest a gift to God.

That it is necessary thus to understand the words follows from the Lord's prayer, in which all the relation to God is expressed in forgiving those who are indebted to us.

To this verse the church gives the following interpretation (Gospel of Matt., p. 82):

It is more important and necessary to have a right heart than only to fulfil external ceremonies; the latter

without the first have no meaning in the eyes of God, and are important and have power only before God in connection with peace and love of our neighbours. Of course, if there is for some reason no possibility of becoming personally reconciled with our neighbours, we ought to make peace at least in our heart.

Reuss, who has got off the track and is convinced that Jesus is talking only of the commandment of Moses, speaks like this of this passage and of the following verse (p. 207):

A ce premier exemple le rédacteur rattache deux autres sentences qui lui semblaient appartenir au même ordre d'idées. 1° En opposition avec la colère doit se trouver l'esprit de conciliation. C'est une très-belle pensée, que le rétablissement de l'accord fraternel entre des hommes mal disposés l'un contre l'autre doit primer même ce qu'on appelle le devoir religieux et que Dieu agréera mieux les offrandes qui sont présentées avec de pareils gages de sincérité. Mais cette sentence n'est pas à sa place dans ce contexte, elle n'a rien à faire avec l'explication évangélique du 6e commandement. L'analogie est tout juste assez grande pour nous faire comprendre le procédé du rédacteur. 2° Mais cette analogie n'existe plus du tout et la combinaison devient incompréhensible à l'égard de la seconde sentence que Luc nous a conservée aussi dans un tout autre contexte. En effet, l'adversaire dont il y est question ne peut être qu'un créancier qui emmène son débiteur devant le juge pour le faire condamner à la prison. Le débiteur doit se hâter de s'arranger à l'amiable avec le créancier avant que l'arrêt ne soit prononcé. On dit que par cet exemple de prudence Jésus a voulu faire comprendre l'importance de la réconciliation. Il est possible que l'évangéliste l'ait compris ainsi ; mais outre que l'application est abandonnée à la sagacité des lecteurs, toute cette parabole nous mène bien loin du sujet essentiel du discours.

25. Ἴσθι εὐνοῶν τῷ ἀντιδίκῳ σου ταχύ, ἕως ὅτου εἶ ἐν τῇ ὁδῷ μετ' αὐτοῦ· μήποτέ σε παραδῷ ὁ ἀντίδικος τῷ κριτῇ, καὶ ὁ κριτής σε παραδῷ τῷ ὑπηρέτῃ, καὶ εἰς φυλακὴν βληθήσῃ.

Matt. v. 25. Agree with thine adversary quickly,[a] while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

25. Show thy good-will to thy adversary, while he is still on the way with thee; lest he deliver thee to the judge, and the judge deliver thee to the officer, and thou find thy way into prison.

26. Ἀμὴν λέγω σοι, Οὐ μὴ ἐξέλθῃς ἐκεῖθεν, ἕως ἂν ἀποδῷς τὸν ἔσχατον κοδράντην.	26. Verily[b] I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.	26. Then, thou knowest thyself, thou wilt not get out of it until thou hast paid the last cent.

(*a*) The word ταχύ is omitted in many texts, and is unnecessary. The words *on the way* express the same idea, that it is necessary to make peace as soon as possible.

(*b*) ἀμήν or ἀμὴν λέγω σοι are every time used in those passages where Jesus asserts that which is known to everybody, and so the best translation is, *Thou knowest thyself.*

According to Reuss this sermon is out of place. But according to its real meaning it directly continues the idea as begun.

In regard to anger it says that the inner meaning of restraint from anger lies in this, that it is impossible to think of God, to turn to God, having anger against men. Now reference is made to the external, practical meaning of anger.

Anger is thy enemy, the adversary of truth, ἀντίδικος, and so thou must as quickly as possible get rid of him, as thou knowest that it is more profitable to settle with thy adversary before the trial.

In the same sense this sermon is used in Luke, as will be explained in its place.

In nearly all the explanations of the rules which are given by Jesus, two proofs are adduced why it is necessary to do what he commands: one proof is an internal one, why it is good, another an external one, why it is advantageous. And here the example of the reconciliation with the adversary before the trial is an example of the statement that abstinence from anger is not only good, but also profitable.

The same will be true in the next example.

SECOND COMMANDMENT: THOU SHALT NOT COMMIT ADULTERY

27. Ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐ μοιχεύσεις.

31. Ἐρρέθη δέ, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.

32. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν μοιχᾶσθαι· καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται.

28. Ἐγὼ δὲ λέγω ὑμῖν, ὅτι πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς ἤδη ἐμοιχεύσεν αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ.

29. Εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

30. Καὶ εἰ ἡ δεξιά σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτὴν καὶ βάλε ἀπὸ σοῦ. συμφέρει γάρ σοι ἵνα ἀπόληται ἓν τῶν μελῶν σου, καὶ μὴ ὅλον τὸ σῶμά σου βληθῇ εἰς γέενναν.

Matt. v. 27. Ye have heard that it was said by them of old time, Thou shalt not commit adultery[a] (Isaiah xx. 14).

31. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement (Deut. xxiv. 1).

32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

28. But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.[b]

29. And if thy right[c] eye offend[c] thee, pluck it out, and cast it from thee: for it is profitable for thee that one of thy members[c] should perish, and not that thy whole body should be cast into hell.

30. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.

27. You have heard that it is said, Thou shalt not commit adultery.

31. And it is said, Whoever will separate from his wife, let him give her a discharge.

32. But I tell you, That whoever separates from his wife, not only commits debauchery, but also causes her to commit adultery. And he who marries a divorced woman also commits adultery.

28. And whoever looks on a woman to lust after her is really committing adultery.

29. If thy eye catches thee, pluck it out, and cast it away from thee, for it is more profitable for thee that one eye should perish, than that thy whole body should burn.

30. If thy right hand catches thee, cut it off, and cast it from thee. It is more profitable for thee that one of thy hands should perish, than that the whole body should burn.

(*a*) In the Book of Leviticus it says, If a man commits adultery with a married woman or with the wife of his compatriot, both the man and the woman are to be put to death, etc. The words evidently refer to the commandment what to do with the adulterer.

For the clearness of the idea and expression verses thirty-one and thirty-two must follow verse twenty-seven, and then come verses twenty-eight and twenty-nine.

(*b*) In many texts the words *in his heart* are wanting. It is better to omit these words, because they obscure the meaning.

(*c*) *σκανδαλίζω* comes from *σκάνδαλον a trap.*

Here, as everywhere in the gospels, it is used in its direct sense. As a bird which is caught in a net would gladly give up its eyes which have enticed it, that it might not perish altogether, and a fox would give up its paw, only not to be caught in the trap, as it frequently does, by wrenching off its paw, so thou shouldst know that deep is the narrow ditch of a whore, and he who falls into it perishes (Solomon). Thou hadst better tear off all that which entices, catches thee, than that thou shouldst perish all of thee.

(*d*) The word *δεξιός* has no meaning whatever here, and nothing is added to the meaning about the adultery, while it only burdens the discourse. Evidently the statement that the right hand which offends thee should be torn off became a proverb first, since it is used by Mark and by Matthew in another place, and then the word *δεξιός* was also added to *ὀφθαλμός.*

(*e*) Instead of the word *member*, I repeat *eye*, as we cannot speak in Russian of the eye as a member.

The words *παρεκτὸς λόγου πορνείας* (v. 32) seem to me to be incorrectly translated. The detail of the condition when a wife may be sent away is contrary to the whole composition of the teaching.

Either the words have to be omitted, or the comma has to be left out, and the introductory clause must not be referred to the predicate *separates*, but to the predicate *causes her to commit adultery.* Then the meaning will be, A husband by casting off his wife not only commits debauchery, but is also guilty of this, that by abandoning

her he causes both her and him with whom she comes together to commit adultery.

As with the explanation as to why a man must have no anger against his brother Jesus gave an internal reason, — one must not think of God, harbouring resentment, — and an external reason, — it is worse for the man himself, — so even in this case Jesus says that the internal reason is this, that a man who abandons himself to lust causes his soul to perish, and that it is better, as in the case of the hand, to cut off that which draws him into ruin, and he says further that the external reason is this, that every lust, like every anger, grows and spreads of its own accord.

He says, Every married man ought not to have any other women and abandon his wife, for, if he abandons her, she will be incited to commit debauchery, both she and he who comes together with her, and that there is then no limit to debauchery.

Reuss again finds that these verses are out of place, and says (p. 208):

Ici encore le rédacteur intercale quelques sentences intimement liées entre elles, que l'on retrouve ailleurs dans d'autres contextes, et dont la première pouvait paraître à sa place après ce qui venait d'être dit du péché commis, ou se manifestant par un simple regard. La combinaison se fait facilement dans ce sens : Il vaudrait mieux être aveugle que de se laisser entraîner à des pensées, éventuellement à des actes, coupables et conduisant à la perdition éternelle. Cependant nous concevons des doutes très-sérieux au sujet de ces sentences qui ne nous paraissent pas du tout être à leur place ici. D'abord on ne voit réellement pas ce que la seconde formule (qui parle de la *main* droite) doit apporter de lumière à la pensée principale. En second lieu, la mention expresse de l'œil *droit*, écarte complètement la seule association possible des idées, un homme borgne étant absolument dans la même position qu'un homme qui a ses deux yeux, dans les circonstances mentionnées ; enfin il est de fait que le manque de l'un de ces membres ne change pas les instincts vicieux de l'homme. Il y a même à objecter que le parallélisme

du langage figuré compromet l'idée morale elle-même: Plutôt perdre un *membre* que le *corps* entier, plutôt renoncer à quelque chose de moins grand, moins nécessaire, que de perdre le tout. Avec ce parallélisme le péché serait, à vrai dire, représenté comme quelque chose de *relativement* inférieur, tandis qu'il est *absolument* mauvais. Nous verrons que toutes ces difficultés disparaissent quand nous retrouverons ces textes dans un autre entourage.

This is what Theophilactes says (Gospel of Matt., p. 87):

The Lord does not break the law of Moses, but corrects it, and forbids the husband to despise his wife without any cause. If he leaves her for good cause, that is, for adultery, he is not subject to judgment; but if he leaves her for some other reason than adultery, he is subject to judgment, because he thus causes her to commit adultery. But even he who takes her becomes an adulterer, for if no one took her she might return to her former husband and submit to him (Cf. Chrys.).

From the interpretations of the church and of Reuss it follows that Jesus, according to Reuss, gives an example of how to fulfil the law of Moses; according to Theophilactes, of how to correct the law, that is, that he merely defines what is to be called an adultery, whereas Jesus does not define anything, but, as he shows in the first example of anger why the sons of the kingdom of God can have no anger, so he shows here why the children of the kingdom of God must not be adulterers.

He says, If a man will wish to have a woman, he will thereby cause his soul to perish, and, yielding to this and changing wives, he will spread debauchery both in women and in men. He shows the harm of debauchery in itself, and does not define what may be done and what not, what may be called adultery and what may not be called so. He gives his second little rule.

The first rule was that thou shalt never be angry. After he said this little rule, he showed why it is necessary and sensible.

Now he enunciated the second rule, Never regard as good the feeling of love of woman, that which in our Christian society is regarded as a most beautiful thing and is exalted in every manner possible in millions of books. Having said this, Jesus pointed out why this second little rule is necessary and sensible.

THIRD COMMANDMENT: THOU SHALT NOT SWEAR

33. Πάλιν ἠκούσατε ὅτι ἐρρέθη τοῖς ἀρχαίοις, Οὐκ ἐπιορκήσεις, ἀποδώσεις δὲ τῷ Κυρίῳ τοὺς ὅρκους σου.

34. Ἐγὼ δὲ λέγω ὑμῖν μὴ ὀμόσαι ὅλως· μήτε ἐν τῷ οὐρανῷ ὅτι θρόνος ἐστὶ τοῦ Θεοῦ·

35. Μήτε ἐν τῇ γῇ, ὅτι ὑποπόδιόν ἐστι τῶν ποδῶν αὐτοῦ· μήτε εἰς Ἱεροσόλυμα, ὅτι πόλις ἐστὶ τοῦ μεγάλου βασιλέως·

36. Μήτε ἐν τῇ κεφαλῇ σου ὀμόσῃς, ὅτι οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι.

37. Ἔστω δὲ ὁ λόγος ὑμῶν, Ναὶ ναί, Οὒ οὔ· τὸ δὲ περισσὸν τούτων ἐκ τοῦ πονηροῦ ἐστιν.

Matt. v. 33. Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths:[a]

34. But I say unto you, Swear not at all;[b] neither by heaven; for it is God's throne·

35. Nor by the earth; for it is his footstool: neither by Jerusalem;[c] for it is the city of the great King.

36. Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than[d] these cometh of[e] evil.

33. You have also heard that it has been said to those of old time, Keep thy oath, perform what thou hast sworn before God;

34. But I tell you, Do not swear at all; do not swear by heaven, — God is there;

35. Nor by the earth, — it is God's; nor by the church, — it is also God's.

36. Nor swear by thy head, because thou canst not make one hair of thy head white or black.

37. And so let your words be, Yes, yes; No, no; and what is superfluous in respect to these words is begotten by the devil (deception).

(*a*) *Lev. xix.* 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

Ex. xx. 7. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.

Those are the two passages to which the church points. There are no others. Both passages express the oath differently from what it is expressed here. The idea of the Old Testament is to fulfil the oath.

(*b*) *Do not swear at all*, is given in many texts, and so it ought to be, for the whole strength of this proposition is in the word ὅλως.

(*c*) I say *church* instead of *Jerusalem*, in order to make the expression comprehensible, without changing the meaning.

(*d*) I put in the words *in respect to these words*, more clearly to render the meaning of περισσόν.

(*e*) I put in *begotten*, because that is the meaning of ἐκ.

This is what Reuss has to say about this brief passage, which is remarkable for the prophetic significance which it has for us (pp. 209 and 210):

Le *quatrième exemple* est celui du serment. Le décalogue, au 3e commandement, et la loi en général (Lév. xix. 12), se contentait de défendre le parjure, soit dans le sens propre de ce mot, d'après lequel il signifie un mensonge placé sous le patronage de Dieu invoqué comme témoin, et où il est par conséquent un crime de lèse-majesté divine, soit dans le sens de la rupture d'une promesse faite sous la foi du serment (il ne s'agit pas spécialement dans notre texte de ce qu'on appelle des *vœux*). Jésus va beaucoup plus loin ; il *accomplit* la loi, comme il l'a déjà fait dans l'exemple précédent, de manière à la contredire en quelque sorte, du moins à la représenter comme imparfaite, comme restant au-dessous du niveau auquel doivent se placer les membres du royaume des cieux (Matth. xix. 8). Il interdit le serment péremptoirement. L'usage de cette forme particulière de l'assertion est la conséquence du manque de véracité parmi les hommes, qui ont ainsi voulu se prémunir contre les chances de fraude dont ils auraient pu devenir les victimes. Ce fait seul fait reconnaître le serment comme indigne d'une *société* comme doit l'être celle du royaume des cieux. Là, on se bornera à dire *oui* ou *non*, selon le cas. Cette seule parole doit être une garantie suffisante. Tout ce qu'on y ajouterait, dans le but d'écarter toute méfiance, prouverait plutôt que celle-ci a sa raison d'être et que, par conséquent, le *Malin*, le diable, l'instigateur de tout mal, y a sa main de manière ou d'autre, ne serait-ce que parce que celui qui jure justifie par cela même les soupçons de celui qui demande le serment.

Reuss evidently does not understand the meaning of this passage. The church understands it, but intentionally conceals what it understands, purposely debases the teaching, distorts it, and makes it the servant of its abominable purposes.

This is what the church has to say:

Thou shalt not forswear thyself, etc.: That is not a literal repetition of the law of Moses, as contained in Lev. xix. 12 and Deut. xxiii. 21–23: Ye shall not swear by my name falsely. If thou vowest a vow unto Jehovah thy God, perform it at once. Christ's words apparently express the same as the letter of the law: Thou shalt not swear except for the assertion of a truth, and if thou hast sworn, do not transgress thy oath.

But shalt perform: That is, in thy oath thou must tell the truth, and perform what thou hast promised with an oath. An oath is a solemn assertion in the name of God as to the truth of what is said; whereat it is self-understood that God will make him who swears responsible, if he swears in order to assert an untruth, because by an oath of lying the name of God is desecrated. In the course of time the Jews became accustomed to avoid an oath in the name of God and to swear by different objects, such as heaven, earth, Jerusalem, the temple, and these oaths they did not consider immutable and obligatory, that is, they allowed themselves to swear falsely by them, without apparently breaking the letter of the law.

Swear not at all: By none of the manners of oaths pointed out as being in use, for all was created by God and was created holy, consequently to swear by any creation of his would be the same as swearing by him who created, and to swear falsely by him would impair the sacredness of the oath itself.

Neither by heaven: Heaven is the place of God's especial presence, for which reason it is said to be God's throne. To swear by heaven is also the same as swearing by him who sits on the heavenly throne, that is, by God himself.

Nor by the earth: The earth is called God's footstool, consequently to swear by it would be the same as swearing by God himself.

Neither by Jerusalem: Jerusalem is called the city of the great King, that is, of God, who is the true King, both of every country and more particularly of the Jewish kingdom, the chief city of which was Jerusalem, where was the temple, the only one in the world where God the King could be worshipped.

Neither by the head: The oath by the head was very customary in every-day life, just as among our common people improper oaths of every kind are used. To swear by the head means also the same as swearing by one's life, that is, I give my life, or, Let my life be taken from me, May I die, if what I say is not true. God is the creator of life and it is in his power to take or prolong life; consequently those who swear by it swear by what does not belong to them, but to God, consequently they swear by God himself.

Not one hair: So small is our power to change our life that we cannot even change the colour of our hair; consequently we must not swear by what is not ours.

Yea, yea; Nay, nay: That does not mean that a Christian is always to use these words in place of an oath, but that he must simply and directly assert a truth or deny a lie, tell the truth, and not tell a lie. Besides, everything strengthened by an oath, an asseveration, is from the evil, from the wicked, from untruth, hence from the devil, since he is the cause of every evil.

The prohibition of all swearing at all evidently does not include the legal oath, — which is necessary in social and private life, — the oath by the name of God. He himself confirmed the oath in the court, when to the words of the high priest, I entreat thee by the living God, he replied, Thou hast said, since with the Jews the judge generally pronounced an oath formula, which the defendant applied to himself with the words, Amen, be it as thou hast said.

Apostle Paul invoked God as a witness to the truth of his words, which is evidently the same oath (Rom. i. 9; ix. 1.; 2 Cor. i. 23; ii. 27; Gal. i. 20; Phil. i. 8; 1 Thes. ii. 5; Heb. vi. 16).

Oaths were prescribed by the law of Moses, and the Lord did not do away with these oaths (Ex. xxii. 11; Lev. v. 1; Num. v. 19; Deut. xxix. 12–14).

What is abolished is the empty, hypocritical oaths of the Pharisees.

Here is the third of the rules given by Jesus for the purpose of entering the kingdom of God, and the church assumes the same attitude to all three of them: it simply rejects them.

In the first it was said, Thou shalt not be angry. The church interpolates the word εἰκῇ and explains that it is permissible to be angry, and Jesus' words are made to

mean nothing. If thou wantest to pray, Go and be reconciled with thy brother. The church says, That may be inconvenient, and so a man may pray even if he does not go to make his peace, even if millions of men suffer from him, if millions are in want, in prisons, being murdered, and he is to blame for it; a man may pray, and all he has to say is that he has made peace in his heart, and the words of Jesus have no meaning.

It is said, Thou shalt commit no adultery, and as an example of it it says that he who is divorced from his wife is himself an adulterer and causes his wife to commit adultery, and also him who marries a divorced woman.

The church takes this to mean that Jesus has given rules of what is regarded as lawful and what as unlawful. Well? The church sanctifies divorces.

In respect to the third rule the same is done, but in a still more striking manner. The third rule is expressed so briefly and so clearly, that one would think that no place was left for interpretations, except for the useless verses about what word one must not swear by. All the whole third rule says is, Anciently they said, Keep an oath, and I say, Swear neither by God, nor by thy head, because everything is in the power of God, even thy head, and so say, Yes, yes, No, no, and what is above these words is evil. It is impossible to fail to understand this meaning. If the church lies in such a manner, it knows why; it knows that the structure of society and its own institution are based on the oath, and so it cannot help but lie. Jesus is speaking about that very oath which the church wants to justify.

The real meaning of these words is what is said in them. It says, Do not swear. The connection with the whole teaching is as follows: When an agreement is confirmed by this, that both parties vow themselves to God, when they say, May God kill me, if I do not do so and

so, God becomes the pledge of it, and that is an oath. In explaining the reason why a man should not swear, Jesus says that a man should not make such agreements, because there is nothing to give as a pledge. If he pledges heaven, he makes God a pledge of his agreement; but God does not go bail for him, so all these oaths are senseless.

If a man pledges his head, he can do so only if he is not in the kingdom of God. In the kingdom of God every man knows that he is entirely in the power of God and himself can do nothing, not even change a hair on his head. Every oath is a promise that a man will do this or that in any case; but how can a man who recognizes the kingdom of God, that is, God's power over himself, promise an earthly thing? One and the same earthly thing may be good or bad, in agreement with or opposed to the will of God. I will come to such and such a place on the Sabbath, and to that I will swear, but on the Sabbath my friend, my father, my wife will die, and I shall be asked to stay with them. I swear that I will give three dollars on such and such a day, but one who is starving will ask me for these three dollars, and how can I refuse him?

I swear that I will obey Iván Ivánovich, and he commands me to kill men, which is forbidden by God. It was possible to do so, when the will of God was not known, when there was a law and the teachers (the prophets), but not when the kingdom of God has come. Man is entirely in the power of God, and he obeys nobody else. His whole business is to do the will of God. So to whom is he going to swear? And why? And in what? And so you must not swear at all; Say Yes, if you have to say Yes, and No, if you have to say No; and know that every promise, no matter what it be, which is affirmed by an oath, is an evil deed, a deed which originates from evil, a deed under which an evil purpose is hidden.

FOURTH COMMANDMENT: RESIST NOT EVIL

38. Ἠκούσατε ὅτι ἐρρέθη, Ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ, καὶ ὀδόντα ἀντὶ ὀδόντος.

39. Ἐγὼ δὲ λέγω ὑμῖν μὴ ἀντιστῆναι τῷ πονηρῷ· ἀλλ' ὅστις σε ῥαπίσει ἐπὶ τὴν δεξιάν σου σιαγόνα, στρέψον αὐτῷ καὶ τὴν ἄλλην·

41. Καὶ ὅστις σε ἀγγαρεύσει μίλιον ἕν, ὕπαγε μετ' αὐτοῦ δύο.

42. Τῷ αἰτοῦντί σε δίδου· καὶ τὸν θέλοντα ἀπὸ σοῦ δανείσασθαι μὴ ἀποστραφῇς.

40. Καὶ τῷ θέλοντί σοι κριθῆναι καὶ τὸν χιτῶνά σου λαβεῖν, ἄφες αὐτῷ καὶ τὸ ἱμάτιον·

37. Καὶ μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. μὴ καταδικάζετε, καὶ οὐ μὴ καταδικασθῆτε. ἀπολύετε, καὶ ἀπολυθήσεσθε·

2. Ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε· καὶ ἐν ᾧ μέτρῳ μετρεῖτε, ἀντιμετρηθήσεται ὑμῖν.

3. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

4. Ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου, Ἄφες, ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ σου· καὶ ἰδοὺ ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

5. Ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ

Matt. v. 38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth (Ex. xxi. 24):

39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

41. And whosoever shall compel thee to go a mile, go with him twain.

42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

40. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also.

Luke vi. 37. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:

Matt. vii. 2. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.

3. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?

4. Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?

5. Thou hypocrite, first cast out the beam out of thine own eye;

38. You have heard that it has been said, An eye for an eye, and a tooth for a tooth:

39. But I say, Do not struggle against evil; if one strike thee on thy right cheek, turn to him the left also.

41. And if one compels thee to walk a mile with him, walk two.

42. Give to each man who asks thee. Do not run away from him who wants to borrow from thee, and do not ask back thy own, which another has taken from thee.

40. And so, if a man wants to sue thee to take thy coat away, give him also thy cloak.

37. And do not sue, that you may not be sued, and do not judge any one, that you may not be judged: forgive, and you shall be forgiven.

2. For in what way you judge, you shall be judged; and with what measure you measure, it shall be measured to you.

3. Why dost thou look for the mote in thy brother's eye? Thou dost not see that there is a whole chip in thy own eye.

4. How wilt thou say to thy brother, Brother, I will take the mote out of thy eye, since thou dost not feel the chip in thy own eye?

5. Deceiver! First pull the chip out of thy own eye, then thou wilt see

τοῦ ὀφθαλμοῦ σοῦ, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

and then shalt thou see clearly to cast out the mote out of thy brother's eye.

how to take the mote out of thy brother's eye.

39. Εἶπε δὲ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφότεροι εἰς βόθυνον πεσοῦνται;

Luke vi. 39. And he spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch?

39. Can the blind lead the blind? They will both fall into a ditch.

40. Οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

40. The disciple is not above his master: but every one that is perfect shall be as his master.

40. The disciple is not above his teacher. Even if he has learned everything he will be as his teacher.

43. Οὐ γάρ ἐστι δένδρον καλὸν, ποιοῦν καρπὸν σαπρόν· οὐδὲ δένδρον σαπρὸν, ποιοῦν καρπὸν καλόν.

43. For a good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit.

43. For no bad fruit can come from a good tree; no good tree brings forth bad fruit.

44. Ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται·

44. For every tree is known by his own fruit.

44. Every tree is known by its fruit.

35. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθά· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

Matt. xii. 35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

35. A good man out of the good treasure in his heart brings forth good things; and an evil man out of the evil treasure in his heart brings forth evil things.

6. Μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ· μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν, καὶ στραφέντες ῥήξωσιν ὑμᾶς.

Matt. vii. 6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

6. Do not give what is holy to the dogs, and do not cast what is most precious before the swine, lest they trample them under their feet, and then turn against you and tear you up.

15. Προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς ἐν ἐνδύμασι προβάτων, ἔσωθεν δέ εἰσι λύκοι ἅρπαγες.

15. Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

15. Keep away from the false teachers, who come to you in sheep's clothing, but inwardly are ravening wolves.

34. Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

Matt. xii. 34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

34. Brood of monsters! How can you speak good things, since you are evil?

36. Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, ὃ ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.	36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.	36. I tell you that every idle word that men speak they will pay for when the accounting comes.
37. Ἐκ γὰρ τῶν λόγων σου δικαιωθήσῃ, καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ.	37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.	37. For by words thou shalt be justified, and by words thou shalt be condemned.

(*a*) An eye for an eye, and a tooth for a tooth, is an extract from the following passage from Exodus.

Ex. xxi. 1. Now these are the judgments which thou shalt set before them.

2. If thou buy a Hebrew servant, six years he shall serve: and in the seventh he shall go out free for nothing.

3. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him.

4. If his master have given him a wife, and she have borne him sons or daughters; the wife and her children shall be her masters, and he shall go out by himself.

5. And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

6. Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him for ever.

7. And if a man sell his daughter to be a maidservant, she shall not go out as the menservants do.

8. If she please not her master, who hath betrothed her to himself, then shall he let her be redeemed: to sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9. And if he have betrothed her unto his son, he shall deal with her after the manner of daughters.

10. If he take him another wife, her food, her raiment, and her duty of marriage, shall he not diminish.

11. And if he do not these three unto her, then shall she go out free without money.

12. He that smiteth a man, so that he die, shall be surely put to death.

13. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee.

14. But if a man come presumptuously upon his neighbour, to slay him with guile; thou shalt take him from mine altar, that he may die.

15. And he that smiteth his father, or his mother, shall be surely put to death.

16. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17. And he that curseth his father, or his mother, shall surely be put to death.

18. And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed:

19. If he rise again, and walk abroad upon his staff, then shall he that smote him be quit: only he shall pay for the loss of his time, and shall cause him to be thoroughly healed.

20. And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished.

21. Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money.

22. If men strive, and hurt a woman with child, so that her fruit depart from her, and yet no mischief follow: he shall be surely punished, according as the woman's husband will lay upon him; and he shall pay as the judges determine.

23. And if any mischief follow, then thou shalt give life for life,

24. Eye for eye, tooth for tooth, hand for hand, foot for foot,

25. Burning for burning, wound for wound, stripe for stripe.

26. And if a man smite the eye of his servant, or the eye of his maid, that it perish; he shall let him go free for his eye's sake.

27. And if he smite out his manservant's tooth, or his maidservant's tooth; he shall let him go free for his tooth's sake.

28. If an ox gore a man or woman, that they die: then the ox shall be surely stoned, and his flesh shall not be eaten; but the owner of the ox shall be quit.

29. But if the ox were wont to push with his horn in time past, and it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, and his owner also shall be put to death.

30. If there be laid on him a sum of money, then he shall give for the ransom of his life whatsoever is laid upon him.

31. Whether he have gored a son, or have gored a daughter, according to this judgment shall it be done unto him.

32. If the ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

33. And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34. The owner of the pit shall make it good, and give money unto the owner of them; and the dead beast shall be his.

35. And if one man's ox hurt another's, that he die; then they shall sell the live ox, and divide the money of it; and the dead ox also they shall divide.

36. Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox; and the dead shall be his own.

xxii. 1. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

2. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

3. If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution: if he have nothing, then he shall be sold for his theft.

4. If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep; he shall restore double.

5. If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another man's field; of the best of his own field, and of the best of his own vineyard, shall he make restitution.

6. If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field, be consumed therewith; he that kindled the fire shall surely make restitution.

7. If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double.

8. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he hath put his hand unto his neighbour's goods.

9. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour.

10. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it:

This is what Reuss says (pp. 211 and 212):

C'est encore la recommandation de la patience et de la résignation en face de l'injustice, considérée comme préférable à des procédés, légaux à la vérité, mais étrangers au sentiment fraternel qui doit rapprocher les hommes, durs, violents, agressifs. Mais dans ces nouveaux cas il ne s'agit plus de rendre la pareille, seulement de repousser une attaque contre la personne ou la propriété. Nous devons donc les étudier à part. Quant à la forme de la pensée, nous voulons dire quant aux exemples choisis pour l'exposer populairement, voici ce qu'il y a à dire. On remarquera la différence entre les deux rédactions dans ce qui est dit du manteau et de la tunique. On sera porté à dire que la version de Luc est la meilleure, parce que celui qui dépouille l'autre, commence par le vêtement qui recouvre les autres. Cependant l'autre version nous paraît de beaucoup préférable. Il s'agit d'un procès injuste, par lequel un homme est méchamment dépouillé de son bien. Or, il faut se rappeler que le manteau est considéré comme l'objet le plus indispensable du pauvre homme, parce qu'il lui sert de lit, et que la loi mosaïque déjà (Exod. xxii. 25. Deut. xxiv. 13) contient des dispositions protectrices à cet égard. Le sens est donc: Si quelque adversaire méchant veut, par des intrigues judiciaires, vous enlever une partie de votre bien, plutôt que de faire des efforts pour vous défendre énergiquement, laissez-lui prendre le tout. Le mot grec, d'origine persane, que nous avons rendu par *corvée*, se rapporte proprement à des services publics pour lesquels on met un homme en réquisition (Matth. xxvii. 32). La recommandation porte donc qu'il faut plutôt faire plus qu'il n'est exigé que de refuser tout à fait.

Il se présente ici une difficulté en vue de laquelle on a souvent reproché à la morale de Jésus d'être simplement inapplicable, parce qu'aucune société ne saurait subsister là où les honnêtes gens laisseraient ainsi patiemment le champ libre aux méchants. Pour écarter cette objection, il ne suffit pas de dire qu'il ne s'agit pas ici de lois sociales, mais de devoirs privés, ni de rappeler que d'autres passages de l'Écriture sauvegardent l'ordre public. Il faut admettre que la recommandation de Jésus, bien que *figurée dans sa forme*, est sérieuse et réellement practicable. Or, on trouvera sans peine qu'il y a des coups, plus durs et plus irritants que des soufflets, que le chrétien peut être dans le cas de supporter et de pardonner: des attaques contre le fruit de son travail, plus méchantes que ne le sont d'injustes procès; des charges plus lourdes que de brutales extorsions, qu'on peut lui

imposer sans qu'il regimbe. Nous parlons de cas où aucune loi positive n'est violée, mais où un sentiment plus délicat du devoir nous engage à subir les effets de l'égoïsme d'autrui sans nous opposer à ses exigences ; où il nous serait même aisé de dire : non, en nous prévalant du droit strict, et où l'esprit de Jésus nous fait dire : oui, en nous guidant par son exemple.

Le v. 42 est plus étranger au contexte, en ce qu'il n'y a plus là aucune liaison quelconque avec la loi du talion. Pour le fond, même observation que tout à l'heure. Prise à la lettre et dans son acception la plus illimitée, cette règle ferait plus de mal que de bien. Mais il restera toujours le principe que la rédaction de Luc insère en cet endroit même et que notre évangéliste ne mentionne que plus bas (vii. 12) : ce n'est pas mon intérêt, mais celui de mon prochain, qui doit régler mes actes.

To a man who is searching after a meaning of the teaching and who does not regard the present order of things as the realization of a Christian organization of society, this passage points incontestably to this, that the words *μὴ κρίνετε καὶ οὐ μὴ κριθῆτε* must be translated by *to judge in court and be judged*, and that the same is true of *κριθῆτε*, the passive voice of this verb, and that Jesus forbids judging and litigating.

(*c*) In Matthew vii. 1 : *μὴ κρίνετε, ἵνα μὴ κριθῆτε Judge not, that ye be not judged.* Many texts have, as in Luke, *μὴ καταδικάζετε*, that is, *Do not condemn by a trial.*

(*d*) Such is the context of these verses in Luke. That these words are here in place, there can be no doubt to him who by the words *κρίνω* and *καταδικάζω* understands what they mean, and not what we want them to mean. The courts and the judges are the men with the chips in their eyes who are trying to find the motes in others, they are the blind who are leading the blind, the teachers of revenge and malice, who can teach nothing but revenge and malice.

(*e*) This verse is placed in Luke after the verse about the beam in the eye, and evidently refers to the judges. Courts cannot be good if they lead to punishment and

evil, and those who judge and pronounce sentence cause their sentences to come from evil.

(*f*) This verse is found only in Matthew, where it stands immediately after the verse about the beam in the eye. Both the church and Reuss give to this verse a meaning which is independent of the discourse.

Here is the interpretation of the church (pp. 120 and 121):

Give not that which is holy unto the dogs: Again an allegorical discourse. What is holy unto the dogs: the picture is borrowed from what one might do who should throw what is holy, that is, consecrated, offered to God as a sacrifice, to the dogs to desecrate it. What is holy here signifies everything which has reference to the Christian faith: the whole gospel truth, the commandments, rules, teaching, and also all sacred objects.

Pearls: A precious object of adornment. It serves as a picture of high spiritual subjects, and here signifies also high subjects of Christian faith and evangelical truth (Athanasius the Great understands by them in particular the mysteries of Christ's body and blood).

Dogs and swine: These unclean animals designate those who are morally corrupt and incapable of receiving the evangelical truth of men, to whom what is holy and spiritual is foreign and even annoying, since they cannot understand its value.

They trample under their feet: As a swine, which does not know the high value of a costly pearl, tramples it underfoot, so also corrupt people, who do not comprehend the high value of evangelical truths, mix them with unclean subjects, contort them, and frequently even scoff at them. In many passages he makes the corruption of life the cause why the most perfect teaching is not accepted, for which reason he commands that the doors be not opened to them, for when they have learned they become bolder still.

And turn again and rend you: Wild dogs, whose hunger has been irritated, but not satisfied, and voracious swine, which instead of food receive that which they cannot devour, being irritated, may throw themselves on those who have irritated their hunger without satisfying it, and tear them to pieces. Even so corrupt people, incapable of understanding and receiving the evangelical truth, may in their rage turn on the very preachers of the truth and cause them all kinds of calamities, even death.

The sense of the discourse, divested of its allegory, is thus: Do not offer the evangelical truths and everything holy to men who are morally corrupt, ungodly, and evil, lest they, not understanding what is holy and most precious, should defile it, mingle it with human sophistries, distort it, and scoff at it, and you yourselves should not escape being ruthlessly destroyed by them. How often the apostles during their preaching had occasion to convince themselves of that, when they had to suffer all kinds of calamities from evil, senseless, immoral men.

Similarly the Lord has here forbidden that ungodliness which we practise on the Lord's holy words by transgressing them.

The consequence of such a transgression is this, that those who are outside the faith similarly regard the injunctions of the Lord as worthy of neglect, and for that reason rise with greater boldness against us, and, as it were, tear the transgressor to pieces with their rebukes and arraignments.

The same in Reuss.

It seems to me that the significance of the verse flows from what precedes, and is much simpler than the meaning attached to it by the church.

The whole point is that men should not litigate. If a man litigates and expects justice from the judges, who judge tooth for tooth, he gives that which is holiest and most precious in him — his desire to have justice — to the dogs, throws it under the feet of the swine. The dogs and swine will trample underfoot his feeling of justice and will tear him to pieces, that is, they will condemn him, or will cause another man to be condemned.

So here is the fourth of those small rules of Jesus, which are to teach us how to fulfil the law. Both this rule and the preceding one show that Jesus, speaking of the law, never had in mind the law of Moses, but the general and eternal moral law of men. Jesus does not teach how to fulfil the injunctions of the book of oaths of Moses, but teaches us how to fulfil the eternal law, which forbids all oaths.

Similarly in respect to justice Jesus does not teach us to fulfil the law of Moses, but says outright that human justice is an evil, and teaches us to fulfil the eternal law, — the non-resistance to evil. He retains one thing, the aim of the law, as a reason for expressing his rules. The aim of the law of human justice is the good of men. And he says, In order that you may obtain this good, you are told in the law, Put out an eye of him who has put out an eye, knock out a tooth of him who has knocked out a tooth, cut off his hand and kill him who has killed; but I tell you, in order to obtain the good, do not defend yourselves against evil men. Do not defend yourselves at all. If a man strike thee on a cheek, offer him the other. If he wants thee to work for him, work for him twice as much. If thou knowest that he wants to borrow of thee, do not run away from him, but give him; and if thou givest him, do not ask back; if he wants to take thee to court and take away thy coat, give him thy cloak also.

Christ dwells in detail upon this and counts out the cases in which an evil man may offend one who is not evil, and in all cases he says directly and clearly what one ought to do, and what not; he says that one must give everything up and not have recourse to human justice, the courts, and not take part in them.

The aim of the law is that no one should lay his hand on another, on his liberty, his security, his life, and so the law cannot lay its hands on the liberty, security, and life of another. And there cannot be a law, Thou shalt not kill, and another law, Thou shalt kill such and such a man.

This rule follows naturally from the first rule, Be not angry, and make thy peace with thy brother. Its chief meaning is only a rejection of the human judgment, which is confirmed by a false law.

Jesus says, Do not judge and be not judged, but forgive, forgive everything. If you will forgive, you

will be forgiven. And if you will judge, you will be judged, and the evil will never end.

And as with the former rules, Jesus, having given the rule, explains it from two sides, from the internal side, for each man, and from the external side, for all men. For each man he says, How can a man judge others? He who judges ought to see what is good and what bad, but how is he to see that, since he judges himself, that is, wants to avenge and punish? By his very judging he confirms the evil, and so, if he judges, he is himself a blind man who wants to lead a blind man. So it turns out for each man.

For all men it turns out that, in the first place, if he judges, he will be judged himself, and, in the second place, though he intends to correct and teach, he only spoils and corrupts. Very well, he teaches and punishes. But the pupil can learn only what the teacher knows. The teacher teaches that vengeance should be wrought on men. It is this that the pupil will learn. Thus men teach others to punish, and thus they go farther and farther into the darkness. They say that they are doing this for the good. They kill! Murder cannot come from a good desire, just as bad fruit cannot grow on a good tree, and as good fruit is got from a good tree, so vengeance and punishment cannot come from a good man. And so, if they punish, do not believe them that they are good. Such is the meaning of this passage.

This is the way the church interprets it:

Resist not evil: An evil action caused by a bad or evil man; and since the devil is the cause of evil, we may understand by the evil the devil who acts through the man who offers the offence. Does it really mean that the devil is not to be resisted? He is to be, but as the Saviour has commanded it, that is, the evil is to be borne with patience.

Whosoever shall smite thee: The feeling of love and meekness, which to an offence answers with a readiness to receive a new offence, which twice satisfies an unjust pretension, and which is

prepared to give to him who asks, is the distinctive feature of those who have become perfected in the spirit of the Christian law.

But it is self-evident that all these commandments about long-suffering, about rejecting retribution, being directed only against the Jewish love of revenge, do not exclude the public measures for the suppression of evil and for the punishment of those who do wrong, and also the private personal efforts and cares of each man to preserve the inviolability of righteousness, to bring the offenders to justice, to put a stop to the attempts of the evil-minded to harm others, for otherwise the very spiritual laws of the Saviour would in Jewish fashion turn only into a letter, which might serve for the success of evil and the suppression of virtue. Christian love must be like divine love, but divine love limits and punishes evil, and the love of a Christian must endure the evil only to the extent to which it is regarded more or less as harmless for the glory of God and for the salvation of our neighbours; in the contrary case it should limit and punish the evil, which is especially the duty of the authorities.

The Lord himself, when he was smitten on his cheek, said to the offender, Why dost thou smite me? and commanded his disciples to save themselves from oppressions and persecutions by flight. Apostle Paul, in a case of an injustice shown to him, instead of suffering without murmuring, turns to the authorities for justice and replies reproachfully to the high priest who has commanded that he be beaten.

Judge not: What is prohibited is not a simple judgment or well-intentioned estimation of the actions of other men, which is in any case necessary in life, especially in public life, but the condemnation of the mode of action of one's neighbour, and withal the condemnation by an illegal judgment, which is common in every society, and the personal condemnation, in private relations and in private intercourse, — so to speak, private, personal faultfinding, in which cases the condemnation generally takes place from some selfish and impure purposes, from ambition, pride, and so forth. Judgments concerning the quality of this or that action of our neighbours, even the action provoked by such a judgment, is permissible, if it is based on a true understanding of the matter and on a godly jealousy for the glory of God. Christ himself and the apostles and all their true followers have always condemned actions which were contrary to faith and godliness, and took certain measures against everything which in their opinion was evil. Not of such judgment does the Lord speak, but of the unfair, selfish,

egotistical judgment, which at that is expressed without any need, from personal, selfish impulses, and especially by people who themselves are more at fault than those whom they judge. Evidently the Lord had in view the Pharisees who, priding themselves on their supposed righteousness and purity in their external conduct, severely judged the actions of other men, without knowing their circumstances, nor their impelling causes, and did not try to mend themselves.

The Lord said this not that we should act or do anything without judgment, but having in view the Pharisees and scribes, who judged each other, but did not mend their own ways.

This is what Reuss says (p. 288):

Ces maximes se rattachent de plus près à ce qui a déjà été dit plus haut, chap. v. 25 ; vi. 12, 14, 15. Car il est impossible de méconnaître que c'est le jugement de Dieu qui est ici mis en parallèle avec celui des homme set qu'il ne s'agit pas de la réciprocité entre ceux-ci. En apparence il y a là une conception anthropopathique du jugement de Dieu, en ce qu'il est dit que celui-ci jugera les hommes comme ils auront jugé leurs semblables, comme si les passions, les antipathies, les préventions, qui nous dictent si souvent nos jugements, pouvaient se retrouver dans les motifs du juge suprême. Le point de comparaison ne porte pas sur les *défauts* comme tels, mais sur la présence ou l'absence de cet amour fraternel qui doit primer le droit strict. Il ne faut pas oublier que Dieu, le Saint et le Juste par excellence, serait autorisé à nous mettre en jugement pour chaque faute ou transgression et à nous appliquer la peine méritée, tandis que nous, qui sommes tous pécheurs, nous avons bien tort d'être rigoureux envers les autres. Nous avons tous grandiment besoin de la grâce de Dieu, donc avant tout il convient que nous soyons animés, nous aussi, les uns envers les autres, d'un sentiment analogue.

Κριθῆναι is used in the fortieth verse in the sense of litigating, as which it is translated by all; κρίνω alone might, by stretching the point, be translated by *to judge, pass judgment*, though in the direct sense it means *to weed out, separate the bad from the good;* it does not mean *to judge with the tongue*, but *to sentence* or *separate;* but in connection with καταδικάζω, which seems to be put in

on purpose that the word *κρίνω* might not be interpreted wrongly, its rendering by *to judge* is quite impossible. The word *καταδικάζω* means, from its derivation from *δικάζω*, and according to all the dictionaries, *to condemn to punishment after a trial.*

More than that. These words are said after speaking of the necessity of offering the other cheek, giving away the coat, and so forth, but in Luke, immediately after it has been explained that according to the law of Moses justice was obtained by trial and by punishments. But I tell you, says Jesus, Do not defend yourselves against evil, and then you will obtain justice. It seems to be self-evident that we must not sit in judgment and sentence to punishments. Even if it were not said after that, Judge not and do not sentence to punishment, it would be clear that it is self-understood, because Jesus Christ teaches all to forgive. Who is going to punish, if he teaches all, Resist not evil, and Wreak no vengeance? Even in the first interpretation of the law, Thou shalt not kill, it said, Be not angry with thy brother. Besides, does not the whole teaching of forgiveness, all the parables, of the forgiven whore, of the debtor, the prayer itself which teaches us to forgive those who are indebted to us, do not all those things tell the same? But here it says directly, in two or three words, such as can under no condition have any other meaning, Judge not in courts, sentence not to punishments. What happens? All the churches, all the interpreters say that that means *évitez la médisance, do not gossip*, and that is all. Not to gossip and not to speak ill of people is not bad; but first of all they are not to be judged in courts, not punished, not corrected, not to have vengeance wrought upon them, — and that is the main thing which is said.

Again the fourth rule given by Jesus, like the three former ones, is rejected, so that if all the passage, all the

four rules, were omitted, the teaching of the church would not be changed in the least, and would even be clearer than before.

The same will be true of the fifth rule.

FIFTH COMMANDMENT: WAGE NO WAR

43. Ἠκούσατε ὅτι ἐρρέθη, Ἀγαπήσεις τὸν πλησίον σου, καὶ μισήσεις τὸν ἐχθρόν σου.	*Matt. v.* 43. Ye have heard that it hath been said,[a] Thou shalt love thy neighbour, and hate thine enemy[b] (Lev. xix. 17, 18).	43. You have heard that it has been said, Do good to thy neighbour, and count thy enemy as nothing.
44. Ἐγὼ δὲ λέγω ὑμῖν, Ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς, καλῶς ποιεῖτε τοὺς μισοῦντας ὑμᾶς, καὶ προσεύχεσθε ὑπὲρ τῶν ἐπηρεαζόντων ὑμᾶς καὶ διωκόντων ὑμᾶς·	44. But I say unto you, Love your enemies, bless them that curse you,[c] do good to them that hate you, and pray for them which despitefully use you, and persecute you;	44. But I tell you, Do good to your enemies, do good to those who account you as nothing; do good to those who threaten you, and pray for those who attack you;
45. Ὅπως γένησθε υἱοὶ τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθούς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους.	45. That ye may be the children[d] of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.	45. That you may become the equal children of your Father in heaven. He makes the sun rise on the evil and on the good, and sends the rain on the just and on the unjust.
33. Καὶ ἐὰν ἀγαθοποιῆτε τοὺς ἀγαθοποιοῦντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσι.	*Luke vi.* 33. And if ye do good to them which do good to you, what thank have ye? for sinners[e] also do even the same.	33. And if you do good to those who do good to you, what desert is there in that? For all nations do the same.
32. Καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν χάρις ἐστί; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας αὐτοὺς ἀγαπῶσι.	32. For if ye love them which love you, what thank have ye? for sinners[f] also love those that love them.	32. And if you do good to your brothers only, what additional thing do you do toward the other nations? Every nation does the same.
48. Ἔσεσθε οὖν ὑμεῖς τέλειοι, ὥσπερ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς τέλειός ἐστι.	*Matt. v.* 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.[g]	48. Be therefore good to all men, as your Father in heaven is good to all.

(*a*) *Lev. xix.* 17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

And, besides, those passages where it says, Love God and thy neighbour, which have all reference to the love of the neighbour. The following passages refer to the hatred of the enemy:

Ex. xxxiv. 12. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee:

13. But ye shall destroy their altars, break their images, and cut down their groves:

Deut. xx. 1. When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt.

2. And it shall be when ye are come nigh unto the battle, that the priest shall approach and speak unto the people,

3. And shall say unto them, Hear, O Israel, ye approach this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be ye terrified because of them;

4. For the Lord your God is he that goeth with you, to fight for you against your enemies, to save you.

5. And the officers shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return unto his house, lest he die in the battle, and another man dedicate it.

6. And what man is he that hath planted a vineyard, and hath not yet eaten of it? let him also go and return unto his house, lest he die in the battle, and another man eat of it.

7. And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.

8. And the officers shall speak further unto the people, and they shall say, What man is there that is fearful and faint-hearted? let him go and return unto his house, lest his brethren's heart faint as well as his heart.

9. And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

10. When thou comest nigh unto a city to fight against it, then proclaim peace unto it.

11. And it shall be, if it make thee answer of peace, and open unto thee, then it shall be, that all the people that is found

therein, shall be tributaries unto thee, and they shall serve thee.

12. And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it:

13. And when the Lord thy God hath delivered it into thine hands, thou shalt smite every male thereof with the edge of the sword:

14. But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself: and thou shalt eat the spoil of thine enemies, which the Lord thy God hath given thee.

15. Thus shalt thou do unto all the cities which are very far off from thee, which are not of the cities of these nations.

16. But of the cities of these people which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth:

17. But thou shalt utterly destroy them, namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the Lord thy God hath commanded thee:

18. That they teach you not to do after all their abominations which they have done unto their gods; so should ye sin against the Lord your God.

19. When thou shalt besiege a city a long time in making war against it to take it, thou shalt not destroy the trees thereof by forcing an axe against them; for thou mayest eat of them: and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege.

(*b*) ἐχθρός means *enemy, foe.* The word is used here in the sense in which it is employed in Matthew.

In the time of Moses Hebrew *oyev* ἐχθρός signified a man of another nationality, a Philistine, and so forth. Every non-Jew was an *oyev*, ἐχθρός. In this passage the significance as of a man of another nationality is incontestable, if for no other reason than because it is opposed to πλησίος, which in the language of the gospels means *compatriot.* The question is who is a πλησίος, and it turns out that a πλησίος is a man of another nation, a Samaritan (Parable of the Samaritan, Luke x. 29–37).

This is what Reuss has to say about this place (pp. 212 and 213):

La *dernière* antithèse entre le point de vue légal et celui de la morale évangélique est en quelque sorte le résumé de celles qui ont précédé et en tout cas elle en est le couronnement. La loi (Lev. xix. 18) disait : tu aimeras ton prochain ; elle n'a dit nulle part explicitement : tu haïras ton ennemi. Mais le *prochain*, c'était l'Israélite, d'après les Pharisiens c'était même seulement l'ami. La haine de l'étranger, et l'identification de l'étranger avec l'ennemi, étaient les conséquences naturelles, inévitables du point de vue particulariste de l'ancienne constitution religieuse. Jésus n'est donc pas injuste envers la loi en formulant son assertion comme il le fait. Ses contemporains du moins n'avaient aucun motif de le contredire à cet égard. Son *accomplissement* de la loi, en la ramenant à l'intention non méconnaissable du créateur, père commun de tous les hommes, établissait donc un universalisme des sentiments de fraternité tel que le monde ne l'avait point encore connu. Heureusement la formule du devoir, à cet égard, n'a pas besoin ici de commentaire, tout imparfaite qu'est toujours encore la réalisation de l'idéal. Nous nous bornerons à quelques observations de détail. Le texte de Matthieu (v. 44) a été complété dans les copies et dans les éditions vulgaires au moyen de celui de Luc, qui est plus riche d'amplifications sans rien ajouter à la pensée essentielle. L'effet de cet amour, qui ne se circonscrit pas dans les bornes tracées par les imperfections du prochain, mais qui aspire à la ressemblance de l'immensité des perfections de Dieu, c'est que le chrétien devient l'enfant de celui-ci, un fils digne de son père. Car il va sans dire que la *perfection* de Dieu qui nous est proposée ici comme un but idéal à poursuivre, ne peut s'entendre que de ce que nous appelons ses attributs moraux. Le fait même de l'impossibilité de jamais atteindre ce but, fait évident pour la raison et la conscience, ne doit pas être un obstacle pour la volonté ; et le texte affirme cela au point de se servir du futur et non de l'impératif pour nous faire marcher dans cette direction. Ce qui est dit du soleil qui luit pour tous indistinctement, et de la pluie qui féconde tous les champs, ne doit pas servir de *preuve* matérielle et directe de l'amour universel de Dieu. Car il y a aussi des fléaux dans la nature qui frappent également, sans distinction, les hommes de toutes les conditions morales. Mais c'est une *image* de la grâce offerte à tous, de la longanimité qui les supporte tous, par conséquent du sentiment qui doit nous animer à l'égard de tous à notre tour. Tant que l'amour, la charité, la bienfaisance et les autres sentiments et actes sociaux se règlent sur le principe de la réciprocité, ils n'ont aucune valeur ; l'intérêt n'est pas un élément moral. On trouve cela chez les plus méchants, les plus vils,

les plus étrangers à la connaissance du vrai Dieu. L'amour du chrétien doit être complétement dégagé de tout élément d'intérêt.

Quelle idée Jésus a-t-il dû se faire, ou vouloir que nous nous fissions de la nature humaine, pour lui proposer un pareil but? Serait-ce bien celle à laquelle s'est arrêtée la théologie? Et s'il est vrai qu'ici-bas personne n'atteint ce but, a-t-il peut-être supposé ou insinué que nous l'atteindrons le lendemain de notre mort, par l'effet d'un acte de gracieuse donation?

It is strange that Reuss, who understands what Jesus is saying concerning men of other nations, should invent a mysterious meaning for the words and should not see what is most simple and clear, that simple, intelligible purpose which the societies of the world now pursue with so little success. He seems to be afraid to attach the simple, intelligible, profound meaning to the words of Jesus.

This is what the church says (p. 93):

Love your enemies: An enemy is he who does wrong in one way or another. There are two kinds of love for men: the first is a favourable disposition toward a man, whose life and actions we approve of, whom we like; the second is a favourable disposition and wishing well to those whose life and action we do not approve of, whose bad actions toward us or toward others we counteract. This latter feeling is the love which we ought to show our enemies.

It is impossible to love the actions of a man who offends and harms us, and who violates divine and human laws; but we can, by turning away from his actions, wish him well personally, not pay him with evil for evil, help him in his needs and difficulties, offer him our services, and wish him eternal good. This love of our enemies testifies to a high degree of perfection in those who have this virtue. They have attained the highest virtue, for what is higher than this?

Bless them that curse you, etc.: A more particular development of the general idea of the love of our enemies, an indication in what manner this love for those who variously manifest their enmity may be expressed. To bless really does not mean merely not to speak evil of our enemy, but to speak well of him, not to minimize his good qualities, but to praise them, point them out, then bless them and wish them well. To use despitefully means

unjustly to prosecute, to accuse unjustly, to offend, to insult by words or acts. It is evident that with the commandment to love our enemies would not at all agree a love of our enemies which would include a sympathy for their actions; on the contrary, true love now and then demands arraignments and rebukes, when the hostile action offends the glory of God, or men are enticed away from the path of salvation. For that reason the Lord himself and his apostles frequently turned to their enemies with menacing and arraigning words. Do you see what steps he has ascended, and how he has placed us on the very top of virtue? Look and count them out, beginning with the first.

(1) The first step: not to begin an offence; (2) when it has been given, not to repay the offender with equal evil; (3) not only not to do to him who has offended you what you have suffered from him, but also to remain calm; (4) to offer yourself to suffering; (5) to give up more than the offender wants to take from you; (6) not to hate him; (7) even to love him; (8) to do him good; (9) to pray to God for him. Do you see what height of merciful love?

The church fails to understand this rule, just as it has misunderstood all the previous ones: it speaks of something else and tries to destroy the chief meaning of the teaching. It says, Bless thy enemies, and the church says, It is permissible to curse them. The discourse of Jesus says only that we must not defend ourselves against our enemies, that under no conditions ought we to wage war; but the church has for fifteen hundred years been preaching the very opposite and has been blessing the warriors.

And yet this fifth, the last little rule is expressed, even in the form in which it has reached us, with so much clearness that it would seem there could be no doubt of its meaning.

You are told, Love thy Russian, and hate a Jew, a German, a Frenchman; but I say, Love the men of other nations, even when they attack thee, do them good. Germans and Russians have the same God, and he loves them all, and do you be his equal children, be as good to all as he is.

What can be more explicit, more simple and clear? And if we consider for what purpose this discourse was held, who delivered it, it will become more evident still that it can have no other meaning.

For what purpose is this discourse delivered?

Jesus teaches the true good to men, so how can he pass in silence that phenomenon which then, even as now, presented itself as the greatest evil, — the enmity of nations and wars? Is it possible that we only are so intelligent and that he overlooked that evil and that inexhaustible source of evil, and spoke only of communing with bread and wine, and spoke nothing of the societies of the millions and of wars? And could we believe that of Jesus, who recognizes no mother, no brothers, no family, no ancient faith, and speaks to such vagrants as he himself is?

Is it possible that he recognizes the state and does not speak of the relations of the nations, because he finds that these relations and wars are very good, because wars, which cause millions to suffer and other millions to be the cause of suffering, have nothing to do with his teaching?

In the beginning of his discourse Jesus says that not only must we not kill, but that we must not be angry with a man, so how could he help mentioning that eternal phenomenon of the wars, when not only anger is expressed toward people, but people are even killed?

This lack of comprehension is due to the fact that the teaching of Christ is not taken to be a teaching of what the life of men ought to be, but as a certain complement and adornment of the existing life, which is supposed to be the real one. If Christ's teaching does not agree with life, it has to be interpreted differently. Jesus forbids all hatred of foreigners, forbids defence, and commands us to submit to the enemy, but we have governments, rights, etc. The teaching does not fit in, and it becomes necessary to interpret it differently, and the teaching is transformed. And kingdoms and wars are continued. And

if the question is put, How can there be wars in Christian countries? the answer is, Jesus says nothing of kingdoms and wars. And so it turns out that Jesus, who forbids the application of a coarse word to a man, who forbids the having of even one offended person, without peace being made with him, permits violence and murders on an enormous scale. He forgot to say anything about it, or that does not concern the teaching about the good. But if you read as it is written, this is what results:

The first little rule of Jesus is the law about man in himself, in his heart: taking the commandment, Thou shalt not kill, the purpose of which is that men in their badness should not harm each other, Jesus says, Not only shalt thou not kill, but thou shalt have no anger against thy brother, and if thy brother be angry with thee, make thy peace with him.

The second little rule is about man and woman, about the family: taking the commandment, Thou shalt not commit adultery, the purpose of which is that men should not harm each other in their sexual relations, Jesus says, Do not regard carnal lust as a good deed.

The third little rule is about man in his private worldly relations with others: taking the commandment about the oaths, the purpose of which is the correctness of relations, Jesus says that the sources of evil are the obligations which man takes upon himself. We cannot promise anything: swear no oaths about anything.

The fourth little rule is about the relations of man to his state and to the laws of the state: taking a statute out of the laws of his nation, Christ teaches that it is impossible to correct by punishment, and that it is necessary to give up everything which they take from you, to forgive everything, and never to go to law.

The fifth and last little rule of the teaching, which began with the life of a single man, embraces more

and more men, and here refers to all humanity, to all men whom we call enemies, when our nation is at war with them, to other nations, to all of humanity: hostile nations, enemies, should not exist for you. If they make war on you, submit, do good, and wage no war. Do as God does, for whom there is no distinction between the good and the bad. Be good to all men, no matter of what nation they may be, — make no distinction.

(*c*) The words *bless them that curse you* are not found in many texts; they are not in the Vulgate, nor in Luther, nor in Tischendorf's edition. It was evidently added later, and here breaks the sense, since the discourse is not about personal enemies, but about enemies of state, about wars.

(*d*) In many texts it is written ὅμοιος υἱός, which again confirms the meaning of the whole discourse as being not about personal enemies, but enemies of state.

(*e*) In many texts it reads ἐθνικός, which means *a Gentile, not a Jew.* This variant again confirms the assumption that the whole discourse does not refer to personal enemies, but to enemies of state.

(*f*) The whole context in Luke in this passage has evidently reference to a personal enemy and may be referred to the rule of non-resistance to evil. Its connection with the same place in Matthew only impairs the separate meaning of Matthew's text, which defines the relation to ἐθνικοί, ἐχθροί, to foreign nations.

(*g*) τέλειος means *perfect*, but in Russian this word has to be complemented, perfect in something. Here the perfection obviously means *goodness which is not limited to certain people.* And so I translate it by *good.*

12. Πάντα οὖν ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, οὕτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὗτος γάρ ἐστιν ὁ νόμος καὶ οἱ προφῆται.	*Matt. vii.* 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.e	12. Therefore all things which you would that men should do to you, do you to them; for this is the law and the prophets.

(*a*) This verse, which in Matthew is placed in Chapter V. after the discourse about the judgment, I transfer here to the conclusion of the fifth rule.

Having warned his hearers that he did not destroy the law, but only gave a few additional little rules, the fulfilment of which gives the kingdom of God, Jesus expresses these five rules, namely: Be not angry; commit no adultery; swear not; go not to law; war not.

Jesus says, Here are five rules, but they all come down to one. This rule is, What you would that others should do to you, do you to others. This rule takes the place of all the former law.

OF ALMS, FASTING, AND PRAYER

1. Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων, πρὸς τὸ θεαθῆναι αὐτοῖς· εἰ δὲ μήγε, μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν ἐν τοῖς οὐρανοῖς.

Matt. vi. 1. Take heed that ye do not your alms[b] before[c] men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.

1. Take heed that you do not do the truth for men, to be seen of them. If you do so, there is no desert in your truth before your Father in heaven.

2. Ὅταν οὖν ποιῇς ἐλεημοσύνην, μὴ σαλπίσῃς ἔμπροσθέν σου, ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς ῥύμαις, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων· ἀμὴν λέγω ὑμῖν, Ἀπέχουσι τὸν μισθὸν αὐτῶν.

2. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily[v] I say unto you, They have their reward.

2. So when thou art compassionate to men, do not sound a trumpet before thee, as the comedians do in the gatherings, in the streets, that men may praise them. You see yourselves that they have received their reward.

3. Σοῦ δὲ ποιοῦντος ἐλεημοσύνην, μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἡ δεξιά σου,

3. But when thou doest alms, let not thy left hand know what thy right hand doeth:[d]

3. But when thou art compassionate, do it so as not to know whether it is thy right hand, or thy left, which is doing it,

4. Ὅπως ᾖ σου ἡ ἐλεημοσύνη ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτὸς ἀποδώσει σοι ἐν τῷ φανερῷ.

4. That thine alms may be in secret:[e] and thy Father which seeth in secret himself shall reward thee openly.[f]

4. So that thy pity for men may be in the secret of thy heart; thy Father sees in the secret of thy heart and will repay thee.

16. Ὅταν δὲ νηστεύητε, μὴ γίνεσθε ὥσπερ οἱ ὑποκριταὶ σκυθρωποί· ἀφανίζουσι γὰρ τὰ πρόσωπα αὐτῶν, ὅπως φανῶσι τοῖς ἀνθρώποις νηστεύοντες· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν·

16. Moreover when ye fast,[e] be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

16. When thou deprivest thyself of anything, be not morose, like comedians, for they purposely sadden their faces that men may see that they fast. Thou knowest thyself, they receive their reward for it.

17. Σὺ δὲ νηστεύων ἄλειψαί σου τὴν κεφαλὴν, καὶ τὸ πρόσωπόν σου νίψαι·

17. But thou, when thou fastest, anoint thine head, and wash thy face;

17. When thou restrainest thyself from anything, perfume thy head and wash thy face;

18. Ὅπως μὴ φανῇς τοῖς ἀνθρώποις νηστεύων, ἀλλὰ τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

18. That thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.[h]

18. That men may not see that thou art fasting, but that thy Father may see in thy heart. And thy Father, seeing in thy heart, will reward thee.

5. Καὶ ὅταν προσεύχῃ, οὐκ ἔσῃ ὥσπερ οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς καὶ ἐν ταῖς γωνίαις τῶν πλατειῶν ἑστῶτες προσεύχεσθαι, ὅπως ἂν φανῶσι τοῖς ἀνθρώποις· ἀμὴν λέγω ὑμῖν, ὅτι ἀπέχουσι τὸν μισθὸν αὐτῶν.

5. And when thou prayest, thou shalt not be as the hypocrites are: for they love[f] to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

5. And when thou prayest, be not as the liars: they always pray in the assemblies, stopping in the corners of the streets, that they may be seen by men. Thou seest thyself, they receive their reward.

6. Σὺ δέ, ὅταν προσεύχῃ, εἴσελθε εἰς τὸ ταμιεῖόν σου, καὶ, κλείσας τὴν θύραν σου, πρόσευξαι τῷ πατρί σου τῷ ἐν τῷ κρυπτῷ· καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ ἀποδώσει σοι ἐν τῷ φανερῷ.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.[i]

6. But thou, when thou prayest, enter into thy closet, shut the door, and pray to thy Father. And thy Father will see in thy soul and will repay thee.

7. Προσευχόμενοι δὲ μὴ βαττολογήσητε, ὥσπερ οἱ ἐθνικοί· δοκοῦσι γὰρ ὅτι ἐν τῇ πολυλογίᾳ αὐτῶν εἰσακουσθήσονται.

7. But when ye pray, use not vain repetitions,[g] as the heathen[i] do: for they think that they shall be heard for their much speaking.

7. When you pray, do not wag your tongues, as the comedians do. They think that their prattling will be heard.

8. Μὴ οὖν ὁμοιωθῆτε αὐτοῖς· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὧν χρείαν ἔχετε, πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.[m]

8. Be not like them, for your Father knows what you need, before you open your mouths.

9. Οὕτως οὖν προσεύχεσθε ὑμεῖς· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου·

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.[a]

9. Pray like this: Father!

10. Ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς·

10. Thy kingdom come. Thy will be done in earth, as it is in heaven.[a]

10. Let thy kingdom be. Let thy will be in thee and in me.

11. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον·

11. Give us this day our daily[y] bread.

11. Give us our daily food which we need.

12. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν·

12. And forgive us our debts as we forgive our debtors.

12. And forgive us our guilt, because we forgive all who are guilty toward us.

13. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν.

13. And lead us not into temptation, but deliver us from evil:[z] For thine is the kingdom, and the power, and the glory, for ever. Amen.

25. Καὶ ὅταν στήκητε προσευχόμενοι, ἀφίετε εἴ τι ἔχετε κατά τινος· ἵνα καὶ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφῇ ὑμῖν τὰ παραπτώματα ὑμῶν.

Mark xi. 25. And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses.

25. When you begin to pray, forgive, if you have anything against any, so that your Father in heaven may forgive you your trespasses.

26. Εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς ἀφήσει τὰ παραπτώματα ὑμῶν.

26. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.

26. If you do not forgive, your Father in heaven will not forgive your trespasses.

(*a*) ἔμπροσθεν has here a meaning which is defined by what follows: *for*, only for men.

(*b*) Many texts have here δικαιοσύνην instead of ἐλεημοσύνην. It is self-evident that it ought to be δικαιοσύνην, since the verse refers to the fulfilment of everything prescribed by Jesus. What has misled the copyists is that in counting up what forms virtue, Jesus in the second verse calls ἐλεημοσύνη, *compassion*, one of the first, but this compassion is not to be taken in the sense of an act, but of sympathy for men. Δικαιο-

σύνη means *the execution of the truth, justice*, but the latter word has received with us a meaning which is so far removed from truth, that *truth* has to be substituted for it; ποιεῖν δικαιοσύνην must be translated by *to do the truth*; ποιεῖν ἐλεημοσύνην *to be merciful, compassionate.*

(*c*) Again the word ἀμήν is used in the sense of what is clear to everybody, namely, that they have received their reward by being praised, so what other reward do they want?

(*d*) That is, Do so as to abandon thyself with thy whole soul to the work, so that thou hast no time to find out whether thy right or thy left hand has done the work.

(*e*) κρυπτός means *hidden*; ἐν τῷ κρυπτῷ in the language of the gospels means more than *in secret*; it means *in the invisible secrecy of thy heart*: In the day when God shall judge the secrets of men by Jesus Christ according to my gospel (Rom. ii. 16).

(*f*) ἐν τῷ φανερῷ is not found in many texts and was apparently added, because the expression ἐν τῷ κρυπτῷ was not understood. These words are not in Tischendorf.

(*g*) νηστεύω means *to deprive oneself of something, to restrain oneself.*

(*h*) I translate this passage before the discourse about prayer, as being less important.

(*i*) φιλοῦσι stands here in the sense of *do always* and in Russian has to be translated by the one word *always.*

(*j*) ἐν τῷ φανερῷ is again wanting in the majority of texts.

(*k*) It does not say ὅταν προσεύχῃ, as before, but προσευχόμενοι δὲ μὴ βαττολογήσητε *while praying do not wag your tongues*, that is, prayer does not consist in the wagging of the tongue, in the speaking of words.

(*l*) Many texts have ὑποκριταί and not ἐθνικοί.

(*m*) In many texts we find ἀνοίξαι τὸ στόμα, *before you open your mouth.*

(*n*) In many texts the words *hallowed be thy name* are omitted and instead words are given about the coming of the kingdom. In spite of all the attempts at interpretation, these words remain in the existing interpretations the same πολυλογία which Jesus forbids. For the same reason I omit the words *our . . . in heaven*, which are not in Luke.

(*o*) *In earth as it is in heaven*, again a wordiness without any contents; these words are not in Luke.

(*p*) The word ἐπιούσιος is incorrectly translated by *daily:* it means *necessary.*

(*q*) In Matthew it says, Lead us not into temptation, but deliver us from evil; in Luke the last words, But deliver us from evil, are wanting. The latter words are evidently an addition to Luke's text. Neither phrase contains any idea, and they even impair the connection with what follows and what precedes. The preceding verse of Matthew says, There is no need of speaking much and the Father knows what you want before you open your mouth. And mention is made of that one thing which may be wished for and asked of God. This one thing consists in recognizing him as the Father, wishing for his kingdom and will, and therefore forgiving everybody. And immediately after that it says, If you do not forgive, the Father will not forgive you.

This is what is to take the place of the prayer with you. These words can have no other meaning; but as has happened with many, many things in the teaching of Jesus, even so here, the very words which he used in order to reject all external prayer, those very words with some misty additions are taken as a sample of a precative prayer. How much clearer could he have said that there is no need of praying? The temple of the sacrifice is destroyed; it says, What is needed is not sacrifices, but your love among yourselves. It says, God is spirit, and

for him one must work in the spirit and with works. More than that: as though foreseeing the stubbornness of the people, who would want to retain the prayers, he says directly, Do not pray in words. The whole prayer is to consist in the desire of the kingdom of God and in the execution of its rules, and all the rules consist in not regarding any one as guilty, but loving and forgiving all. And what happens? These very words, by which prayers are denied, are received as the words of a prayer.

Here is what the church says:

After this manner therefore pray ye: The Lord proposes only a sample of a Christian prayer, and so it does not mean that a Christian must always pray with the words of this prayer, and must not use any other form of prayer. In it is contained the essence of the Christian prayer, and the further details may evidently form the subjects of a mass of other prayers, which have actually been composed in the church of Christ, and which are used in one form or another by all the Christian nations and creeds.

Reuss is nearer to the truth, but he, too, does not want to see the simple, clear meaning of the words, because in the beginning he has incorrectly understood the whole sermon; he, too, sees a prayer in these words.

Here is what Reuss has to say (pp. 216–221):

1° La prière ne doit pas consister en formules vides de sens ou tellement nombreuses qu'elles servent plutôt à donner de la distraction à celui qui les récite, qu'à concentrer ses pensées sur ce qui élève l'âme à Dieu. Celui-ci n'a pas besoin d'une longue prière, parce que, à vrai dire, il n'a pas besoin de prière du tout: il sait ce qu'il nous faut, ce que nous pouvons désirer, ce qu'il veut nous octroyer. C'est pour nous-mêmes que nous prions, c'est-à-dire pour nous rapprocher de Dieu, pour nous laisser pénétrer et diriger par son esprit, pour amener notre volonté à se soumettre avec confiance à la sienne. La prière a rempli son but dès qu'elle aboutit à nous faire répéter de bon cœur ce que Jésus a dit à Gethsémané. Une prière courte, simple, mais riche et profonde d'idées suffit pleinement, bien entendu si elle part du cœur et n'est pas simplement un acte de la mémoire.

2° Jésus paraît avoir un jour saisi l'occasion de donner à ses disciples, et peut-être sur leur demande même (sect. 62), la formule d'une pareille prière. Ce n'a pas été certes avec l'intention de la faire réciter officiellement par eux dans n'importe quelle occasion, mais pour préciser en quelques mots la nature des choses qui pouvaient devenir le sujet de la prière. L'Église n'a pas eu tort de faire de cette formule sa nourriture journalière : l'expérience des siècles en a constaté l'inépuisable richesse. Mais en comparant le texte conservé dans la rédaction de Luc, on voit que les premiers chrétiens n'en avaient point encore fait une formule officielle et invariable, comme cela a dû être le cas à l'époque où les copistes ont cru devoir rendre le texte moins complet conforme à celui qui, à cause de son étendue même, avait passé en usage.

Il suffira de peu de mots pour diriger l'étude de ces quelques lignes qui sont un sujet de méditation incessante pour tous les chrétiens. On serait d'autant plus sûr de se fourvoyer dans l'interprétation de l'Oraison dominicale qu'on y rechercherait des choses étrangères aux besoins et aux aspirations d'une piété simple et naïve, et accessibles seulement à l'esprit scolastique. Ainsi rien n'est moins bien placé ici que la controverse sur le nombre des prières particulières comprises dans cette oraison, ou les prétendues découvertes relatives à leur disposition symétrique et au rapport du prologue à l'épilogue ou de l'ensemble avec le dogme de la trinité, qu'on y a cherché d'autant plus avidement que le texte s'y prêtait moins. Supposer ici des arrière-pensées dogmatiques, ou des préoccupations de forme, c'est méconnaître étrangement et l'esprit du Seigneur et le but qu'il avait en vue en formulant cette prière.

Dans l'allocution qui est mise en tête, on remarque immédiatement le nom de *Père*, si rarement employé dans l'Ancien Testament, si caractéristique pour la religion de l'Évangile. Le sens de ce terme n'est pas épuisé tant qu'on songe seulement à la bonté du Créateur ; il rappelle de préférence que Jésus veut faire des hommes les enfants de Dieu, et c'est cet élément à la fois pratique et mystique, le souvenir du devoir et le sentiment de l'union spirituelle, qui doit dès l'abord mettre celui qui prie dans la vraie disposition d'esprit. Il dira : *Notre* père, bien qu'il puisse aussi dire : *Mon* père, parce qu'il aimera à se rappeler la solidarité fraternelle qui l'unit à ses semblables. Et il continuera, même au dix-neuvième siècle, à parler des *Cieux*, comme de la résidence du Très-Haut, sans se préoccuper de questions de cosmologie, parce que cette expression est le symbole de la grandeur, de la puissance et de la providence de Dieu, par consé-

quent pour lui-même à la fois une constatation de sa dépendance, et le gage d'une foi confiante et assurée.

La première prière se présente d'abord comme une simple formule d'adoration, comme un acte d'humilité de la créature en face du Créateur. La sanctification peut être comprise comme une manifestation du respect. Mais dans ce cas même, il conviendra de substituer au *nom* la personne, en nous rappelant l'usage constant du langage biblique. Cependant on aurait tort de s'arrêter là. Une vraie sanctification de Dieu, dans le sens indiqué, n'étant possible que de la part de celui qui se sera sanctifié d'abord lui-même, c'est-à-dire qui se sera rendu digne d'approcher le Très-Saint, la première prière (qui ne peut même être une prière qu'à cette condition) implique donc en même temps un engagement moral, et une demande en assistance à l'effet de pouvoir s'en acquitter.

La seconde prière demande la venue, c'est-à-dire la réalisation du royaume de Dieu. C'est du moins là l'expression française dont nous nous sommes servi partout jusqu'ici pour rendre le terme grec que nous avons devant nous. Ici, cependant, nous avons cru devoir nous conformer à l'usage, en y substituant le mot de *règne*. Quoique cela ne doive rien changer au sens, il faut pourtant convenir que ce dernier mot écarte plus facilement toute conception judaïque, ou du moins se prête plus directement à celle que l'esprit de l'Évangile veut faire prévaloir. En effet, il ne s'agit pas de demander l'accomplissement d'un fait concret, visible, spécial, d'une révolution enfin qui changerait la face du monde, subitement et avec éclat, comme l'espéraient les Juifs; mais d'exprimer le désir de voir s'établir un ordre de choses où la sainte volonté de Dieu prévaudra seul dans toutes les relations et sera l'unique règle du gouvernement des affaires d'ici-bas, une phase du développement progressif de l'humanité où l'idéal de la théocratie, tel que les prophètes l'avaient entrevu, sera devenu une réalité. Comme il est évident que ce n'est pas Dieu qui mettra obstacle à cette transformation, cette prière aussi, comme la précédente, implique la promesse, de la part de l'homme, de prêter son concours actif à une œuvre si désirable. Cela nous fait voir aussi que Luc a pu omettre la troisième prière, qui n'est que l'explication ou, si l'on veut, la traduction subjective de la seconde, sans qu'il manquât rien d'essentiel à la formule entière. D'un autre côté, pour faire voir que la rédaction plus complète ne renferme pas de redites, on peut faire remarquer que la seconde prière, en mentionnant le règne, relève plus particulièrement l'idée de la solidarité entre les hommes, de la communauté du but et du travail qui les doit unir; tandis

que la troisième insiste plus explicitement sur l'activité même de l'homme qui n'avait été que sous-entendue dan les deux précédentes. Car la *volontè*, dont il est question ici, est bien celle qui s'adresse à l'être libre, et non celle qui régit la nature. Mais toutes les trois prières concernent des faits qui réclament la coopération des hommes; c'est une preuve de plus que la prière est essentiellement faite pour l'homme et non pour Dieu.

Quant à la quatrième prière, nous ne nous arrêterons pas à réfuter ceux qui l'interprètent allégoriquement, de manière à voir dans le *pain quotidien* autre chose que la nourriture et en général la satisfaction des besoins de la nature physique et de la condition terrestre: nous n'avons rien à objecter si l'on veut appeler la méditation de la parole de Dieu le pain quotidien du chrétien; nous affirmons seulement que Jésus n'a pas voulu parler de cela ici. L'allégorie, le sens caché, sont choses étrangères à l'Oraison dominicale; et loin de dire que le Seigneur aurait dérogé à la dignité de l'ensemble en descendant jusque dans la région matérielle, nous trouvons plutôt admirable qu'il ait su rattacher la matière même, c'est-à-dire les nécessités physiques de notre existence, à un ordre d'idées plus élevé et nous montrer ainsi le devoir et les moyens de les sanctifier. Il y a une immense consolation pour le mortel à se pénétrer de la conviction que Dieu ne l'abandonne pas à lui seul, même dans les affaires les plus ordinaires, et la recherche de l'assistance céleste vivifie et ennoblit son travail. Quant à la formule usuelle dont nous venons de nous servir également en passant, il est positif qu'elle est inacceptable, bien qu'elle ne contienne rien qui soit déplacé dans un pareil texte. Philologiquement parlant, le terme grec, employé par les deux évangélistes, mais qui ne se rencontre chez aucun autre auteur, ne peut être ramené qu'à deux combinaisons étymologiques. Ou bien le mot doit être dérivé d'un verbe qui signifie *aller*, et ce sera le *jour survenant*, le lendemain. C'est le sens que Jérôme dit avoir trouvé exprimé dans l'évangile hébreu, le pain du lendemain. Ou bien il vient d'un nom qui signifie la substance: alors l'adjectif du texte parle de ce qui est dans la proportion de la substance, c'est-à-dire *suffisant*, en opposition avec ce qui est au-delà de la substance ou superflu. Nous préférons cette dernière interprétation. Elle fait valoir un élément de réserve et de modération à l'égard des biens de cette terre, qui certes ne déparera pas l'ensemble.

En employant dans la cinquième prière le terme d'*offense* et *offensé*, nous nous sommes encore conformé à l'usage. Mais il importe de constater que ce terme affaiblit beaucoup le sens de l'original. A la lettre il faudrait dire: Remets-nous nos dettes

comme nous les avons remises à nos débiteurs. Cette formule reçoit son explication la plus simple et la plus juste par la parabole des deux serviteurs, sect. 56. Tout manquement au devoir, soit envers Dieu, soit envers le prochain, est comparé à une dette contractée, dont le créancier peut, s'il le veut bien, nous faire grâce sans paiement. Cette comparaison est usitée également dans le langage rabbinique et la langue allemande l'a conservée purement et simplement. Pour le fond, on peut observer que l'humble aveu de la dette (de la culpabilité, du péché) doit rendre le pécheur plus disposé à faire aux autres ce qu'il réclame pour lui-même, ou plutôt (d'après chap. v. 23 suiv.) il ne doit se présenter devant Dieu pour lui demander la remise de la grande dette, qu'autant qu'il a déjà *préalablement* remis la petite à son frère. C'est là ce qu'exprime le texte tel qu'il a été rétabli par la critique, ainsi que celui de Luc, bien qu'il ne soit pas exactement le même. Le texte vulgaire paraît être dû à une certaine faiblesse du sentiment moral, car il exprime plutôt une promesse qu'un fait accompli, et a de plus le grand inconvénient d'introduire l'idée d'une mesure proportionnelle, qui serait à la fois à notre désavantage, et contraire à la réalité.

Dans la sixième prière aussi l'usage a introduit des corrections arbitraires. On dit fréquemment en chaire : Ne nous laisse pas succomber à la tentation, parce qu'on se trouve choqué de l'idée d'attribuer la tentation à Dieu même (Jacq. i. 13). Mais cette difficulté n'est qu'apparente. Un seul et même mot grec servant à désigner les épreuves auxquelles Dieu soumet les hommes, dans un but pédagogique et salutaire, et les sollicitations venant de la part des mauvais instincts, à la suite desquelles notre faiblesse nous fait commettre des péchés, l'assertion de Jacques, confirmée par une saine intelligence de la nature de Dieu, et la prière de Jésus, qui se fonde sur la connaissance de la nature humaine, sont également dans le vrai. Le chrétien, se méfiant de lui-même, peut demander comme une grâce que Dieu veuille lui épargner les épreuves, absolument comme Jésus l'a demandé lui-même à Gethsémané, mais, comme pour lui aussi, cette prière elle-même doit être un moyen d'affermissement de la volonté, une source de force et de courage, et partant un gage de la victoire, ce que Paul exprime très-bien, 1 Cor. x. 13. La dernière phrase, qu'on a tort de compter comme une septième prière, et que Luc a pu omettre sans tronquer le texte, n'est à vrai dire que le complément de ce qui précède. En effet, si l'on traduit, comme nous avons fait, le *Malin*, au masculin, elle nous remet sous les yeux le fait que l'épreuve envoyée par Dieu peut devenir une véritable tentation, une occasion de chute, à cause de notre

faiblesse sur laquelle agit le démon du mal. Si l'on préfère mettre le *mal*, au neutre, le sens revient au même, seulement la puissance du mal n'est plus personnifiée. En aucun cas il ne saurait être question de mettre : préserve-nous du malheur.

Nous avons supprimé la doxologie que l'Église grecque, dans sa liturgie, a ajoutée à l'Oraison dominicale, et qui, par cette raison même, a fini par pénétrer dans les manuscrits de l'Évangile. L'Église latine ne la connaît pas, elle manque donc aussi dans la Vulgate et dans toutes les bibles catholiques. Elle paraît dater du quatrième siècle. Il importe peu de préciser le sens de pareilles formules. Elles servent à la glorification de Dieu et emploient généralement des locutions bibliques; ici on pourrait à la rigueur y voir une espèce de confirmation de l'Oraison : Dieu veut et peut accorder ce qu'on lui demande, et nous l'en remercions d'avance. Observons en passant que c'est à la présence ou à l'absence de cette formule qu'on peut reconnaître le plus facilement si une traduction du Nouveau Testament est d'origine catholique ou protestante.

3° Les v. 14 et 15 ne font pas partie intégrante de l'Oraison dominicale, comme il est aisé de le voir. Peut-être est-ce un fragment d'une explication que Jésus en aurait donnée, car ils se rapportent directement à la cinquième prière. Il sera plus sûr de dire que c'est une pensée très-fréquemment reproduite dans l'enseignement de Jésus, voy. Marc xi. 25 ss. (sect. 92). Matth. xviii. 35 (sect. 56), etc. L'empressement de se réconcilier avec le prochain est la condition du pardon de la part de Dieu. Sans elle, la confiance dans sa grâce céleste serait illusoire.

OF LAYING UP TREASURE

	Matt. vi.	
19. Μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, ὅπου σὴς καὶ βρῶσις ἀφανίζει, καὶ ὅπου κλέπται διορύσσουσι καὶ κλέπτουσι·	19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:	19. And do not increase your livings upon earth; here moths and rust corrupt all, and thieves dig under and steal.
20. Θησαυρίζετε δὲ ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σὴς οὔτε βρῶσις ἀφανίζει, καὶ ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν.	20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:	20. But lay up for yourselves livings in heaven; there moths and rust do not corrupt things, and thieves do not dig under and steal.
21. Ὅπου γάρ ἐστιν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ὑμῶν.	21. For where your treasure is, there will your heart be also.	21. For where your living is, there will also your heart be.

22. Ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός· ἐὰν οὖν ὁ ὀφθαλμός σου ἁπλοῦς ᾖ, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται·

22. The light[b] of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

22. The eyes are the light of the body. If thy eyes are not dim, the whole body will be full of light.

23. Ἐὰν δὲ ὁ ὀφθαλμός σου πονηρὸς ᾖ, ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται. εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκότος ἐστί, τὸ σκότος πόσον;

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

23. But if thy eyes are dim, thy whole body will be full of darkness. If therefore thy light is darkness, how great is that darkness!

24. Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

24. No man can serve two masters: for either he will hate[d] the one, and love the other; or else he will hold to[e] the one, and despise[f] the other. Ye cannot serve God and mammon.

24. No man can work for two masters, for he will esteem one little, and will respect the other; he will do one's will, and will forget the other. You cannot work for God and for mammon.

15. Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

Luke xii. 15[A] Take heed, and beware of covetousness:[g] for a man's life consisteth not in the abundance of the things which he possesseth.

15. Take heed, and beware of every selfishness, for a man's life does not consist in having more than he needs.

26. Τί γὰρ ὠφελεῖται ἄνθρωπος, ἐὰν τὸν κόσμον ὅλον κερδήσῃ, τὴν δὲ ψυχὴν αὐτοῦ ζημιωθῇ; ἢ τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ;

Matt. xvi. 26.[J] For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?

26. What profit is it to a man, if he gains the whole world, and loses his soul? You cannot redeem the soul with riches.

25. Διὰ τοῦτο λέγω ὑμῖν, Μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν, τί φάγητε καὶ τί πίητε· μηδὲ τῷ σώματι ὑμῶν, τί ἐνδύσησθε. οὐχὶ ἡ ψυχὴ πλεῖόν ἐστι τῆς τροφῆς, καὶ τὸ σῶμα τοῦ ἐνδύματος;

Matt. vi. 25. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life[h] more than meat, and the body than raiment?

25. Therefore I tell you, Do not trouble yourselves about what you are going to eat and drink; nor trouble yourselves about your body, what you will put on. Is not the life more than food, and the body more than raiment?

26. Ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ, ὅτι οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συνάγουσιν εἰς ἀποθήκας, καὶ ὁ πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά· οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν;

26. Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?

26. Look at the birds of the air: they do not sow, nor reap, nor gather into barns; but the Father feeds them. Is not man more precious than the birds?

27. Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

28. Καὶ περὶ ἐνδύματος τί μεριμνᾶτε; καταμάθετε τὰ κρίνα τοῦ ἀγροῦ πῶς αὐξάνει· οὐ κοπιᾷ, οὐδὲ νήθει·

29. Λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο ὡς ἓν τούτων.

30. Εἰ δὲ τὸν χόρτον τοῦ ἀγροῦ, σήμερον ὄντα, καὶ αὔριον εἰς κλίβανον βαλλόμενον, ὁ Θεὸς οὕτως ἀμφιέννυσιν, οὐ πολλῷ μᾶλλον ὑμᾶς, ὀλιγόπιστοι;

31. Μὴ οὖν μεριμνήσητε, λέγοντες, Τί φάγωμεν, ἢ τί πίωμεν, ἢ τί περιβαλώμεθα;

32. Πάντα γὰρ ταῦτα τὰ ἔθνη ἐπιζητεῖ· οἶδε γὰρ ὁ πατὴρ ὑμῶν ὁ οὐράνιος ὅτι χρῄζετε τούτων ἁπάντων·

34. Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

33. Ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

7. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

8. Πᾶς γὰρ ὁ αἰτῶν λαμβάνει, καὶ ὁ ζητῶν εὑρίσκει, καὶ τῷ κρούοντι ἀνοιγήσεται.

27. Which of you by taking thought can add one cubit unto his stature?

28. And why take ye thought for raiment? Consider the lilies[m] of the field, how they grow; they toil not, neither do they spin:

29. And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

30. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

31. Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. (For after all these things do the Gentiles[n] seek:[o]) for your heavenly Father knoweth that ye have need of all these things.

34.[p] Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

33. But seek[q] ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.[r]

Matt. vii. 7. Ask,[s] and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

8. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

27. Try as you may, you cannot add the least bit to your life.

28. And why do you trouble yourselves about raiment? Look at the flowers of the field, how they bloom; they do not work, nor spin.

29. And Solomon in all his glory was not better dressed than one of the flowers of the field.

30. If God can clothe so the grass of the field, which lives to-day, and to-morrow is burned up, why should he not clothe you? You do not believe well!

31. Therefore do not trouble yourselves; do not consider what you are going to eat and what to drink, and how you will be clothed.

32. All these things all the nations need, and your Father in heaven knows that you need all that.

34. So do not trouble yourselves about what will be to-morrow. To-morrow will have its own care. Sufficient are the cares for one day.

33. First of all seek to be in the will of God and to entrust yourselves to the will of God; ask for the chief thing, and the insignificant will come itself.

7. Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened to you.

8. For every one who wishes receives; and he who seeks finds; and to him who knocks it shall be opened.

9. Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν ἐὰν αἰτήσῃ ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;	9. Or what man is there of you, whom if his son ask bread, will give him a stone?	9. Is there a man among you who, if his son asks bread, will give him a stone?
10. Καὶ ἐὰν ἰχθὺν αἰτήσῃ, μὴ ὄφιν ἐπιδώσει αὐτῷ;	10. Or if he ask a fish, will he give him a serpent?	10. Or, if his son asks him for a fish, will give him a snake?
11. Εἰ οὖν ὑμεῖς, πονηροὶ ὄντες, οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν;	11. If ye then, being evil, know how to give good gifts[s] unto your children, how much more shall your Father which is in heaven give good things[s] to them that ask him?	11. If you, evil people, know what is good and give it to your children, how then will your Father in heaven not give the good spirit to him who asks him for it?

(*a*) θησαυρός ought to be translated by *treasure*, but the word has a different meaning. A treasure has too special a meaning as of something particularly precious. *Property* has not that meaning of preciousness which θησαυρός has. The popular word *a living* fully expresses the idea.

(*b*) λύχνος is generally translated by *luminary*, but ought to be here *light*.

(*c*) I say *eyes*, in the plural, as the organ of vision is meant.

(*d*) μισεῖν has everywhere to be translated by *to neglect, despise;* I choose the periphrase to *esteem little*, as more Russian and exact.

(*e*) I render it by *please, forget.*

(*f*) καταφρονεῖν *not to pay any attention, forget.*

(*g*) Since δουλεύειν means *to be a labourer*, I translate it by *to work for*, in order to retain the same meaning.

(*h*) I put here Luke xii. 15, which expresses the same idea from another side.

(*i*) Many texts, so also the Sinaitic, have πάσης πλεονεξίας.

(*j*) Matt. xvi. 26 again expresses the same idea from another side.

(*k*) ψυχή, as in the majority of the places of the synoptics, has to be translated by *life*.

(*l*) *ἡλικία* never means *stature*, and the translation as *stature*, which is found in the Vulgate and in Luther, is one of the bad blunders which are met with so frequently. Ἡλικία means *time of life*, that is, *length of life*.

(*m*) *κρίνα* I render simply by *flowers*.

(*n*) *ἐπιζητέω* means *to be in need of*, and is irregularly translated as *to search*. If *ἐπιζητέω* means *to search*, then *ζητεῖν* (Matt. vi. 33) must mean something different.

(*o*) *τὰ ἔθνη* is irregularly translated by *Gentiles, païens*. Where reference is had to the pagans, *ἐθνικοί* is used. Ἔθνη means here *all the nations*. In confirmation of such a translation many texts have in this place *τὰ ἔθνη τοῦ κόσμου*. This whole passage is everywhere incorrectly translated, even in Reuss, namely, that only the Gentiles have a thought for their body and their raiment, but you are mine, and need not worry about them. That is incorrect on account of the meaning of *ἐπιζητέω* and of *ἔθνη*, and on account of the variant *τοῦ κόσμου*, but more especially because it makes Jesus say that the Gentiles are apostates, which he never says, and because he would be contradicting himself. He says, You have a thought, and then he says, Only the Gentiles have a thought.

(*p*) I transpose Verses 33 and 34, because Verse 33 concludes the idea.

(*q*) *ζητέω* means *to seek, try to obtain*.

(*r*) Many texts read: *αἰτεῖτε τὰ μεγάλα καὶ τὰ ὑμῖν προστεθήσεται, καὶ αἰτεῖτε τὰ ἐπουράνια καὶ τὰ ἐπιγεία προστεθήσεται ὑμῖν*.

(*s*) *αἰτέω* without a modification does not mean *to ask*, but *to wish, tend toward something*.

(*t*) *δόματα gifts, that which is given*. *Οἴδατε δόματα ἀγαθά you know how to give good, useful gifts*, that is, you know what is good.

(*u*) In this passage from Luke, there are different variants; we find here: *ἀγαθὸν δόμα, δόματα ἀγαθά,*

πνεῦμα ἀγαθόν, χάριν πνευματικήν (*spiritum, bonum, donum, spiritus sancti*). All these variants and the accepted text of Luke, in which it says, He will give the Holy Ghost, are important, for it is evident that the majority understood these words not in relation to earthly possessions, but in relation to the spirit, which is needed for the participation in the kingdom of God.

(*v*) This whole passage follows immediately after the verse about the judgment and is there not connected with what precedes, but is here directly connected both by the unity of idea and even by the very form of the expression ζητεῖτε.

Be not angry at anything, no matter how much men may offend thee; seek no carnal solaces; if thou hast a wife, live with her alone; make no promises of any kind; in no way defend thy labour, nor thy leisure; without going to law, give everything to those who want to take it away from thee; do not consider thyself a member of any nation, recognize no distinction of nationalities, and make no war on account of such distinctions, neither by attacking, nor by defending thyself. Be vagrants, — this and nothing else is said in Christ's little rules. In them and in doing to others what thou wantest that others should do to thee is the whole law and the prophets.

Such as men now are, such as the organization of life now is, so it was even then. And what men have said, say, and will say about this teaching, men thought and spoke of then. Now they say and then they said, But if we are not to resist evil and will give everything away which is taken from us, then the whole meaning of our life is destroyed. There is no state, no property, no family. I have prepared, collected, treasured up for myself, my family, my nation, and any bad man will come, will extort from me, and I must give him. The

Germans, the French, the Turks will come and take away what I have stored up, and I must submit. And Jesus Christ gives a direct answer to this. He speaks neither of the family, nor of society, nor of the state; he speaks only of what forms the subject of his teaching, of what is the light of men, of the divine essence of man, of his soul. But he gives a direct answer to the natural question of what will become of the fruit of my labours, of the treasure, of the capital, which I have collected. He answers, Man may in life acquire two kinds of riches: one kind is the spirit in God, and the other is what you call riches. Your wealth perishes, you know that; if not to-day, it will perish to-morrow, in a hundred years, and nothing will be left of it.

The wealth in God, the life of the spirit, is the only one which will not perish and is not subject to earthly changes. Treasure up what will not perish. If that which thou wishest for, that which thou strivest after, — the wealth which thou treasurest up, is evil, what will thy life be, which is all directed toward evil? If thy eyes see well, they will take the body where it will be well off; but if thy eyes are blind, they will take the whole body to where evil is. Thy desires and strivings are thy eyes which lead thee. What will become of thee, if thy eyes are directed toward evil?

And so it is impossible to work at the same time for mammon, that is, for the perishing riches, and for God, for the imperishable spirit.

The love of wealth is a deception. One needs only to think of it in order to understand it. What is it for? We are in the habit of saying, How can I help troubling myself about what I am going to eat? But who is it that wants to eat? The soul, life. Where does it come from? It did not grow out of the bread; first it is born, and then only do we sustain it with bread. Where does it come from? From God. Consequently God has made

both life and bread. What is more precious for God, life or bread? Certainly life. Then it is about the life, which is from God, that we must trouble ourselves. And if God has made life, he has made also what will sustain it. For does not God feed the birds, and they do not sow, nor reap; so he will feed you, too. The same is true of raiment and of everything which each man needs. So do not trouble yourselves about your food, or about anything else. Your Father, God, knows what you need; do not trouble yourselves in advance; sufficient evil there is in the care of one day, from which you will not escape. Why add more evil by caring for the morrow? Hold only to the present moment, trying only at this moment to fulfil the will of God, and you will enter into the life. Seek only in order that you may be in the kingdom of God, to fulfil the will of the Father, and everything else will come of itself. Wish for, search after this alone, and God will give you this life, not the bodily, but the spiritual life. He knows what is good for you, and that he gives you. That seems hard for you, because you do not see the path. You think that the path is everywhere. There is only one path, the one which I am showing you, — the path of these rules, and upon it will you enter the kingdom of God. Be not afraid, you will enter, for God himself wants it.

Here is the way the church and Reuss judge this part. The church says:

> The passion for the acquisition of earthly goods is not compatible with the service of God; however, riches, as a divine blessing, in its proper relation to man, do not hinder one in his service of God. Examples: Abraham, Job, and other righteous men.
>
> "Do not mention to me wealth, but those who were slaves to wealth. Job was rich, but did not serve mammon; he had riches and possessed them, was the master of them, and not their slave. He made use of his wealth as a distributer of somebody else's

possessions and did not indulge in what he had with him." (Chrys.)

Within certain limits it is necessary to have a thought for worldly cares; the Saviour himself and the apostles command us to work for their gratification, while heedlessness is always blamed. The Lord does not teach us to be heedless: he only forbids too great anxiety.

Reuss says (pp. 224 and 225):

Ici il importe beaucoup qu'on ne se méprenne pas sur la portée des paroles de Jésus Il n'a pas pu vouloir recommander la négligence et l'oisiveté, ni inspirer à qui que ce soit l'indifférence pour le travail, ou enlever à celui-ci l'honneur qui lui revient (comp. 1 Cor. iv. 12, Eph. iv. 28, 1 Thess. iv. 11, 2 Thess. iii. 8 suiv., etc.). Mais on connaît la méthode du Seigneur d'exprimer ses principes d'une manière absolue, de donner à ses maximes les formes du paradoxe, pour faire ressortir ce que les hommes ordinairement ne prennent pas le plus en considération, tandis qu'il affecte de laisser de côté ce qui s'entend de soi-même et n'a pas besoin d'être prêché avec une égale insistance. Il est de fait que les nécessités de la vie matérielle s'imposent au père de famille, et en général à l'immense majorité des hommes, avec une force telle qu'il ne risque guère de les perdre de vue. Il risque bien plus de se laisser complètement absorber par elles, non-seulement dans ce sens qu'il détournerait son attention de toute autre chose et notamment de ses intérêts spirituels, mais encore de manière à oublier qu'il n'est pas seul à veiller à ses besoins de tous les jours, mais que Dieu y veille tout autant que lui, ou plutôt d'une façon beaucoup plus efficace et plus prévoyante. Le discours est donc adressé à la fois à ceux qui se répoccuperaient exclusivement de leurs devoirs matériels, et à ceux qui le feraient avec un certain manque de confiance dans le gouvernement providentiel du monde, aux gens de petite foi. Le *souci* est donc ici autre chose que le soin légitime qu'on aurait pour les siens ou pour soi-même : c'est ce qui entrave la liberté de l'esprit et trouble sa sérénité, ce qui naît de l'absence ou de la faiblesse de la foi en Dieu.

Every one of the five rules has been rejected or misinterpreted singly, and so it is only natural to reject the deduction. What is remarkable is that the deduction is rejected and considered paradoxical, not on the basis of

the falseness of the deduction itself, but because it does not fit in with the existing order of things, just as it did not fit in at the time when it was preached. More than that: the deduction is taken to be false, not because nothing fits into its definition (many mendicant Christians fully fit in with the definition), but because we with our circle of men, whom we call the church, do not fit with it. But there it says that not many, only a little flock, enter by the narrow way. No, we will not recognize the deduction and be a little flock.

THE NARROW WAY

13. Εἰσέλθετε διὰ τῆς στενῆς πύλης. ὅτι πλατεῖα ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ἀπώλειαν, καὶ πολλοί εἰσιν οἱ εἰσερχόμενοι δι' αὐτῆς·

14. Ὅτι στενὴ ἡ πύλη, καὶ τεθλιμμένη ἡ ὁδὸς ἡ ἀπάγουσα εἰς τὴν ζωὴν, καὶ ὀλίγοι εἰσὶν οἱ εὑρίσκοντες αὐτήν.

Matt. vii. 13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

14. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.

13. Enter by the narrow entrance, for an even entrance and a broad way lead to destruction, and many enter that way.

14. And a narrow entrance and a narrow way lead into life, and not many find it.

32. Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.

Luke xii. 32. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.

32. Fear not, little flock, for the Father has wished to teach us his will.

PARABLE OF THE HOUSE BUILT UPON A ROCK

22. Πολλοί ἐροῦσί μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ, Κύριε, Κύριε, οὐ τῷ σῷ ὀνόματι προεφητεύσαμεν, καὶ τῷ σῷ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῷ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν;

23. Καὶ τότε ὁμολογήσω αὐτοῖς, Ὅτι οὐδέποτε ἔγνων ὑμᾶς· ἀποχωρεῖτε ἀπ' ἐμοῦ οἱ ἐργαζόμενοι τὴν ἀνομίαν.

Matt. vii. 22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

22. Many will tell me on that day, Lord, Lord, have we not taught and driven out the evil for thy sake? and have we not established the power for thy sake?

23. And then will I tell them, I never knew you: go away from me, you that have committed lawlessness.

24. Πᾶς οὖν ὅστις ἀκούει μου τοὺς λόγους τούτους, καὶ ποιεῖ αὐτούς, ὁμοιώσω αὐτὸν ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν·

24. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

24. Therefore whosoever hears these words and fulfils them is like a wise man who built his house upon a rock.

25. Καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέπεσον τῇ οἰκίᾳ ἐκείνῃ, καὶ οὐκ ἔπεσε· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

25. And the rain came down, and the brooks began to flow, and the winds blew, and pressed against the house, and it did not fall: for it was founded on a rock.

26. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους, καὶ μὴ ποιῶν αὐτούς, ὁμοιωθήσεται ἀνδρὶ μωρῷ, ὅστις ᾠκοδόμησε τὴν οἰκίαν αὐτοῦ ἐπὶ τὴν ἄμμον·

26. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

26. And every one that understands these words and does not do what I tell him is like a foolish man who built his house upon the sand.

27. Καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι, καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ, καὶ ἔπεσε· καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

27. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it:

27. And the rain came, and the brooks began to flow, and the wind blew and struck the house, and it fell, and there was a great noise;

28. Καὶ ἐγένετο ὅτε συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, ἐξεπλήσσοντο οἱ ὄχλοι ἐπὶ τῇ διδαχῇ αὐτοῦ·

28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

28. And it happened that when Jesus finished his discourse, the people were delighted with his teaching:

29. Ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς.

29. For he taught them as one having authority, and not as the scribes.

29. For he taught them as a free man, and not as the scribes taught.

THE CHOOSING OF THE TWELVE APOSTLES

12. Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις, ἐξῆλθεν εἰς τὸ ὄρος προσεύξασθαι· καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ.

Luke vi. 12. And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

12. At that time Jesus went into the mountains to pray, and he prayed all night to God.

13. Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς

13. And when it was day, he called unto him his disciples: and of

13. And when it was day, he called his disciples, and chose of them

μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε,

them he chose twelve, whom also he named apostles:

twelve and called them his messengers:

14. Σίμωνα ὃν καὶ ὠνόμασε Πέτρον, καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον,

14. Simon, (whom he also named Peter,) and Andrew his brother, James and John, Philip and Bartholomew,

14. Simon (whom he had named a Rock), and Andrew his brother, and James, and John, Philip and Bartholomew,

15. Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἁλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν,

15. Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes,

15. Matthew and Thomas, James the son of Alpheus, and Simon called Zelotes,

16. Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης·

16. And Judas the brother of James, and Judas Iscariot, which also was the traitor.

16. And Judas the brother of James, and Judas Iscariot, the one who became the traitor.

17. Καὶ καταβὰς μετ' αὐτῶν, ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος μαθητῶν αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας καὶ Ἰερουσαλὴμ, καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ ἦλθον ἀκοῦσαι αὐτοῦ.

17. And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him.

17. And he came down with them, and stopped in the plain; and his disciples and a great multitude from Judea and from Jerusalem, and from the sea coast of Tyre and Sidon. They all came to hear him.

(*a*) δύναμις means *power*. If we are not going to give to this passage a mystical significance, that is, to destroy its meaning, we shall get that men who profess the civil and church laws will say, We have established all that and the governmental powers for the good and to the glory of God, — precisely what they say.

THE LAW

John announced the coming of God into the world. He said that men must be purified in the spirit in order that they may know the kingdom of God.

Jesus, who did not know his carnal father and who recognized God as his Father, heard John's sermon and asked himself what this God was, how he came into the world, and where he was. And, departing into the wilderness, Jesus learned that the life of man was

in the spirit, and having convinced himself of this, that man always lives through God, that God is always in men, and that the kingdom of God has always been and is always, and that men need only recognize that, Jesus left the wilderness and began to prophesy to men that God has always been and is always in the world, and that to know him we need be purified or regenerated in the spirit.

He announced that God wants no prayers, sacrifices, or temples, but that what he wants is serving him in the spirit, doing good; he announced that the kingdom of God must not be understood in this way, that God will come at some particular time and in some particular place, but that in the whole world and at all times all men, having purified themselves in the spirit, may live in the power of God. He announced that the kingdom of God does not come in a visible manner, but that it is within men. To be a participant in the kingdom one must be purified in the spirit, that is, exalt the spirit within oneself, and serve it. He who exalts his spirit enters the kingdom of God and receives non-temporal life. The possibility of exalting the spirit and becoming a participant in the kingdom of God lies in every man, and ever since John announced the kingdom of God, the Jewish law has become unnecessary. Every man who understands the kingdom of God, by his own efforts, having exalted the spirit in himself and working for God, enters into the power of God.

To work for God and live in the kingdom, that is, to submit to him and fulfil his will, it is necessary to know the law of this kingdom. And so Jesus announces wherein the exaltation of the spirit and the work for God must consist, what is the law of the kingdom of God.

Jesus prays all night long, and choosing twelve men, who understand him completely, goes out to the people with them, and tells them what the exaltation of the

spirit and the service of God consists in, what the law of the kingdom of God is.

The law of God's power consists above all in this, that the whole man should give himself over into the power of God, and Jesus, casting a glance at the people and pointing to the disciples, says:

Happy are you, vagrants, you are in the power of God. You are happy. What of it if you are hungry now? After you have been hungry, you will eat. You are happy. Even though you are mourning and weeping now, you will have your consolation later. You are happy. Let men esteem you little and drive you away from everywhere. Be glad of it, for thus did they drive all those men who announced the will of God.

But unfortunate are you, rich men, for you have received everything which you have wished for, and shall receive nothing more. If you are filled now, you will be hungry. If you are merry now, you shall be sad. Unfortunate you are, if all praise you, for all men praise only liars.

Happy are you, vagrants, for you are in the power of God; you are happy only when you are vagrants not only in appearance, but with your soul; just as the salt is good only when it is salt not merely in appearance, but is salty in itself. You know yourselves that true happiness lies in being a vagrant. But if you are vagrants only in appearance, you are like unsalted salt, and are good for nothing. If you understand this, then show by your deeds that you want to be vagrants, and be not like others.

If you are the light of men, show your light, and do not hide it, so that men may see indeed that you know the truth, and, looking at your deeds, may understand that you are the children of the Father your God.

Do not think that being a vagrant means being lawless. I do not teach in order to loosen your hands from

the divine law; on the contrary, I teach you to fulfil the divine law. As long as there are men under heaven, the law as to what may be done, and what not, exists for men. There will be no law when men will naturally do everything according to the law. Here I give you some rules for the fulfilment of the law.

If a man shall not fulfil a single one of them and shall teach you that it may be left unfulfilled, he will be farthest away from God; but he who fulfils them all and teaches you to do so will be nearest to God. For, if in the fulfilment of the law by you there will not be more truth than in the fulfilment of the law of the Pharisees and the scribes, you will not unite with God.

Here are the rules:

First rule: The justice of the scribes and the Pharisees consists in this, that if a man kills another, he must be tried and sentenced to punishment.

But my rule is that it is as bad to grow angry with your brother as it is to kill. I forbid anger against a brother with the same threat with which the Pharisees and scribes forbid murder. Still more severely and with a greater threat do I forbid you cursing a brother, and still more severely and with a still greater threat do I forbid your insulting a brother.

I forbid this, because you consider it necessary to go to the temple, to offer sacrifices, and you go and offer sacrifices and regard the sacrifices as important; still more important are peace, concord, and love among yourselves for the sake of God, and you cannot pray or think of God if there is even one man with whom you are not at peace.

Second rule:

The Pharisees and scribes say, If thou committest adultery, thou and the woman are to be killed together, and if thou wantest to commit adultery, give thy wife a writ of divorcement.

But I say, If thou leavest thy wife, thou art not only a debauchee, thou also causest her to commit debauchery, and him also who takes her up. If thou livest with thy wife and takest it into thy head to fall in love with another woman, thou art already an adulterer, and art worthy of having that done to thee which is done with an adulterer. And I forbid this with the same threat with which the Pharisees and scribes forbid committing fornication with another woman, because every debauchery causes the soul to perish, and it is better for thee to renounce carnal pleasure than to cause the ruin of thy life.

And so the second rule is: Satisfy thy lust with thy wife and do not think that love of woman is good.

The third rule is this:

The Pharisees and scribes say, Do not pronounce in vain the name of the Lord thy God, for God will not let go unpunished the man who uses his name in vain, that is, Do not invoke God in a lie, and again, Do not swear in my name in a lie, and do not dishonour the name of thy God. I am the Lord (your God), that is, do not swear by me in untruth, so as to defile your God.

But I say that every oath is a defilement of God, and so do not swear at all. Thou canst not promise anything, for thou art entirely in the power of God. Thou canst not make a single gray hair black, how then canst thou swear in advance that thou wilt do so and so, and how canst thou swear by God? Every oath of thine is a defilement of God, for if thou hast to carry out an oath which is contrary to the will of God, it will turn out that thou hast promised to act against his will, and so every oath is an evil. Besides, an oath is foolish and meaningless.

So here is the third rule: Never swear to any one about anything. Say, Yes, when it is, Yes, and, No, when it is, No, and know that if thou art required to swear, it is evil.

Fourth rule:

You have heard that it has been said of old time, An eye for an eye, and a tooth for a tooth. The Pharisees and scribes teach you to do everything which is written in the old books as to how you are to punish for all kinds of crimes. It says there that he who destroys life must give his life, an eye for an eye, a tooth for a tooth, a hand for a hand, an ox for an ox, a slave for a slave, and so forth.

But I tell you, Do not struggle against evil with evil, and not only do not demand an ox for an ox, a slave for a slave, life for life, but do not even resist evil. If a man wants to get thy ox by a lawsuit, give him two; if a man wants to get thy coat away, give him also thy cloak; if a man knocks a tooth out of one jaw, offer him also the other jaw. If they compel thee to do a certain amount of work, work twice as much. If they take thy property from thee, give it to them. If they do not return thy money to thee, do not ask for it, and so, do not judge and do not litigate, and do not punish, and you will not be judged and punished. Forgive everybody and you will be forgiven, for if you are going to judge men, they will judge you. Besides, you must not judge, because all of us men are blind and do not see the truth. How can I with dust-filled eyes see the dust in my brother's eye? First I must clean my own eyes, and whose eyes are clean? If we judge, we are ourselves blind. If we are going to judge others and punish them, we are like the blind guiding the blind.

Besides, says Jesus, What do we teach? We punish by force, with wounds, maiming, and death, that is, with malice, precisely what is forbidden in the commandment, Thou shalt not kill. And what comes of it? We want to teach men, and we corrupt them. What else can there be but that the pupil will learn from the teacher and be exactly like him? What will he do after he has learned

everything? The same that the teacher does: he will commit violence, and will kill.

And do not think that you will find justice in the courts. To turn the love of justice over to the courts is the same as throwing precious pearls before the swine, for they will tread them underfoot and will break them.

And so the fourth rule is: No matter how much they may offend thee, do not put out the evil by evil, do not sit in judgment or go to court, do not punish, and do not complain.

Fifth rule:

The Pharisees and scribes say, Make no war on thy brother in thy heart; arraign thy neighbour, and thou wilt not bear his sins; kill all the men, and take all the wives and the cattle from thy enemy, that is, Respect thy countrymen and have no regard for strangers.

But I tell you, Do good not only to thy countrymen, but also to strangers. Let strangers esteem you little, let them attack and offend you, respect them, and do them good. Only then will you be true children of your Father. To him all are alike. If you are good to your countrymen alone, you are doing what all nations are doing, and that leads to wars. But be the same to all nations, and you will be the children of God. All men are his children, consequently all are your brothers.

And so the fifth rule is: Observe toward foreign nations what I have told you to observe among yourselves. There are no hostile nations, no different kingdoms and kings. All are brothers, all are children of the same Father. Make no distinction among people according to nations and kingdoms.

So: (1) Do not be angry; (2) do not amuse yourself with the lust of fornication; (3) do not swear to any one about anything; (4) do not sit in judgment and do not litigate; and (5) make no distinction between the different nations; know no kings and no kingdoms.

And here is another instruction, which includes all these rules: *Everything which you wish that men should do to you, do you to them.* When you will execute this, it is clear that your life will be changed. You will have no property, and that is not necessary. Do not build up your life upon earth, but build it in God. The life on earth will perish, and the life in God will not perish. And do not think of the life upon earth, for if you will think of it, you will not be able to think of the life in God. Where the soul is, there is the heart also.

And if there is no light in your eyes, you are all in darkness. So if you wish and look for the darkness, you will enter the darkness. It is impossible to look with one eye upon heaven and with the other upon earth; it is impossible to repose your heart in an earthly life and to think of God. You will work either for the earthly life, or for God. And so: Beware of every selfishness. Man's life is not from what he has, but from God, so that if a man should take the whole world, there would be no profit to his soul from it. And foolishly will act the man who will cause his life to perish in order to obtain as many possessions as possible.

Consequently, do not trouble yourselves as to what you are going to eat and drink, and how you are going to clothe yourselves. Life is more important than food and raiment, and God has given it to you.

Look at God's creatures, at the birds. They do not sow, nor reap, nor collect the grain, but God feeds them. And is not man as much as the birds before God? If God has given life to man, he will be able to feed him also. And you know yourselves that no matter how much you trouble yourselves, you are not able to do anything for yourselves. You cannot lengthen your life for one little hour. (The thought is beyond the mountains, but death is behind the shoulders.)

And do not trouble yourselves so much about your

raiment. The flowers of the field do not work, nor spin, and yet they are adorned as Solomon never adorned himself. If God has so adorned the grass, which grows to-day and to-morrow will be mowed down, will he not clothe you?

Do not have any care and trouble yourselves; do not say that you must think of what you are going to eat and what you will wear. All men need that, and God knows the need of every one.

Even so do not trouble yourselves as to what will be, as to the future. Live for the present day. Take heed that you are in the will of God. Desire only the one thing which is important, and the rest will come to you itself. Try only to be in the will of God, and you will be in it. He who knocks, to him it will be opened; who asks, to him it will be given. If you will ask for what is present, what you need, it will be given to you.

Is there a father who would give his son a stone instead of bread, or a snake instead of a fish? How, then, will your Father refuse to give you what you really need, if you ask him for it? But what you really need is the life of the spirit, so ask for that alone.

To pray does not mean to do what the hypocrites are doing in the churches, or in the sight of men. They do so for men, and from them they receive their praise, and not from God. But if thou wishest to enter into the will of thy Father, go there where no one can see thee and pray to thy Father the spirit, and the Father will see what there is in thy soul, and will give thee the true spirit. And do not uselessly wag thy tongue, as the hypocrites do. Thy father knows what thou needest, before thou openest thy mouth.

This is the way you ought to pray: Our Father! Let me be in thy kingdom, that is, let thy will be in me. Give me such food as I need. And forgive me my faults, as I forgive them in others.

If you ask God for the spirit, find no fault with men, and God will forgive you your faults. And if you do not forgive men, God will not forgive you.

Do nothing to be praised by men. If you do so for men, you will receive your reward from men.

So if thou art compassionate toward men, do not sound thy trumpet about it before men, for the hypocrites do so, that men may praise them. They receive what they wish. But thou, if thou art compassionate to men, do good in such a way that no one may see it. And thy Father will see it, and will give thee what thou needest.

And if thou sufferest oppression for the sake of God, do not weep and complain before men, as the hypocrites do, that men may see and praise them, for they receive what they want. But do differently: if thou sufferest for the sake of God, go about with a happy face, that men may not see, but thy Father will see, and will give thee what thou needest.

Such is the entrance into the kingdom of God. There is but one entrance to the will of God, and it is narrow. There is always but one entrance, and all around is a large and broad field, and if you walk over it you will not come to the haven. Only a narrow path leads into life, and only a few walk over it.

Do not lose your courage, though a little flock you be. You will enter into it, because the Father will teach you his will.

CHAPTER V.

THE FULFILMENT OF THE LAW GIVES THE TRUE LIFE. THE NEW TEACHING ABOUT GOD

THE prophets promised the coming of God into the world. After the prophets John announced that God was already in the world, and that in order to know him it was only necessary to be reborn in the spirit. Where is God? And going into the wilderness, Jesus learned that there was a life of the flesh, which was incomprehensible to him, and at the same time a manifestation of God, which was comprehensible to him (Chap. I.).

Having comprehended that, Jesus went away from the wilderness and announced that God was in the world, among men, but not the God imagined by the men of the world, but the God who is expressed by the life of men, God the spirit (Chap. II.).

The spirit of God is in every man. Every man, besides his carnal origin, besides his dependence on the flesh, knows in his freedom another origin and dependence on the spirit. This consciousness is God in the world. God, the beginning of everything, gave men this consciousness of himself and no longer takes part in the affairs of the world. Men may find God in themselves. He is in their soul. And so the coming of God depends on the will of men, on their making an effort to fulfil the will of the carnal life, or of the will of the spirit of God (Chap. III.).

The will of the spirit of God is good. And for the fulfilment of this good there is the law. This law consists of five rules: not to be angry, not to commit adultery, not to promise anything, not to struggle against evil, not to wage war (Chap. IV.).

From these rules follows the renunciation of wealth, of all property, of all honours, of violence against other men, — the renunciation of everything which has formed the aim of all carnal desires. Mendicancy and vagrancy is the only path for obtaining the true life.

36. Ἰδὼν δὲ τοὺς ὄχλους, ἐσπλαγχνίσθη περὶ αὐτῶν, ὅτι ἦσαν ἐκλελυμένοι καὶ ἐῤῥιμμένοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.	*Matt. ix.* 36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.	36. Jesus was sorry for the people, because they did not understand what the true life consisted in, and were tormented without knowing why, like sheep without a shepherd.
28. Δεῦτε πρὸς μὲ, πάντες οἱ κοπιῶντες καὶ πεφορτισμένοι, κἀγὼ ἀναπαύσω ὑμᾶς,	*Matt. xi.* 28. Come unto me, all ye that labour and are heavy laden, and I will give you rest.	28. And he said, Give yourselves to me, all you who are in labour, who are laden above your strength, and I will give you rest.
29. Ἄρατε τὸν ζυγόν μου ἐφ' ὑμᾶς, καὶ μάθετε ἀπ' ἐμοῦ, ὅτι πρᾳὸς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ· καὶ εὑρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν.	29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.	29. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and you will find rest in life.
30. Ὁ γὰρ ζυγός μου χρηστὸς, καὶ τὸ φορτίον μου ἐλαφρόν ἐστιν.	30. For my yoke is easy, and my burden is light.	30. For my yoke is easy, and my wagon is light.

Men put on a yoke which is not made for them and hitch themselves to a wagon which is not according to their strength. Men live for the carnal life and want to find calm and rest. Only in spiritual life is there rest and joy. Only this yoke is made according to the strength of men, and it is this that Jesus teaches. Try it, and see how easy and light it is.

John viii. He who wants to know whether I am speaking the truth, let him do what I say.

JESUS CHOOSES THE DISCIPLES AND DISCOURSES TO THEM

1. Μετὰ δὲ ταῦτα ἀνέδειξεν ὁ Κύριος καὶ ἑτέρους ἑβδομήκοντα, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου αὐτοῦ, εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἔμελλεν αὐτὸς ἔρχεσθαι.

Luke x. 1. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.

1. After that Jesus appointed other seventy men, and sent them two and two in his place into every city and place, where he himself had to be.

2. Ἔλεγεν οὖν πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

2. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

2. And he said to them, The field is great, but the labourers are few. The master must send the labourers into the field.

7. Πορευόμενοι δὲ κηρύσσετε, λέγοντες, Ὅτι ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν.

Matt. x. 7. And as ye go, preach, saying, The kingdom of heaven is at hand.[a]

7. Go and proclaim, saying, The kingdom of God has come.

8. Καὶ παρήγγειλεν αὐτοῖς, ἵνα μηδὲν αἴρωσιν εἰς ὁδόν, εἰ μὴ ῥάβδον μόνον· μὴ πήραν, μὴ ἄρτον, μὴ εἰς τὴν ζώνην χαλκόν·

Mark vi. 8. And commanded them that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse:

8. And commanded them that they should take nothing on their journey, save a staff; no scrip, no bread, no money in their purse.

9. Ἀλλ' ὑποδεδεμένους σανδάλια· καὶ μὴ ἐνδύσασθαι δύο χιτῶνας.

9. But be shod with sandals; and not put on two coats.

9. And put on bast-shoes and one coat,

10. Ἄξιος γὰρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστιν.

Matt. x. 10. For the workman is worthy[b] of his meat.

10. For he who works is worthy of his coat.

10. Ὅπου ἂν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε ἐκεῖθεν.

Mark vi. 10. In what place soever ye enter into a house, there abide till ye depart from that place.[c]

10. And whatever house you enter, stay there till you leave that place.

12. Εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν, ἀσπάσασθε αὐτήν.

12. And when ye come into a house, salute it.

12. When you enter a house, greet the host, saying, Peace be to your house.

13. Καὶ ἐὰν μὲν ᾖ ἡ οἰκία ἀξία, ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν· ἐὰν δὲ μὴ ᾖ ἀξία, ἡ εἰρήνη ὑμῶν πρὸς ὑμᾶς ἐπιστραφήτω.

13. And if the house be worthy,[d] let your peace come upon it: but if it be not worthy, let your peace return to you.

13. If the hosts agree, peace will be in that house, and if they do not agree, your peace will remain with you.

11. Καὶ ὅσοι ἂν μὴ δέξωνται ὑμᾶς, μηδὲ

Mark vi. 11. And whosoever shall not receive you, nor hear you, when

11. And if they do not receive you, nor listen to you, go away from

ἀκούσωσιν ὑμῶν, ἐκπορευόμενοι ἐκεῖθεν ἐκτινάξατε τὸν χοῦν τὸν ὑποκάτω τῶν ποδῶν ὑμῶν, εἰς μαρτύριον αὐτοῖς.

ye depart thence, shake off the dust under your feet for a testimony against them.

there, shake off the dust under your feet as a sign that you do not want anything from them.

22. Καὶ ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου· ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται.

Matt. x. 22. And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved.

22. And they will hate you for my teaching, but he who will be firm to the end will be safe.

23. Ὅταν δὲ διώκωσιν ὑμᾶς ἐν τῇ πόλει ταύτῃ, φεύγετε εἰς τὴν ἄλλην.

23. But when they persecute you in this city, flee ye into another.

23. And if they attack you in one city, flee to another.

16. Ἰδοὺ, ἐγὼ ἀποστέλλω ὑμας ὡς πρόβατα ἐν μέσῳ λύκων· γίνεσθε οὖν φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.

16. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.

16. And so I send you like sheep into the midst of wolves: be therefore as wise as serpents, and simple as doves.

9. Βλέπετε δὲ ὑμεῖς ἑαυτούς. παραδώσουσι γὰρ ὑμᾶς εἰς συνέδρια, καὶ εἰς συναγωγὰς δαρήσεσθε, καὶ ἐπὶ ἡγεμόνων καὶ βασιλέων σταθήσεσθε ἕνεκεν ἐμοῦ, εἰς μαρτύριον αὐτοῖς·

Mark xiii. 9. But take heed to yourselves: for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them.

9. But take heed: for they will deliver you to the courts; and they will flog you in the assemblies, and will bring you to the rulers and kings for my sake, to show before them.

19. Ὅταν δὲ παραδιδῶσιν ὑμᾶς, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε· δοθήσεται γὰρ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τί λαλήσετε·

Matt. x. 19. But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak.

19. But when they deliver you to the courts, take no thought how and what you will speak; for you will be taught at that hour what you shall speak.

20. Οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ Πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν.

20. For it is not ye that speak, but the Spirit of your Father which speaketh in you.

20. Not you yourselves will speak, but the spirit of the Father will speak in you.

23. Οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, ἕως ἂν ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου.

23. Ye shall not have gone over the cities of Israel, till the Son of man be come.

23. You will not have gone over the cities of Judea, when the son of man will appear.

26. Μὴ οὖν φοβηθῆτε αὐτούς·

26. Fear them not therefore:

26. Therefore do not fear them.

22. Οὐ γάρ ἐστί τι κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ.

Mark iv. 22. For there is nothing hid, which shall not be manifested; neither was any thing kept secret, but that it should come abroad.

22. For in the soul is hid what will be manifested; everything which is kept, is kept in order that it may become manifest in the world.

3. Ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἴπατε, ἐν τῷ φωτὶ ἀκουσθήσεται· καὶ ὃ πρὸς τὸ οὖς ἐλαλήσατε ἐν τοῖς ταμείοις, κηρυχθήσεται ἐπὶ τῶν δωμάτων.

Luke xii. 3. Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

3. And everything which you have spoken in secret will be heard in the light; what you have spoken in the ear in closets will be proclaimed from the housetops.

4. Λέγω δὲ ὑμῖν τοῖς φίλοις μου, Μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, καὶ μετὰ ταῦτα μὴ ἐχόντων περισσότερόν τι ποιῆσαι.

4. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

4. I tell you, my friends, Be not afraid of those who kill the body, and beyond that can do nothing to you.

5. Ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ ἀποκτεῖναι ἐξουσίαν ἔχοντα ἐμβαλεῖν εἰς τὴν γέενναν· ναί, λέγω ὑμῖν, τοῦτον φοβήθητε.

5. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him.

5. I will show you whom you shall fear. Fear him who kills and destroys the soul. Verily I tell you, Fear him.

6. Οὐχὶ πέντε στρουθία πωλεῖται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλελησμένον ἐνώπιον τοῦ Θεοῦ·

6. Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

6. Are not five sparrows sold for a cent? and they are not forgotten by God, and not one will die without your Father.

7. Ἀλλὰ καὶ αἱ τρίχες τῆς κεφαλῆς ὑμῶν πᾶσαι ἠριθμηνται. μὴ οὖν φοβεῖσθε· πολλῶν στρουθίων διαφέρετε.

7. But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows.

7. Even the hairs of your head are all numbered. Therefore be not afraid: you are of more value than sparrows.

8. Λέγω δὲ ὑμῖν, Πᾶς ὃς ἂν ὁμολογήσῃ ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ υἱὸς τοῦ ἀνθρώπου ὁμολογήσει ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ Θεοῦ·

8. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God:

8. I tell you, Whoever will be with me before men, with him the son of man will be before the powers of God.

34. Μὴ νομίσητε ὅτι ἦλθον βαλεῖν εἰρήνην ἐπὶ τὴν γῆν· οὐκ ἦλθον βαλεῖν εἰρήνην, ἀλλὰ μάχαιραν.

Matt. x. 34. Think not that I am come to send peace on earth: I came not to send peace, but a sword.[4]

34. Do not think that I have brought peace upon earth: I have not brought peace, but discord.

49. Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί θέλω εἰ ἤδη ἀνήφθη;

Luke xii. 49. I am come to send fire on the earth; and what will I, if it be already kindled?

49. I have come to send fire on earth; how anxious I am that it should burn up!

50. Βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ πῶς συνέχομαι ἕως οὗ τελεσθῇ;

50. But I have a baptism to be baptized with; and how am I straitened till it be accomplished!

50. There is a regeneration through which I must pass, and I languish till it be accomplished.

9. Ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρνηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ.

9. But he that denieth me before men shall be denied before the angels of God.

9. And whoever will deny me before men will be denied before the powers of God.

51. Δοκεῖτε ὅτι εἰρήνην παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἢ διαμερισμόν.

51. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:

51. Or do you think that I teach peace upon earth? No, not peace, but discord:

52. Ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἑνὶ διαμεμερισμένοι, τρεῖς ἐπὶ δυσὶ, καὶ δύο ἐπὶ τρισί.

52. For from henceforth there shall be five in one house divided, three against two, and two against three.

52. For from now on five in one house will be divided, three from two, and two from three.

53. Διαμερισθήσεται πατὴρ ἐφ' υἱῷ, καὶ υἱὸς ἐπὶ πατρί· μήτηρ ἐπὶ θυγατρὶ, καὶ θυγάτηρ ἐπὶ μητρί· πενθερὰ ἐπὶ τὴν νύμφην αὐτῆς, καὶ νύμφη ἐπὶ τὴν πενθερὰν αὐτῆς.

53. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

53. The father will be divided from his son, and the son from his father; and the mother from the daughter, and the daughter from the mother; and the mother-in-law from the daughter-in-law, and the daughter-in-law from the mother-in-law.

36. Καὶ ἐχθροὶ τοῦ ἀνθρώπου οἱ οἰκιακοὶ αὐτοῦ.

Matt. x. 36. And a man's foes shall be they of his own household.

36. And a man's foes will be his own household.

21. Παραδώσει δὲ ἀδελφὸς ἀδελφὸν εἰς θάνατον, καὶ πατὴρ τέκνον· καὶ ἐπαναστήσονται τέκνα ἐπὶ γονεῖς, καὶ θανατώσουσιν αὐτούς.

21. And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death.

21. And the brother will deliver the brother up to death, and the father the child; and the children will rise up against their parents, and will deliver them up to death.

26. Εἴ τις ἔρχεται πρός με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα, καὶ τὴν γυναῖκα καὶ τὰ τέκνα, καὶ τοὺς ἀδελφοὺς καὶ τὰς ἀδελφὰς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναταί μου μαθητὴς εἶναι.

Luke xiv. 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.

26. If a man wants to be with me, and will not esteem little his father, and mother, and wife, and children, and brothers, and sisters, and his own life, he cannot be my disciple.

37. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμὲ, οὐκ ἔστι μου ἄξιος·

Matt. x. 37. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me.

37. He who loves his father and mother more than me does not agree with me; and he who loves his son or daughter more than me does not agree with me.

23. Ἔλεγε δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρ-

Luke ix. 23. And he said to them all, If any man will come after me, let him deny himself,

23. And he said to all, If any man wants to be my disciple, let him deny his desires, and let

ρησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν, καὶ ἀκολουθείτω μοι.	and take up his cross daily, and follow me.	him at any hour be ready for the gallows, and then only will he be my disciple.
39. Ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.	*Matt. x.* 39. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it.	39. He who takes care of his life will cause his life to perish, and he who ruins his life for my sake will save it.

(*a*) I exclude the sixth verse from Matthew, which is wanting in Luke and which puts into the mouth of Jesus a thought which is foreign to his teaching.

The words *heal the sick*, etc. (Verse 8) are omitted, as external proofs of the truth, which are unnecessary for the teaching.

(*b*) ἄξιος means *of equal weight, that which will equalize the scales.* Here it means *in conformity.* In this passage the words mean this: a man who works cannot help but receive what he needs for his sustenance; and so a man who wants and is ready to work is in no need of a supply of money and garments.

(*c*) Do not seek a place where it is better, but stay where you happen to be.

(*d*) ἄξιος here again means *in conformity*, but I translate it by *agreeing* in this sense, that if the hosts will receive you in conformity with your view, that is, if they will agree.

(*e*) εἰς μαρτύριον αὐτοῖς *as a proof to them.* A proof of what? To shake off the dust under the feet as one comes out of a house one can do only as a proof that nothing belonging to the house is to be taken away.

(*f*) ἀκέραιος means *simple, unmixed.*

(*g*) ἕως ἂν ἔλθῃ can mean here nothing but *to be exalted*, what Jesus told Nicodemus, and said also in other places. Here is understood εἰς φανερὸν ἔλθῃ, as in Mark iv. 22, οὐ γάρ ἐστί τι κρυπτὸν, ὃ ἐὰν μὴ φανερωθῇ· οὐδὲ ἐγένετο ἀπόκρυφον, ἀλλ' ἵνα εἰς φανερὸν ἔλθῃ, and elsewhere. In any case, ἔλθῃ cannot be rendered, as

in many other passages, by *to come*. The verb *to come* can be used only when somebody comes from somewhere. But here it says neither whence nor whither, and he who comes, the son of man, is an abstract principle, to which walking is not proper.

Verse 25 is omitted. The words about Beelzebub refer to the passage of the accusations of the Pharisees. The verse is wanting in Mark and in Luke.

(*h*) The expression *to throw into Gehenna* was met with in the parables. Its meaning is definite there. It is not only a carnal death, but a complete destruction, to which the tares were subject.

(*i*) In Luke we have in this passage *διαμερισμόν division*, and so *μάχαιρα* has to be translated by *discord*, in which sense it is used in Rom. vii. 35.

(*j*) The sentence is without a verb, and so the verb must be in the same future in which the whole discourse is carried on. By these words a mysterious meaning is ascribed to the fact that a man's household are always his foes. This verse has not this meaning; in this sentence is expressed what was said before: They will divide and be as enemies.

(*k*) The words about the cross, which had no meaning before the crucifixion of Jesus, have to be omitted.

Nothing more clearly than this discourse of Jesus to his disciples before sending them out to preach, which is repeated in all three gospels, defines the actual significance of Jesus. If the significance of his preaching were only what the church acknowledges it to be, the whole discourse would be unintelligible. Why, indeed, are the disciples to be beaten and killed, if the preaching which they are to carry abroad is only a preaching about making peace with the brother, about bodily purity, about not sitting in judgment over a neighbour, about forgiving the enemies, and about God's sending his son down upon

earth? It is impossible to imagine sufficiently stupid and idle men who would take the trouble for this to drive away and beat people. It is impossible to imagine the causes which the oppressors could invent in order to torment, strike, and kill harmless preachers of good moral rules and of the invention about the son of God. Whom could they offend? Those who wanted, listened to them; who did not want, did not listen to them. Why, then, were they to be hated? If it had been a good, but paradoxical, moral teaching, such as the freethinking historians represent it to have been, there would still be no cause for persecuting them. If this teaching was about God's having sent his son down on the earth to redeem the human race, there were still fewer causes for being angry at men, who imagined that and found pleasure in it. If it was a rejection of the Jewish law, there was still no reason for persecuting them, especially no reason for the Gentiles to do so, and then, as now, it was the Gentiles who persecuted them. If it had been a political doctrine, an opposition to the rich and the mighty, such opposition would have been suppressed by the rich and the mighty then and there, as such oppositions have been suppressed before and since. It was something else.

Only when we fully understand the teaching, as it is expressed in the sermon on the mount and in the whole Gospel; if we understand that Jesus forbids directly every kind of murder and even resistance to evil; forbids oaths (that apparently unimportant affair which leads to most terrible violence); forbids courts, that is, punishments, every counteraction to violence and rapine, and so forbids property, as his first disciples understood it; forbids the aloofness of the nations, the famous love of country, — we shall be able to understand those persecutions to which Jesus and his first and subsequent disciples were subjected, and we can understand the anticipation of Jesus as to the persecutions, an antici-

pation which was evidently shared also by his disciples, and we comprehend also the division which was to take place.

Naturally, if one man in the family, having grasped the teaching, refuses to make a promise under oath, or to be a judge, or to go to court, or to coöperate with the authorities, or to take part in war, or to collect taxes, or to carry out punishments, or neglects wealth, naturally a division must arise in the family, if the other members have not comprehended the teaching.

Jesus obviously knew that; he knew that it would be so and could not be otherwise; he knew that his teaching was not a teaching, but a spark, which kindled the consciousness of God in the hearts of men, and that, burning up, it could not be put out. It is for this reason that Jesus Christ knew that in each house five would be divided, and some of them would be against the rest. Some would be kindled, and the others would be putting out those who were burning up. And he was anxious to see the flame as quickly as possible. And the flame was kindled and burned later, and burns even now, and will always burn, as long as there are men.

If it were only a moral teaching about conduct in the existing order of things, it is evident that the preachers would not be in anybody's way, and it would not be a flame which embraces everything, but a candle which would light up those who are near to it.

If it had been only a church teaching about God's having come down into the world to save people, no one would have known the teaching, as we do not know the beliefs of the Zulus or of the Chuvashes, and nobody would have given it any thought. It would not only have gone out, but would never have been kindled.

If it had been a social-revolutionary teaching, it would have burned up and gone out long ago, as such teachings burned up and went out in China, in every place where

there are men: the poor would have taken the property away from the rich and mighty and would themselves have become rich and mighty, or the rich and mighty would have crushed the poor, and the flame would have been extinguished. But the flame did not go out and will not go out, because Jesus does not speak of rules about how a man may live in society in the best manner possible with the existing order of things, nor of the manner of praying to God, nor what God is, nor of the reorganization of society. He tells the truth about what man is, and what his life consists in. And a man who comprehends what his life is will live that life. A man who understands the meaning of life can no longer see any meaning in anything else. When he has come to understand what is life and what death, he cannot help walking toward the life and running away from death. And no matter what may stand on the path toward life, — moral rules, God, beliefs of men, the social order, — a man who has come to understand life will walk toward it without paying any attention to anything, and in his forward movement will include all the phenomena of life: morality, and divine worship, and the social structure.

Jesus Christ has revealed his teaching not to inform men that he was God, not to improve the life of men upon earth, not in order to overthrow the authorities, but because in his soul, as in the soul of every man who comes into the world, he knew, lay the consciousness of God, which is life, and to which every evil is opposed. Jesus Christ knew and kept repeating that he was saying what he was saying, and what was speaking in him was God, who is in the soul of every man. And, sending out his disciples, Jesus Christ says, Fear nobody; pity nobody, and do not worry in advance what you are going to say. Live the true life, — it is the comprehension of God, and when you will need to speak, have no care, the spirit of

God will speak for you. And your words, spoken to a few, will be borne everywhere, because they are the truth.

17. Ὑπέστρεψαν δὲ οἱ ἑβδομήκοντα μετὰ χαρᾶς, λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόματί σου.

18. Εἶπε δὲ αὐτοῖς,

20. Πλὴν ἐν τούτῳ μὴ χαίρετε, ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται· χαίρετε δὲ μᾶλλον, ὅτι τὰ ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς·

21. Ἐν αὐτῇ τῇ ὥρᾳ ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαί σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις· ναί, ὁ πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου.

27. Πάντα μοι παρεδόθη ὑπὸ τοῦ πατρός μου· καὶ οὐδεὶς ἐπιγινώσκει τὸν υἱὸν, εἰ μὴ ὁ πατήρ· οὐδὲ τὸν πατέρα τις ἐπιγινώσκει, εἰ μὴ ὁ υἱὸς, καὶ ᾧ ἐὰν βούληται ὁ υἱὸς ἀποκαλύψαι.

Luke x. 17. And the seventy returned again with joy, saying, Lord, even the devils[a] are subject unto us through thy name.

18. And he said unto them,

20. Notwithstanding, in this rejoice not, that the spirits[b] are subject unto you; but rather rejoice, because your names are written in heaven.[c]

21. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth,[d] that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father,[e] for so it seemed good[f] in thy sight.[g]

Matt. xi. 27. All things are delivered unto me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will[h] reveal him.

17. And the seventy whom he sent out returned with joy, and said, Sir, the evil is vanquished by us through thy power.

18. And he said to them,

20. But do not rejoice that the evil is vanquished by you; rather rejoice, because you are in the kingdom of heaven.

21. Then Jesus rejoiced in his spirit, and said, I recognize thee, my Father, lord of heaven and earth, because thou hast hid this from the wise and prudent, and hast revealed it to children. Thou art truly the Father! In this has thy love been expressed.

27. Everything has been delivered to me by my Father, and no man recognizes the son, but the Father; neither does a man know who the Father is, but the son, and he to whom the son will reveal him.

(*a*) In Verse 17 it says *τὰ δαιμόνια*; in Verse 20 the same is called *τὰ πνεύματα*. If the unintelligible Verses 18 and 19 did not exist, no one would think of translating *δαιμόνια* and *πνεύματα* by *devil*, but in the plural, that is, *souls of men*, that is, the meaning is that evil men, the evil itself, is being vanquished by his teaching.

Verses 18 and 19 are excluded, not because they express anything which does not agree with the teaching,

but because in the form in which they have reached us they are unintelligible.

(*b*) What are these spirits, *πνεύματα*? This word is found in the gospels, in the epistles, and in the Acts, and always in the same sense, as immaterial powers, spirit, not the divine spirit, but false spirit. Thus the word is used in 1 Tim. iv. 1, and in many other places. It is very easy to translate it by *devil*, and to say that those who wrote it believed in the devil. But the trouble is that, if we translate it so, we must throw out this passage, because devil means nothing to us. The meaning of the word is, however, clearly defined in all the passages, and especially in the one under discussion: *πνεύματα* means *false spirit*. The spirit is the comprehension, and so it means *false comprehension, deception, false teaching, debauchery*, in the general sense, *evil*.

(*c*) Names are written in heaven, can mean nothing but, Participation in the kingdom of heaven.

(*d*) There ought to be a period here, since what follows is an explanation why Jesus recognizes his Father to be the Lord of everything. He recognizes him as the Father, because he has revealed the secret of the kingdom of God not to the wise and the prudent, but to all unthinking children.

(*e*) *ὁ πατήρ* is here by no means the vocative, either grammatically, or by the sense. It is the continuation of the discourse. There is a comma here, and for clearness' sake I add *thou*.

(*f*) *εὐδοκία good will, love.*

(*g*) *ἔμπροσθέν σου* means *before thee*. According to the Hebrew meaning anything done before one is agreeable. The idea *ἐγένετο εὐδοκία ἔμπροσθέν σου* has to be translated by *love loved by thee*.

The general meaning is that not wisdom and learning, but the direct relation of the son to the Father, which is revealed to all, gave that love for the spirit which is the

foundation of everything, and revealed the truth through this love, this turning of the son to the Father.

(*h*) *Will* is omitted in many texts.

No man can know the son, but the Father, and no man can know the Father, but the son. These words mean, what was said in the discourse of Nicodemus, that in man there is a spirit, which is incomprehensible to him, and that this spirit is the son of the spirit, and that is the last meaning of God. Here Jesus for the first time identifies himself with the son of man and, saying *I*, means not himself, Jesus of Galilee, but the spirit which dwells in man.

EVIL IS NOT DESTROYED BY EVIL

20. Καὶ ἔρχονται εἰς οἶκον· καὶ συνέρχεται πάλιν ὄχλος, ὥστε μὴ δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν.

21. Καὶ ἀκούσαντες οἱ παρ' αὐτοῦ ἐξῆλθον κρατῆσαι αὐτόν· ἔλεγον γάρ, Ὅτι ἐξέστη.

22. Καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον, Ὅτι Βεελζεβοὺλ ἔχει, καὶ, Ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.

23. Καὶ προσκαλεσάμενος αὐτοὺς, ἐν παραβολαῖς ἔλεγεν αὐτοῖς, Πῶς δύναται Σατανᾶς Σατανᾶν ἐκβάλλειν;

24. Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη·

26. Καὶ εἰ ὁ Σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ μεμέρισται, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει.

Mark iii. 20. And they went into a house, and the multitude cometh together again, so that they could not so much as eat bread.

21. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22. And the scribes which came down from Jerusalem said, He hath Beelzebub,[e] and by the prince of the devils casteth he out devils.

23. And he called them unto him, and said unto them in parables, How can Satan[b] cast out Satan?

24. And if a kingdom[c] be divided[d] against itself, that kingdom cannot stand.

26. And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.[e]

20. And they came home, and again there was gathered a multitude, so that they could not dine.

21. And when his household heard of it, they went to seize him, for they said, He is beside himself.

22. And the scribes came from Jerusalem and said that he was an evil spirit, and that he destroyed evil by evil.

23. And calling them up, he said to them in parables, How can evil be cast out by evil?

24. And if a power rises against itself, that power cannot stand.

26. And if evil will go against itself, it cannot stand, but has an end.

19. Εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσι; διὰ τοῦτο κριταὶ ὑμῶν αὐτοὶ ἔσονται.

20. Εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ.

29. Ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσαι;

30. Ὁ μὴ ὢν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστι· καὶ ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει.

31. Διὰ τοῦτο λέγω ὑμῖν, Πᾶσα ἁμαρτία καὶ βλασφημία ἀφεθήσεται τοῖς ἀνθρώποις·

32. Καὶ ὃς ἂν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ' ἂν εἴπῃ κατὰ τοῦ Πνεύματος τοῦ Ἁγίου, οὐκ ἀφεθήσεται αὐτῷ, οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι.

Luke xi. 19. And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20. But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

Matt. xii. 29. Or else, how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.

30. He that is not with me is against me; and he that gathereth not with me scattereth abroad.

31. Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men:

32. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.

19. If I cast out evil with evil, how do you cast it out? Be therefore your own judges.

20. But if I cast out the evil with the spirit of God, then the kingdom of God was before.

29. Or else, how can one enter into a strong man's house and ruin him? First the strong man has to be bound and then only can his house be ruined.

30. He who is not with me is against me. He who does not gather, scatters.

31. Therefore I tell you, Every error, every false word is left to men;

32. And if a man says a false word against the son of man, it will be forgiven him: but if a man says something against the spirit of God, it will not be forgiven him, neither in this world, nor in the world to come.

(*a*) In John δαιμόνιον ἔχει. Βεελζεβοὺλ ἔχει means the same as δαιμόνιον ἔχει, as can be seen from the continuation of the discourse.

(*b*) Σατανᾶς again means the same as πνεῦμα δαιμονίων.

(*c*) βασιλεία means here *every power*.

(*d*) μερίζομαι not only means *to divide*, but also *to turn*.

In Mark it reads, And if an house be divided against itself, the house cannot stand (Mark iii. 25); in Matthew: Every kingdom and every city divided against itself,

shall not stand (Matt. xii. 25). This verse has no sense in either gospel. There is no simile. In Luke the word οἶκος stands in a different sense, ἐρημοῦται καὶ οἶκος πίπτει. The same we find in one Latin variant, so that οἶκος is not a new comparison, but a strengthening of the first: the power will not stand and will fall, as a house from a house. Apparently the meaning of the verse is lost. In the form in which it is rendered it adds nothing and only confuses, and so has to be omitted.

(*e*) That is, if evil went against itself, there would be no evil, and yet it exists.

(*f*) If you acknowledge that I expel evil, I certainly cannot do so with evil, for then there would be no evil. If you expel evil, you certainly do not do so with evil, but with something else, with good. Therefore, if I expel evil, I do so not with evil, but with good.

(*g*) If there were only Σατανᾶς and δαιμόνια, that is, deception and evil, deception would destroy deception, evil would destroy evil, and there would be no evil. But you yourselves expel evil with good. And if I expel evil with the spirit of God, that means that the spirit of God was in men, and even before me the divine will was in men.

(*h*) If I expel evil with the spirit of God, the spirit of God was already in men; or else I should not be able to expel evil, just as a man cannot enter the house of a strong man and rob it, unless he first binds that man. But man is already bound by the spirit of God and by the consciousness of its power.

(*i*) The false interpretation of what is the son of man can do no harm, but the false interpretation of what is the spirit of God cannot pass by unpunished. A man who does not recognize the spirit of God, by that very fact is deprived of life.

The meaning of the whole place is this, that the learned, the lawyers, rebuked Christ that his teaching would lead

to even greater evil than what he wanted to correct. Jesus says that it is not he who corrects the world with evil, but they, and that the world stands not through evil, but through something else. I, he says of himself, do not correct the world with evil, but with the divine spirit, that divine spirit which lives in you. If I corrected by means of evil, I should have no power; but I correct with the divine spirit, and that has power. Follow my teaching, and all the evil will be vanquished in the world, all the evil will be destroyed. The spirit of God is the only life. He who does not live in the spirit of God is against it, in that he causes his life to perish, as a man causes his wheat to perish, when he does not gather it from the field, and thus the most important mistake for life is the false comprehension of the spirit of God. Those men who falsely interpret the divine spirit deceive men, and cause their own ruin and that of others. They are those through whom evil is disseminated in the world.

33. Ἢ ποιήσατε τὸ δένδρον καλὸν, καὶ τὸν καρπὸν, αὐτοῦ καλὸν, ἢ ποιήσατε τὸ δένδρον σαπρὸν, καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

Matt. xii. 33. Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

33. Either make the tree good, then its fruit will be good: or make the tree bad, and then the fruit will be bad: for the tree is known by its fruit.

34. Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν, πονηροὶ ὄντες; ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

34. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.

34. Tribe of snakes, you cannot speak good things, because you are evil. The mouth speaks what the heart wants to utter.

35 Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθά· καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

35. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.

35. A good man lets out of his heart whatever good he has treasured in it; and an evil man lets out whatever evil he has gathered in his heart.

36. Λέγω δὲ ὑμῖν, ὅτι πᾶν ῥῆμα ἀργὸν, ὃ

36. But I say unto you, That every idle word

36. And I tell you, Every idle word which

ἐὰν λαλήσωσιν οἱ ἄνθρωποι, ἀποδώσουσι περὶ αὐτοῦ λόγον ἐν ἡμέρᾳ κρίσεως.

that men shall speak, they shall give account thereof in the day of judgment.[a]

a man speaks will be looked into, to see why it has been said, in the day of the accounting.

49. Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἴδομέν τινα ἐπὶ τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια· καὶ ἐκωλύσαμεν αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν.

Luke ix. 49. And John answered and said, Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us.

49. And John said to him, Teacher, we saw a man casting out evil like thee, and we forbade him, because he does not go with us.

50. Καὶ εἶπε πρὸς αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὃς γὰρ οὐκ ἔστι καθ' ἡμῶν, ὑπὲρ ἡμῶν ἐστιν.

50. And Jesus said unto him, Forbid him not: for he that is not against us is for us.[b]

50. Jesus said to them, Do not forbid him: he who is not against us is with us.

(*a*) Verse 37, according to the received translations, means that Jesus says that with words one is justified, and with words condemned. Such a meaning of the verse is immoral and directly opposed to the whole teaching.

Jesus continually says, Work, and do not speak. This verse has to be excluded, as an interpolation, or has to be translated differently. I translate λόγος in this place in the sense of the cause which impels a man to say a word. Such an interpretation is in harmony with what precedes.

(*b*) The disciples of Jesus think that there is a special teaching of Jesus, and that it is necessary to follow him exclusively, and that he who does not follow him is in error. Jesus says, You have no reason to think so: he who expels evil does not act against us, but does what we are doing, and is for us.

THE IMPOTENT MAN HEALED

1. Μετὰ ταῦτα ἦν ἑορτὴ τῶν Ἰουδαίων, καὶ ἀνέβη ὁ Ἰησοῦς εἰς Ἱεροσόλυμα.

John v. 1. After this there was a feast of the Jews; and Jesus went up to Jerusalem.

1. After this there was a feast of the Jews; and Jesus went to Jerusalem.

2. Ἔστι δὲ ἐν τοῖς Ἱεροσολύμοις ἐπὶ τῇ προβατικῇ κολυμβήθρα, ἡ ἐπιλεγομένη Ἑβραϊστὶ Βηθεσδά, πέντε στοὰς ἔχουσα.

2. Now there is at Jerusalem by the sheep gate a pool, which is called in the Hebrew tongue Bethesda, having five porches.

2. There is in Jerusalem at the sheep market a pool, which is called in Hebrew Bethesda, with five porches.

3. Ἐν ταύταις κατέκειτο πλῆθος πολὺ τῶν ἀσθενούντων, τυφλῶν, χωλῶν, ξηρῶν, ἐκδεχομένων τὴν τοῦ ὕδατος κίνησιν.

3. In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.[a]

3. On these lay a great multitude of sick people: of blind, impotent, and lame. They were all waiting for the motion of the water.

4. Ἄγγελος γὰρ κατὰ καιρὸν κατέβαινεν ἐν τῇ κολυμβήθρᾳ, καὶ ἐτάρασσε τὸ ὕδωρ· ὁ οὖν πρῶτος ἐμβὰς μετὰ τὴν ταραχὴν τοῦ ὕδατος ὑγιὴς ἐγίνετο, ᾧ δήποτε κατείχετο νοσήματι.

4. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

4. For they supposed that an angel went down at certain times into the pool, and stirred the water, and that if one was the first after the stirring of the water to enter the pool, he would be made well, no matter what disease he had.

5. Ἦν δέ τις ἄνθρωπος ἐκεῖ τριάκοντα ὀκτὼ ἔτη ἔχων ἐν τῇ ἀσθενείᾳ.

5. And a certain man was there, which had an infirmity thirty and eight years.

5. And there was there a certain man, who had been infirm for thirty-eight years.

6. Τοῦτον ἰδὼν ὁ Ἰησοῦς κατακείμενον, καὶ γνοὺς ὅτι πολὺν ἤδη χρόνον ἔχει, λέγει αὐτῷ, Θέλεις ὑγιὴς γενέσθαι;

6. When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

6. Jesus saw him lie, and learned that he had been so for a long time, and said to him, Dost thou wish to be made well?

7. Ἀπεκρίθη αὐτῷ ὁ ἀσθενῶν, Κύριε, ἄνθρωπον οὐκ ἔχω, ἵνα, ὅταν ταραχθῇ τὸ ὕδωρ, βάλῃ με εἰς τὴν κολυμβήθραν· ἐν ᾧ δὲ ἔρχομαι ἐγὼ, ἄλλος πρὸ ἐμοῦ καταβαίνει.

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

7. The feeble man said, Why should I not want it, sir? But I have no man, when the water is stirred, to put me in the pool; I am always too late. When I rush in, another has leaped in before me.

8. Λέγει αὐτῷ ὁ Ἰησοῦς, Ἔγειραι, ἆρον τὸν κράββατόν σου, καὶ περιπάτει.

8. Jesus saith unto him, Rise, take up thy bed, and walk.

8. And Jesus said to him, Wake up, take thy bed, and walk.

9. Καὶ εὐθέως ἐγένετο ὑγιὴς ὁ ἄνθρωπος, καὶ ἦρε τὸν κράββατον αὐτοῦ, καὶ περιεπάτει.

9. And immediately the man was made whole, and took up his bed, and walked.

9. And the man awoke immediately, and took up his bed, and walked.

(*a*) ἐκδεχομένων means *who were waiting.* The next sentence, An angel went down to stir the water, must be referred to ἐκδεχομένων, that is, they waited for an

angel to come down and stir the water, and then, and so forth; and so I translate, They waited for the water to be moved, supposing that an angel, and so forth, and to this sentence I add *as if* (they supposed that).

This is what the church says about it (Interpretation of the Gospel of John, p. 174):

Now at Jerusalem: Josephus, the Jewish historian, does not mention this pool, but that does not weaken the authenticity of John's narration about this pool; Josephus does not mention many important things and circumstances.

There is: Either John in his vivid imagination transfers himself to the time when Jerusalem was not yet destroyed, and so says *there is*, as though he had the pool before his eyes; or at the destruction of Jerusalem by Titus this pool with its buildings was spared, as a public charitable institution, and was still standing during the writing of the gospel, though it may have been in a different form from what it was in the lifetime of Jesus.

By the sheep gate: This is mentioned in the book of Nehemiah; it was at the northeast of the city wall, on the road across the brook Cedron into Gethsemane and the Mount of Olives (now the gate of St. Stephen). It was called Sheep Gate, no doubt, because through it the sacrificial animals were driven to the temple, or because near it there was a market where these sacrificial animals were brought and sold, and whence they were driven to the temple to be sacrificed.

Pool: A small basin in which people washed or bathed. No doubt there was here a spring which formed this pool, from which the water again flowed into the ground. In Hebrew Bethesda means the house of pity or mercy, that is, God's house, since the spring had a curative power, which God, in his mercy, had given to his nation.

Five porches: Galleries, on which the sick, protected against the inclemencies of the weather and against the heat of the sun, could walk, sit, and lie. "Bithasa (Bithesda) it is called even at this day" (Eusebius), and in the fifth century they still pointed out the five porticoes of the pool.

In these lay, and so forth: This medicinal spring attracted a great multitude of the sick of every kind (a diversity of diseases is indicated: blindness, lameness, consumption), who were placed in galleries built for the purpose. Maybe they came

or were led or carried there only at certain times, when they expected the troubling of the water; maybe some remained there for a long time in this expectation.

For an angel, etc.: The spring had curative properties not at all times, but only at certain seasons, namely, when an angel of the Lord went down into it and troubled the water, and was not useful for all people, but only for those who immediately after the troubling of the water stepped into it, consequently only for a short time, but then it cured all diseases. From the narration it does not appear that the angel came down in visible form into the pool and troubled the water; it was not visible for others, but it was an action which was contemplated with the spiritual eye of the apostle; the sick people and others knew only by the troubling of the water that it was time to step into it in order to be cured. The holy writers and the Jews in general ascribed especial visible benefactions of God, which appeared in certain powers and actions of Nature, to an especial ministration and action of angels, whom God has appointed as governors of such or such elements of Nature. What for others are the actions of the elements of Nature are for their enlightened vision actions of the angels who are in charge of the elements of Nature. The spring, like many mineral springs, cured all kinds of diseases which did not yield to the action of other customary means, and, like some of these springs, acted with particular force at certain times, periodically. It seems that at certain times the water in this spring welled up with especial force and in great abundance, and so was troubled, became turbid (or red, — bloody), as Eusebius says, and at that time became particularly powerful to cure all kinds of diseases. This welling up in especial abundance was the invisible action of the angel of God, which the apostle, the seer of secrets, interpreted in such a manner; but for others it was a usual action of the elements of Nature, as which, it seems, it appeared to the sick man who was here cured by Christ.

Whosoever first stepped in: The expression does not seem to indicate that only one was cured, the first who stepped in after its troubling; but that in general, the water immediately after the troubling exerted a special, unusual, curative power, and then lost its energetic action, and only those who managed to get in immediately after the troubling were cured; then the water lost its power and did not exert such an unusual action.

Was made whole: From the account of the narrator it does not appear that the cure took place at once, suddenly, miraculously, as in the case of the healing of the sick by Christ;

perhaps it was gradual, receiving only the first impulse from the curative spring. In the latter case, the sudden cure of the impotent man who was lying there was the more striking.

Which had an infirmity: It does not appear which; as can be seen from what follows, he could not walk freely, was infirm in his legs, and had been lying thirty-eight years, that is, had been sick for thirty-eight years, but was himself older. The long duration and apparent incurability of the disease made exceedingly striking the miracle of healing which was performed on him.

Knew that he had been now a long time in that case: He learned it from others who were there, or directly through his divine omniscience; *had been*, that is, in that disease.

Wilt thou be made whole? A question which has for its purpose to rouse the energy of the sick man's faith. The very necessity of the question compelled the sick man to concentrate his thoughts and to turn them to the face of him who was asking, and to expect succour from him. But, evidently, the sick man did not understand to what the speech of his interlocutor was tending; he turned in thought to the medicinal spring and seemed to be complaining because he could not make use of its curative power.

Sir: That is, I want to be well, but have no man who could help me to be healed in this pool, when the water is troubled.

While I am coming: The sick man could walk, but only slowly, and was not able to anticipate the others, while the others got ahead of him and snapped their cure away from him. He answers very meekly, without expressing any blasphemy, does not deny Christ, who seems to have proposed an irrelevant question, does not curse the day of his birth, as we of little faith do, even in the slightest indisposition, and answers meekly and timidly.

Rise, etc.: The Lord took pity on him who had suffered so long and, seeing the possibility of faith in him, cured him with his mighty word.

Take up thy bed: See note to Matt. ix. 6–7.

This is what Reuss says (Vol. VI., pp. 166–168):

Comme l'auteur ne précise pas l'époque de l'année où ce fait a dû se passer, il est inutile de se livrer à des conjectures pour déterminer la fête en question. Les copistes, qui ont biffé l'article, ont sans doute été du même avis (*une* fête quelconque). *La* fête, dans la pensée du rédacteur, pouvait être celle où les Juifs se

rendaient à Jérusalem de préférence, une Pâque. Mais cela n'est pas absolument nécessaire ; c'était toujours celle qui amena Jésus, et les récits de ce livre nous représentent Jésus comme ayant la coutume de se rendre assez régulièrement aux fêtes. On comprend que cet article gênait les lecteurs ; mais on ne voit pas pourquoi on l'aurait ajouté, s'il n'était pas authentique. La principale raison qu'on sait alléguer contre la Pâque, c'est qu'alors il y en aurait une de plus, et l'on a pourtant souverainement décidé que Jésus n'a pu vivre et voyager aussi longtemps. Par ce motif, on se rabat ici sur la fête de Purim (les Saturnales des Juifs), célébrée en Février ou Mars.

Rien de certain sur l'emplacement et sur la construction du bassin de *Béthesda*. Le lieu qu'on nomme ainsi de nos jours ne porte plus de traces des anciens portiques et il n'y a plus d'eau. La porte du bétail a été probablement au nord-est, dans le voisinage du temple.

Quant au phénomène physique qui se produisait dans le bassin (ébullition locale intermittente de la source), il paraît qu'anciennement déjà l'explication que l'auteur en donne a soulevé des doutes. Il y a des manuscrits et autres témoins anciens qui omettent soit les derniers mots du v. 3 (*qui attendaient*, etc.), soit tout le v. 4, soit toutes ces parties du texte. Des critiques modernes, en grand nombre, ont jugé que ces témoingages étaient assez décisifs pour condamner les quatre lignes en question comme étrangères à la rédaction primitive. On suppose alors qu'il y a là une légende judaïque ou chrétienne qui aurait fini par trouver place dans le récit pour expliquer ce que dit le malade au v. 7, et qui, à tout prendre, serait indigne de l'apôtre.

A première vue, cette manière de voir est assez plausible. Comme les Juifs et les chrétiens ne marchandaient nulle part l'intervention des anges dans les affaires de ce monde, on ne voit pas pourquoi elle aurait été effacée ici, si l'auteur en avait réellement parlé dans sa narration. Cependant il y a aussi des arguments à faire valoir dans le sens opposé. La question n'est pas de savoir s'il y a moyen de donner une explication naturelle du phénomène, ou si Jean a pu partager une opinion populaire ; il faut voir si l'ensemble de son texte demande que les phrases suspectes y soient comprises, ou si l'on peut les omettre sans déranger le reste. Or, on voit plus loin que l'auteur parle de l'agitation de l'eau comme d'une chose connue de ses lecteurs ; il met dans la bouche du malade des paroles qui supposent que le lecteur sait déjà de quelle condition tout exceptionnelle dépendait la guérison. Nous demanderons donc si l'auteur, qui ailleurs explique à ses lecteurs des détails que tous les Juifs, et surtout ceux de Jéru-

salem, pouvaient savoir, et cela par la simple raison qu'il n'écrivait pas pour les Juifs, si l'auteur, disons-nous, a pu supposer que des étrangers connaîtraient la nature particulière de la source de Béthesda, si différente pourtant, par les phénomènes qu'elle présentait, de toutes les autres qui servaient alors à des bains hygiéniques? Évidemment non! Il a dû donner des explications préalables, et le v. 7 reste inintelligible si l'on efface le 4ᵃ et la moitié du 3ᵉ. Nous admettons donc que ce retranchement s'est fait après coup, comme celui, non moins remarquable, des v. 43 et 44 du 22ᵉ chapitre du Luc. Le phénomène en lui-même, tel que le passage suspect le décrit, n'a rien d'étrange; l'action de l'eau jaillissante peut parfaitement avoir été plus forte dans l'espace restreint de l'embouchure. On nous a reproché de vouloir maintenir la leçon vulgaire, uniquement pour le plaisir d'attribuer à l'apôtre une superstition. Mais si les apôtres, d'après ce point de vue, font preuve de superstition en croyant à l'intervention des anges dans le monde physique, il faut biffer bien d'autres passages encore pour leur épargner ce reproche.

Quoi qu'il en soit, le fait est raconté dans un tout autre but. Il s'agit de caractériser l'action bienfaisante de Christ dans le monde, action sans doute essentiellement spirituelle, mais symbolisée par des guérisons du corps; et action permanente, non soumise à des conditions de temps et de circonstances extérieures, telles que seraient l'assistance de quelque autre force, naturelle ou surnaturelle, en dehors de lui, ou bien encore une règle légale qui eût pu le gêner. C'est par cette dernière considération que le récit continue, ou plutôt qu'il passe de la narration d'un fait à l'exposition des vérités absolues, de l'histoire à la théologie. Jésus a voulu guérir un homme malade de paralysie depuis un temps immémorial; voici la légalité traditionnelle qui se met en travers. Il n'est pas difficile de saisir le sens profond du récit qui nous est offert.

Le terme, dont l'auteur se sert pour motiver l'intervention de Jésus, a été traduit par le mot: *sachant*, et non: *ayant appris*. De fait, la première de ces expressions n'implique pas nécessairement l'idée du miracle, mais elle ne l'exclut pas non plus, et nous croyons devoir la maintenir précisément par cette raison. Il ne s'agit pas seulement de compassion et de miséricorde, mais de la manifestation d'une puissance supérieure.

To my way of thinking, the peculiarity of this miracle as distinguished from the others, is this, that in the other

the miracle appears amidst what is natural, as a proof of the divinity of Christ; but here, on the contrary, the natural appears amidst what is miraculous, as a proof of the divinity of Christ. A sick man has been waiting for twenty years for a miracle to happen, and Jesus says to him, Do not wait for anything; what is in thee, that will be. Wake up. If thou hast the power to get up and walk, walk. He tried, got up, and walked.

All this passage, which is taken as a miracle, is an indication of the fact that there can be no miracles, and that the man who is waiting for a miracle to happen is sick. That life itself is the greatest miracle, while the event itself is very simple, can frequently be seen in our midst. I know a lady who lay in bed for twenty years and got up only when morphine injections were administered to her; after twenty years the doctor who administered the injections confessed to her that he injected water only, and when the lady heard that she took up her bed, and walked.

The story about the pool is the same: it is narrated simply and clearly. Its significance is this, that men wait for miracles, for God's interference, but God is in them, God is life: so abandon thyself to it, believe it, and thou art alive. The whole subsequent discourse, save the interpolated ridicule of the belief in the Sabbath, which strengthens the meaning of the story about the pool, is only an elucidation of the idea that the one miracle, the one truth, the one power, is life, that life which is in every man and on which we ought to rely.

9. Ἦν δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ.	*John v.* 9. And on the same day was the sabbath.	9. That happened on a Sabbath.
10. Ἔλεγον οὖν οἱ Ἰουδαῖοι τῷ τεθεραπευμένῳ, Σάββατόν ἐστιν· οὐκ ἔξεστί σοι ἆραι τὸν κράβαττον.	10. The Jews therefore said unto him that was cured, It is the sabbath day; it is not lawful for thee to carry thy bed.	10. And the Jews said to the man, To-day is the Sabbath: thou shouldst not take up thy bed.

11. Ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ὑγιῆ, ἐκεῖνός μοι εἶπεν, Ἆρον τὸν κράββατόν σου, καὶ περιπάτει.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

11. And he answered them, The man who raised me told me, Take up thy bed, and walk.

12. Ἠρώτησαν οὖν αὐτόν, Τίς ἐστιν ὁ ἄνθρωπος ὁ εἰπών σοι, Ἆρον τὸν κράββατόν σου, καὶ περιπάτει;

12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

12. And they asked him, What man is it who told thee, Take up thy bed, and walk?

13. Ὁ δὲ ἰαθεὶς οὐκ ᾔδει τίς ἐστιν· ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ.

13. And he that was healed[a] wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

13. And the weak man did not know who he was, for Jesus had secretly mingled with the people.

14. Μετὰ ταῦτα εὑρίσκει αὐτὸν ὁ Ἰησοῦς ἐν τῷ ἱερῷ, καὶ εἶπεν αὐτῷ, Ἴδε, ὑγιὴς γέγονας· μηκέτι ἁμάρτανε, ἵνα μὴ χεῖρον τί σοι γένηται.

14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

14. Afterward Jesus met him in the temple, and said to him, Now thou art well; see to it that thou makest no new mistakes, or thou wilt fare worse.

15. Ἀπῆλθεν ὁ ἄνθρωπος, καὶ ἀνήγγειλε τοῖς Ἰουδαίοις, ὅτι Ἰησοῦς ἐστιν ὁ ποιήσας αὐτὸν ὑγιῆ.

15. The man departed, and told the Jews that it was Jesus, which had made him whole.

15. And the man went and told the Jews that it was Jesus who had raised him.

16. Καὶ διὰ τοῦτο ἐδίωκον τὸν Ἰησοῦν οἱ Ἰουδαῖοι, καὶ ἐζήτουν αὐτὸν ἀποκτεῖναι, ὅτι ταῦτα ἐποίει ἐν σαββάτῳ.

16. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.[b]

16. And the Jews attacked Jesus, for what he had done on the Sabbath.

17. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς, Ὁ πατήρ μου ἕως ἄρτι ἐργάζεται, κἀγὼ ἐργάζομαι.

17. But Jesus answered them, My Father worketh hitherto, and I work.

17. Jesus answered them, My Father works without cessation, and so do I.

18. Διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι, ὅτι οὐ μόνον ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν Θεόν, ἴσον ἑαυτὸν ποιῶν τῷ Θεῷ.

18. Therefore the Jews sought the more[c] to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.

18. And the Jews tried the more to kill him, because he not only had broken the Sabbath, but also called God his Father, and made himself equal with God.

19. Ἀπεκρίνατο οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ δύναται ὁ υἱὸς ποιεῖν ἀφ' ἑαυτοῦ οὐδέν, ἐὰν μή

19. Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth

19. And Jesus said, Do you not understand that the son of man can do nothing of himself, if he did not know what the Father is doing?

τι βλέπῃ τὸν πατέρα ποιοῦντα· ἃ γὰρ ἂν ἐκεῖνος ποιῇ, ταῦτα καὶ ὁ υἱὸς ὁμοίως ποιεῖ.

the Father do: for what things soever he doeth, these also doeth the Son likewise.

What the Father is doing, the son does also.

20. Ὁ γὰρ πατὴρ φιλεῖ τὸν υἱὸν, καὶ πάντα δείκνυσιν αὐτῷ ἃ αὐτὸς ποιεῖ· καὶ μείζονα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε.

20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works[d] than these, that ye may marvel.

20. The Father loves the son, and has shown him everything. And he will show him greater things, so that you will marvel.

21. Ὥσπερ γὰρ ὁ πατὴρ ἐγείρει τοὺς νεκροὺς καὶ ζωοποιεῖ, οὕτω καὶ ὁ υἱὸς οὓς θέλει ζωοποιεῖ.

21. For as the Father raiseth up the dead,[e] and quickeneth them; even so the Son quickeneth whom he will.

21. For as the Father rouses the mortals and vivifies them, even so the son vivifies whom he will.

22. Οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ·

22. For the Father judgeth no man,[f] but hath committed all judgment[g] unto the Son:

22. For the Father does not choose, but has committed the choice to the son.

23. Ἵνα πάντες τιμῶσι τὸν υἱὸν καθὼς τιμῶσι τὸν πατέρα. ὁ μὴ τιμῶν τὸν υἱὸν, οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν.

23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

23. That all men should honour the son, as they honour the Father. He who does not honour the son does not honour the Father, who has sent him.

24. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὁ τὸν λόγον μου ἀκούων, καὶ πιστεύων τῷ πέμψαντί με, ἔχει ζωὴν αἰώνιον· καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

24. Verily, verily,[h] I say unto you, He that heareth[i] my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation;[j] but is passed from death unto life.

24. You understand that he who understands my comprehension and relies upon him who has sent me has non-temporal life, and for him there is no death, but he has already passed from death to life.

25. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν, ὅτε οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ, καὶ οἱ ἀκούσαντες ζήσονται.

25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

25. Truly I tell you, The hour has come, when the mortals will understand the voice of the son of God, and, having understood, will live.

26. Ὥσπερ γὰρ ὁ πατὴρ ἔχει ζωὴν ἐν ἑαυτῷ, οὕτως ἔδωκε καὶ τῷ υἱῷ ζωὴν ἔχειν ἐν ἑαυτῷ·

26. For as the Father hath life in himself: so hath he given to the Son to have life in himself;[k]

26. For as the Father lives in himself, so has he given to the son life in him;

27. Καὶ ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστί.

27. And hath given him authority to execute judgment also; because he is the Son of man.

27. And has given him freedom to make a choice, and even by this he is a man.

28. Μὴ θαυμάζετε τοῦτο· ὅτι ἔρχεται ὥρα, ἐν ᾗ πάντες οἱ ἐν τοῖς μνημείοις ἀκούσονται τῆς φωνῆς αὐτοῦ,

29. Καὶ ἐκπορεύσονται, οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ δὲ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως.

30. Οὐ δύναμαι ἐγὼ ποιεῖν ἀπ' ἐμαυτοῦ οὐδέν. καθὼς ἀκούω, κρίνω· καὶ ἡ κρίσις ἡ ἐμὴ δικαία ἐστίν· ὅτι οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με πατρός.

31. Ἐὰν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἡ μαρτυρία μου οὐκ ἔστιν ἀληθής.

32. Ἄλλος ἐστὶν ὁ μαρτυρῶν περὶ ἐμοῦ, καὶ οἶδα ὅτι ἀληθής ἐστιν ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ.

36. Τὰ γὰρ ἔργα ἃ ἔδωκέ μοι ὁ πατὴρ ἵνα τελειώσω αὐτὰ, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ μαρτυρεῖ περὶ ἐμοῦ, ὅτι ὁ πατήρ με ἀπέσταλκε·

37. Καὶ ὁ πέμψας με πατὴρ, αὐτὸς μεμαρτύρηκε περὶ ἐμοῦ. οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἑωράκατε.

38. Καὶ τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν, ὅτι ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε.

39. Ἐρευνᾶτε τὰς γραφὰς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν, καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ·

28. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29. And shall come forth; they that have done good, unto the resurrection[1] of life; and they that have done evil, unto the resurrection of damnation.

30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

31. If I bear witness of myself, my witness is not true.

32. There is another that beareth witness of me; and I know[m] that the witness which he witnesseth of me is true.

36. For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37. And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen[n] his shape.

38. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.

39. Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

28. Do not marvel at this: for the hour has come, when all the mortals will understand the voice of the son of God.

29. And those who have done good will enter into the awakening of life; and those who have done evil will enter into the exile of death.

30. I can do nothing of my own self: as I understand, so I choose. My choice is correct, for I do not seek my will, but the will of the Father who has sent me.

31. If I were the only one to give assurance of myself, my assurance would be false;

32. But there is another who assures concerning me that I am doing the truth. And you know that his assurance is correct as to my doing the truth.

36. For the works which my Father has taught me to fulfil, the same works that I do witness of me that the Father has sent me.

37. And the Father who has sent me, he shows and has shown concerning me. But you have in no way understood his voice, and you have not known who he is.

38. And you have not within you the comprehension, such as would abide in you, for you do not believe him whom he has sent.

39. Read carefully the Scriptures: By them you think you have eternal life; and they assure concerning me.

40. Καὶ οὐ θέλετε ἐλθεῖν πρός με, ἵνα ζωὴν ἔχητε.	40. And ye will not come to me, that ye might have life.	40. You will not believe me that you will have life.
41. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω·	41. I receive not honour from men.	41. Human judgments I do not receive.
42. Ἀλλ᾽ ἔγνωκα ὑμᾶς, ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.	42. But I know you, that ye have not the love of God in you.	42. But I have learned that in you there is no truth and no love of God.
43. Ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρός μου, καὶ οὐ λαμβάνετέ με· ἐὰν ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε.	43. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.	43. I teach you in the name of my Father, and you do not receive my teaching. And if another will teach you in his own name, his teaching you will receive.
44. Πῶς δύνασθε ὑμεῖς πιστεῦσαι, δόξαν παρὰ ἀλλήλων λαμβάνοντες, καὶ τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε;	44. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?	44. What can you rely upon, since you receive your teaching from men, and do not seek the teaching that comes from the only son, who is of the same birth with the Father.
45. Μὴ δοκεῖτε ὅτι ἐγὼ κατηγορήσω ὑμῶν πρὸς τὸν πατέρα· ἔστιν ὁ κατηγορῶν ὑμῶν, Μωσῆς, εἰς ὃν ὑμεῖς ἠλπίκατε.	45. Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.	45. I do not accuse you before the Father, but Moses, in whom you trust, accuses you.
46. Εἰ γὰρ ἐπιστεύετε Μωσῇ, ἐπιστεύετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν.	46. For had ye believed Moses, ye would have believed me: for he wrote of me.	46. If you had believed Moses, you would believe me too, for he wrote of me.
47. Εἰ δὲ τοῖς ἐκείνου γράμμασιν οὐ πιστεύετε, πῶς τοῖς ἐμοῖς ῥήμασι πιστεύσετε;	47. But if ye believe not his writings, how shall ye believe my words?	47. If you do not believe his writings, how can you believe my words?

(*a*) A very important variation, accepted by Griesbach, reads, instead of *ἰαθείς healed, ἀσθενῶν weak*, as it stands everywhere.

(*b*) The man was as one dead because he believed in all the nonsense invented by the Jews, and was waiting for a miracle from without, and did not believe the life, which was in him. Jesus showed him that all the stories about the pool were nonsense and a mere invention, and that the only miracle was one's own life. The man believed him and became alive. The superstition is proved,

the truth is proved, and the man is alive and walks. It seems there is no room for disputes here. No, men have some arguments to adduce. Why did he make a man alive on the Sabbath? On a Friday it was all right to be alive, but on a Sabbath it was not.

(*c*) In many texts μᾶλλον is wanting.

(*d*) Greater than the work of carnal healing.

(*e*) There does not seem to be any need of proving to any one who has read the gospels in Greek that νεκρός in the gospel language does not always mean *dead*. It is enough to remember Matt. vii. 22, Let the dead bury the dead, and Verse 24 of the chapter under discussion, where it seems to be defined what is to be understood by νεκρός.

(*f*) οὐδενά is wanting in many texts.

(*g*) κρίσις is in this discourse used in two meanings: in the sense of *choice* and of *sentence of death*. Such a use of synonyms is peculiar to the language of the gospel of John. Such synonymous uses are found here with the words χάρις, ἀνάστασις, and now with κρίσις. Here it is used in the sense of *choice*.

(*h*) In many texts the word ἀμήν is wanting.

(*i*) ἀκουω *to hear, to understand*, in the popular language.

(*j*) Here κρίσις is used in the sense of *sentence of death*.

(*k*) Many texts have ἐν αὐτῷ instead of ἐν ἑαυτῷ.

(*l*) ἀνάστασις has the meaning of *arousal, expulsion, destruction*. In John these plays on words are common: χάρις ἀντὶ χάριτος, where χάρις is used once in the sense of *love*, and the other time in the sense of *worship*. Here, too, ἀνάστασις *arousal* is opposed to ἀνάστασις *expulsion*.

Only with such an interpretation do we get any sense at all. Ἀναστασις κρίσεως has no meaning, if ἀνάστασις means *arousal, regeneration, resurrection;* the only possibility of explaining it is to give to ἀνάστασις ζωῆς the

meaning of *arousal*, and to *ἀνάστασις κρίσεως* the meaning of *expulsion, destruction.*

(*m*) Many texts have *οἴδατε*.

Verses 33–35 and the beginning of 36 about John add nothing to the teaching and break the sense, Not only I am a witness, but also my works.

(*n*) I translate *ἑωράκατε* by *you did not know him.*

THE PARABLE OF THE INHERITANCE (THE TALENTS)

11. Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολήν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλήμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι·

Luke xix. 11. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem,[e] and because they thought that the kingdom of God should immediately[b] appear.

11. When they heard this, Jesus added and spoke a parable, that they might not think that the kingdom of God would come without an effort.

12. Εἶπεν οὖν, Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι.

12. He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

12. He said, A certain nobleman received an inheritance and had to go to a distant kingdom to get it, and to return.

13. Καλέσας δὲ δέκα δούλους ἑαυτοῦ, ἔδωκεν αὐτοῖς δέκα μνᾶς,

13. And he called his ten servants, and delivered them ten pounds.

13. So he called his ten servants, and gave them his property.

15. Καὶ ᾧ μὲν ἔδωκε πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν·

Matt. xxv. 15. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability.

15. To one he gave five talents, to another two, and to another one; to every man according to his ability.

13. Καὶ εἶπε πρὸς αὐτούς, Πραγματεύσασθε ἕως ἔρχομαι.

Luke xix. 13. And said unto them, Occupy till I come.

13. And said to them, Turn it to account.

15. Καὶ ἀπεδήμησεν εὐθέως.

Matt. xxv. 15. And straightway took his journey.

15. And himself went away.

16. Πορευθεὶς δὲ ὁ τὰ πέντε τάλαντα λαβών, εἰργάσατο ἐν αὐτοῖς, καὶ ἐποίησεν ἄλλα πέντε τάλαντα.

16. Then he that had received the five talents went and traded with the same, and made them other five talents.

16. Then the man who had received the five talents went and traded with them, and made other five talents.

17. Ὡσαύτως καὶ ὁ τὰ δύο, ἐκέρδησε καὶ αὐτὸς ἄλλα δύο.

17. And likewise he that had received two, he also gained other two.

17. And likewise did he who had two talents.

14. Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ

Luke xix. 14. But his citizens hated him, and sent a message after

14. But the countrymen of the man had no use for him, and an-

ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

him, saying, We will not have this man to reign over us.

nounced to him, We will not have thee as a king.

15. Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκε τὸ ἀργύριον, ἵνα γνῷ τίς τί διεπραγματεύσατο.

15. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.

15 And it came to pass, that that man received the kingdom and returned home and sent for the servants, to whom he had given the money, that he might know how much each had gained.

19. Καὶ συναίρει μετ' αὐτῶν λόγον.

Matt. xxv. 19. And reckoneth with them.

19. And he asked for their accounts.

20. Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν, προσήνεγκεν ἄλλα πέντε τάλαντα, λέγων, Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.

20. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more.

20. And he who had received five talents came and brought other five talents, and said, Master, thou gavest me five talents: I have gained five talents more with them.

21. Ἔφη δὲ αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

21. And his master said to him, Well done! Thou art a good and faithful servant: thou hast been faithful in little things, I will put thee in charge of greater things. Rejoice with thy master.

22. Προσελθὼν δὲ καὶ ὁ τὰ δύο τάλαντα λαβὼν εἶπε, Κύριε δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα ἐπ' αὐτοῖς.

22. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them.

22. Then came another, to whom two talents had been given, and said, Master, thou gavest me two talents, and I have gained two more with them.

17. Καὶ εἶπεν αὐτῷ, Εὖ, ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

Luke xix. 17. And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.

17. And the master said to both, Well done! You are good and faithful servants. You have been faithful in small things, and so I will put you in charge of greater things: Rejoice with the master.

18. Καὶ ἦλθεν ὁ δεύτερος, λέγων, Κύριε, ἡ μνᾶ σου ἐποίησε πέντε μνᾶς.

18. And the second came, saying, Lord, thy pound hath gained five pounds.

18. And another to whom one talent had been given came, and said, Master, with thy talent I have gained five more.

23. Ἔφη αὐτῷ ὁ κύριος αὐτοῦ, Εὖ, δοῦλε

Matt. xxv. 23. His lord said unto him, Well done, good and

ἀγαθὲ καὶ πιστὲ, ἐπὶ ὀλίγα ἦς πιστὸς, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

24. Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπε, Κύριε, ἔγνων σε ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων ὅπου οὐκ ἔσπειρας, καὶ συνάγων ὅθεν οὐ διεσκόρπισας·

25. Καὶ φοβηθεὶς, ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν.

26. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ, Πονηρὲ δοῦλε καὶ ὀκνηρὲ, ᾔδεις ὅτι θερίζω ὅπου οὐκ ἔσπειρα, καὶ συνάγω ὅθεν οὐ διεσκόρπισα·

23. Καὶ διατί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν, καὶ ἐγὼ ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό;

24. Καὶ τοῖς παρεστῶσιν εἶπεν, Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν, καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

25. (Καὶ εἶπον αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.)

26. Λέγω γὰρ ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται· ἀπὸ δὲ τοῦ μὴ ἔχοντος, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ.

30. Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλλετε εἰς τὸ σκότος τὸ ἐξώτερον.

27. Πλὴν τοὺς ἐχθρούς μου ἐκείνους, τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς, ἀγάγετε ὧδε, καὶ κατασφάξατε ἔμπροσθέν μου.

faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24. Then he which had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed:

25. And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

26. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed:

Luke xix. 23. Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?

24. And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25. (And they said unto him, Lord, he hath ten pounds.)

26. For I say unto you, That unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him.

Matt. xxv. 30. And cast ye the unprofitable servant into outer darkness.

Luke xix. 27. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

24. And he to whom one talent had been given, came, and said, Master, here is thy talent. I knew that thou art a hard man, taking where thou hast not placed, and reaping where thou hast not sown.

25. And I was afraid of thee, and wrapped it in a cloth, and hid it in the earth. Here it is, take it.

26. And his master said to him, Thou art a bad and lazy servant. According to thy speech will I judge thee. Thou knewest that I am a hard man, taking where I do not place, and reaping where I do not sow:

23. Why, then, didst thou not turn my money to account? Then I should have received it with usury at my coming.

24. And the master said to his servants, Take from him the talent, and give it to him who has ten.

25. And they said, Master, he has already ten.

26. I tell you, A surplus will be given to him who saves; and from him who does not save, even what he has will be taken from him.

30. And take the useless servant and throw him out.

27. But my enemies, who did not want me to be their king, shall not exist for me.

(*a*) I omit the words, Because he was nigh to Jerusalem, as in no way connected with the meaning of the parable. If they are to be understood as they are generally understood, that Jesus is denying the opinion of his disciples, that the kingdom of God will soon be made manifest in Jerusalem, the whole parable becomes senseless. Therefore I prefer to throw out the above words, and to retain the profound meaning of the parable, which is directly connected with the preceding parables. That this parable is accidentally and arbitrarily referred by Luke to the expectation of the accusation of the king is proved by the fact that by Matthew this parable is referred to the elucidation of the idea that we must always be prepared for the coming of the son of man.

I choose the parable according to Luke, because it includes the parable according to Matthew.

(*b*) *παραχρῆμα* I translate by *without effort.*

(*c*) I combine the parable of Matthew and of Luke into one, since they complement one another, and have the same significance, except that something is omitted in one, and something in the other.

The nobleman who departs from his house to become a king is God, the comprehension, the spirit. His departure from the world, which at the same time is his house, expresses the same idea which is expressed in Mark's parable of the sower who until the harvest does not trouble himself about the seeds, and the parable of the leaven. Having endowed men with the comprehension, God leaves them to live alone. The possessions which he distributes to his servants are the comprehension. The varying quantities of the talents given to each are the different degrees of the comprehension, — a repetition of the parable of the seeds which fell by the wayside, on the stones, and in the thorns. Here there can no longer be any doubt as to the increase depending on God, on

external causes. Here it says outright that the entrance into the kingdom of God depends directly on the effort exerted by each person; only the degree of the comprehension depends on external causes. The countrymen of the nobleman, who do not wish to acknowledge him as their king, are the men who have not the comprehension, the men of darkness, of that which does not exist for God. It is that which is expressed by the tares in the parable of the sower and the tares. The return of the nobleman is the completion of the whole life, what is expressed in the parable of the tares, their burning; the same that is expressed in the parable of the drawnet; the same that is expressed in John by the word *death*.

The accounts of the servants are the condition of those who have had the comprehension, as a seed. The accounts of the first two servants are the condition of those who have retained the comprehension, as the seeds on the good ground; their reward is the union with the master. The account of the last servant is the condition of him who, having the comprehension, has not retained it, like the seeds by the wayside, on the stones, and in the thorns. He is a useless servant, he does not exist for the comprehension. The countrymen who have not acknowledged the king are the men outside the comprehension, — they, too, do not exist for the comprehension.

The talent is the comprehension in man. The servant who worked with it gained something and fulfilled the will of his master. The master received him as his companion, — he united with his master.

The comprehension and life remained comprehension and life. But the bad servant hid his talent; he said to himself, I do not want to know the master, I want to work for myself; but the master's talent accused him, and so he buried the talent, so as not to think of the master. The life of the comprehension is given to the servant, but he does not want to work for it; he thinks

that it is foreign and useless to him, and he hides it from himself, so that he may work for the flesh, for bodily food, and not for the fulfilment of the master's will. The bad servant did not understand that the life of the comprehension is not given for the master, but for himself. He said to himself, The master wants to take from me what he has not given me, my carnal pleasures; but I will not give them to him, — I will live for them. But the life of the comprehension will be such as it is. And the master came and, seeing that the life of the comprehension did not grow in this man, took it away.

The seed of the divine spirit is planted in all hearts alike, and every man may increase in himself this seed of the spirit. God has given to each the spirit. Some, having received this spirit, took a liking for it, made it grow, doubled it, and brought forth fruit, each according to his ability; but the others, like those who informed the lord that they would not be under his power, like that last servant, said to themselves, Why shall I give up the life of the flesh, the carnal pleasures, for the sake of the spirit, which is not mine? He wants me, for the sake of the spirit, to give up to him what he has not given me, — my carnal life. I shall do better to hide as far as possible from me this germ of the spirit, which is given to me, and I will live the life of the flesh. But he lost even the last germ of the divine spirit, and his carnal life ended in death.

Life is abroad in all men. He who recognizes in himself the son of man will live the true life, will acquire the true life. The true life can be neither more nor less. If in the earthly life some men appear to us to have more, and others less, some five talents, and others two or one, they are all alike for the true life, they all exist for the master's joy. Only he who has hid this life away deprives himself of his own accord of life, and passes out of the sphere of life into the darkness.

This parable expresses also this, that the human conceptions about justice are inapplicable to the question of life and death.

The conception of the Old Testament, that God rewards for such and such works, and punishes for such other, is false. There are no rewards, no punishments. He who holds on to life gets even more; he who does not hold on to life has life taken from him. As in the beginning of the Gospel, so also in the discourse with Nicodemus, and so in all the parables and discourses, Jesus says the same, that life is only the comprehension. Life is only life to the extent to which it is the comprehension. The animal life Jesus calls death, and he calls it so since it is indeed but a moment which ends in eternal death. And so we must not think that man with his feet and hands is all alive. Alive is only that which recognizes its divinity. Men must not look upon themselves as living beings only because they move, eat, breathe, but because they acknowledge themselves to be the children of God. We do not know and cannot know where the beginning of all this terrestrial world is. All that we know is the comprehension which is given to us, and by it alone can we live. The Lord gave his talents to men and left them in their possession, and went away. God has implanted his comprehension in men and left them in the world of death. Even if men do not feel the power of the Lord over them, they none the less have those talents of the Lord, which have been given to them, and they have to do something with them. The comprehension is given to men. It is given in varying degrees, but it is given to all, and they have to do something with it. And every man does with this comprehension what he pleases. One works much, another less, a third does nothing, a fourth does not recognize it at all. But the question is not as to what he has worked, but as to whether he has comprehended that within him is life and whether he

has worked over that which is life, has striven to increase life.

And with men does not take place what we are accustomed to regard as just, that is, that for great work there should be a corresponding reward, that a man who has done nothing harmful should not suffer, that a man should be responsible for what he is guilty of.

All that is so when we represent to ourselves some human power which punishes for what we consider bad, and rewards for what we consider good; but that is not so when we contemplate the essence of life itself.

From the very beginning to the end Jesus says that there can be no rewards and no punishments, either from men, or from God. The comprehension is in itself the true good, and the aim, and the means, and the life. Consequently, he who has the comprehension and has transferred his life into it has life. He who has it not and does not place his efforts in it has no life.

From a general point of view: Though many seeds will fall on the stones and by the wayside, the other seeds which fall on the good ground will make up for them, and there will be a harvest. The seeds which have fallen on the stones and by the wayside are not guilty and are not punished, and those that have fallen on the good ground are not rewarded; but in order that there should be a harvest, the seeds that have fallen on the good ground must bring forth fifty-fold and more. The comprehension in the world in general returns to God, though many human beings live without this comprehension; many bear this comprehension and increase it.

From the personal point of view: To each a talent is given, and it is not possible to forget it. If thou forgettest it, thou showest that thou dost not need it, and it will be taken from thee. If thou forgettest like that servant, and wilt assert thy justice, thou wilt accuse thyself. What good will it do thee, if thou hidest it in the

ground? It must be given to him who has gained something by his. The comprehension is in all men, it is life.

If thou dost not wish to go toward life, life will get away from thee. There are no rewards and no punishments for men. Men do not live for themselves. If they did, there would be rewards and punishments for them. Men do not live for themselves, but God in men lives for himself.

If a man lives for God, he lives. If he lives for himself without God, he does not live, and as it is impossible to live more or less, it is impossible not to live more or less, — man lives, or does not live. There is no punishment, no reward, but there is life and death.

Christ's teaching is only a teaching of what life and what death is. Life is comprehension, everything else is death.

OF THE BREAD OF LIFE

31. Ἐν δὲ τῷ μεταξὺ ἠρώτων αὐτὸν οἱ μαθηταί, λέγοντες, Ῥαββί, φάγε.

John iv. 31. In the meanwhile his disciples prayed him, saying, Master, eat.

31. Once his disciples asked him, Teacher, hast thou eaten?

32. Ὁ δὲ εἶπεν αὐτοῖς, Ἐγὼ βρῶσιν ἔχω φαγεῖν ἣν ὑμεῖς οὐκ οἴδατε.

32. But he said unto them, I have meat to eat that ye know not of.

32. And he said to them, I have food that you know not of.

33. Ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους, Μήτις ἤνεγκεν αὐτῷ φαγεῖν;

33. Therefore said the disciples one to another, Hath any man brought him aught to eat?

33. And the disciples said to one another, Has any one brought him something to eat?

34. Λέγει αὐτοῖς ὁ Ἰησοῦς, Ἐμὸν βρῶμά ἐστιν, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με, καὶ τελειώσω αὐτοῦ τὸ ἔργον.

34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

34. And Jesus said to them, My food is this, that I do the will of him who has sent me, and fulfil his works.

35. Οὐχ ὑμεῖς λέγετε, ὅτι ἔτι τετράμηνόν ἐστι, καὶ ὁ θερισμὸς ἔρχεται; ἰδοὺ, λέγω ὑμῖν, ἐπάρατε τοὺς ὀφθαλμοὺς ὑμῶν, καὶ θεάσασθε τὰς χώρας, ὅτι λευκαί εἰσι πρὸς θερισμὸν ἤδη.

35. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

35. Do not say, There are four months yet, and then comes the harvest. I tell you, Lift up your eyes and look on the fields: they are white already for the harvest.

36. Καὶ ὁ θερίζων μισθὸν λαμβάνει, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον· ἵνα καὶ ὁ σπείρων ὁμοῦ χαίρῃ καὶ ὁ θερίζων.

36. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that[a] both he that soweth and he that reapeth may rejoice together.

36. And he who reaps is paid, and he gathers fruit for the non-temporal life, so that he who has sowed rejoices with him who reaps.

37. Ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός, ὅτι ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων.

37. And herein is that saying true, One soweth, and another reapeth.

37. For the proverb is true, One sows, and another reaps.

38. Ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε· ἄλλοι κεκοπιάκασι, καὶ ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε.

38. I sent you to reap that whereon ye bestowed no labour:[b] other men laboured, and ye are entered into their labours.

38. I teach you to reap where you did not labour. Others laboured, but you participate in the labour of others.

(*a*) ἵνα is used here in the sense of ὥστε.
(*b*) Your carnal life.

These verses are not clear. By the church they are explained more obscurely still. The church understands this to be said of the Samaritans who are roused to the teaching. In my opinion the meaning of this passage is this: having told his disciples that his food is the fulfilment of the divine will, the same that he told himself in the wilderness, the same that he told the woman of Samaria, Jesus says, The fulfilment of God's will must not be put off, as one puts off the harvest to the time when it is ripe. This harvest is always ripe, that is, the execution of God's will is always possible, when the food of this execution is your carnal life, and there is always something to reap, to offer as a sacrifice to the spirit. He who reaps receives his reward, — non-temporal life. And this is an equal joy to him who reaps and to him who sows, that is, the man who reaps is he who lives in the spirit, and God the Father is he who has implanted his spirit in men. And so the proverb is correct, What one sows, another reaps. God sows, and man reaps. I teach you to reap, to cut down what you have

not laboured on, for God has made for you your carnal life.

Verses 39–42 have no meaning, and so I omit them. They tell about how the Samaritans believed him.

27. Ἐργάζεσθε μὴ τὴν βρῶσιν τὴν ἀπολλυμένην, ἀλλὰ τὴν βρῶσιν τὴν μένουσαν εἰς ζωὴν αἰώνιον, ἣν ὁ υἱὸς τοῦ ἀνθρώπου ὑμῖν δώσει· τοῦτον γὰρ ὁ πατὴρ ἐσφράγισεν ὁ Θεός.	*John vi.* 27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.	27. And Jesus said to the multitude, You are caring for your earthly food, but I tell you, Earn not the perishable food, but the one which will endure into everlasting life, which the son of man will give you: on him is God's seal.
28. Εἶπον οὖν πρὸς αὐτὸν, Τί ποιῶμεν, ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ Θεοῦ;	28. Then said they unto him, What shall we do, that we might work the works of God?	28. And they said to him, What must we do that we may do the works of God?
29. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Τοῦτό ἐστι τὸ ἔργον τοῦ Θεοῦ, ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκεῖνος.	29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.	29. And Jesus replied to them, This is the work of God, that you trust him whom he has sent.
30. Εἶπον οὖν αὐτῷ, Τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; τί ἐργάζῃ;	30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?	30. What example will thou give us that we may believe thee? What art thou doing?

(*a*) ἐργάζω with the accusative means *to earn, lay by.*
(*b*) βρῶσις *food,* in either sense.

The church understands these words of Jesus to mean that Jesus commands them to believe in himself. Jesus says nothing of the kind; he exhorts them to believe in what he says, and the answer of the Jews shows that they do not even mean to understand him in such a way. Thou commandest us to believe in him whom he has sent. Well, what art thou doing?

31. Οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθώς ἐστι γεγραμμένον, Ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν.	*John vi.* 31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.	31. Our fathers ate manna in the desert, as it is written, He gave them bread from heaven to eat.

In order not to get mixed in the comprehension of the subsequent words about the eating of the body and blood of the son of man, which have called forth so many idolatrous explanations, we must not lose sight of the sense of the whole discourse, and must remember that the first idea of Christ's teaching during the temptation in the wilderness presented itself to him in the comparison of the earthly food with the divine food, and that ἄρτος is not exactly *food*, but *eating*, and so has the meaning both of *food* and of *rearing*. In response to the temptation with food, he replied to himself that man is not satisfied with bread, but with the divine spirit which proceeds from the mouth, that is, not with the flesh. In his conversation with the woman of Samaria he expressed in the same way the essence of his teaching (John iv. 14): If thou knewest the gift of God, thou wouldst thyself ask me to drink not the water of the earth, after which one wants to drink again, but such as satisfies one completely, after which there is no more thirst. In the sermon on the mount he again expresses the same in the form of food, when he says that the soul is more than food.

To his disciples he says, My food does the will of him who has sent me, and his works.

Here the discourse begins with the same: Jesus says, Have no care for the perishable food, that is, do not think that the bread which you put into your belly gives you life, but have a care for the food which does not perish, for the comprehension. Our life is the comprehension, and the comprehension is more than food, — it alone is life. This real life is given to you by the son of man, with God's seal on him, that is, the son of man who lives according to the law of God.

The people ask him, What must one do in order to work for the true life, for this comprehension? Jesus replies that for this one has only to believe, to be fully convinced that life is comprehension, to live by that com-

prehension, and to rely on the life in the comprehension. To this the Jews adduce Verse 24 of Psalm lxxviii.: And had rained down manna upon them to eat, and had given them of the corn of heaven, thus uniting into one the idea of manna as food with the corn of heaven. But the corn of heaven ἄρτος ἐκ τοῦ οὐρανοῦ has an entirely different meaning from what is meant by carnal food. The meaning of ἄρτος is expressed in Hebrew in the following verses of the Book of Sirach and of the Proverbs of Solomon:

Sirach xv. 3. Gives him the bread of reason to eat, and the water of wisdom to drink.

xxiv. 19. I have spread my branches, like a terebinth, and my branches are the branches of glory and of grace.

20. I am like a grapevine which bringeth forth grace; and my flowers are the fruit of glory and of riches.

21. Approach unto me, ye who want me, and still your hunger with my fruit.

Prov. ix. 5. Come, eat of my bread, and drink of the wine which I have mingled.

32. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ· ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.	*John vi.* 32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.	32. And Jesus said to them, You know yourselves that it was not Moses who gave you this bread from heaven, but my Father gives you true bread from heaven.
33. Ὁ γὰρ ἄρτος τοῦ Θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ, καὶ ζωὴν διδοὺς τῷ κόσμῳ.	33. For the bread of God is he which cometh down from heaven, and giveth life unto the world.	33. For the bread of God is that which comes down from heaven, and gives life to the world.

Jesus at once corrects the misunderstanding which may arise from mixing up the two kinds of food, the manna from heaven with the bread of heaven, that is, with the law received by Moses from God in heaven. He says, the bread from heaven is not bread from heaven, that is, the law of God, because Moses gave it, but because it is

from God and gives life to the world. If the manna were under discussion, there would not in Verse 32 be a perfect, which designates that God has given and gives the true bread, that is, the comprehension to the world, and there would not be a present tense in Verse 32.

	John vi.	
34. Εἶπον οὖν πρὸς αὐτὸν, Κύριε, πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον.	34. Then said they unto him, Lord, evermore give us this bread.	34. And they said to him, Then give us that bread.
35. Εἶπε δὲ αὐτοῖς ὁ Ἰησοῦς, Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς· ὁ ἐρχόμενος πρός με οὐ μὴ πεινάσῃ, καὶ ὁ πιστεύων εἰς ἐμὲ οὐ μὴ διψήσῃ πώποτε.	35. And Jesus said unto them, I[a] am the bread of life:[b] he that cometh[d] to me shall never hunger;[c] and he that believeth on me shall never thirst.	35. And Jesus said to them, I am the bread of life: he who gives himself to me will never be hungry; and he who will believe me, will never thirst.
36. Ἀλλ' εἶπον ὑμῖν ὅτι καὶ ἑωράκατέ με, καὶ οὐ πιστεύετε.	36. But I said unto you, That ye also have seen me,[e] and believe not.	36. But I have told you already, and you have seen and do not believe.

(*a*) I, — my teaching.

(*b*) The bread of life, — the law of life.

(*c*) πεινάω means *to hunger, to be unsatisfied, suffer with a desire.* The same is meant by διψάω.

(*d*) Again the verb ἔρχομαι, which is with incredible stubbornness translated by *to go.* What can *to go to me* mean here? It cannot mean *to walk*, so what does it mean?

Luke vi. 47. Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like.

John iii. 20. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.

21. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.

John v. 40. And ye will not come to me, that ye might have life.

John xiv. 6. Jesus saith unto him, I am the way, the truth, and the life: no one cometh unto the Father, but by me.

Acts xix. 18. And many came, and confessed, and shewed their deeds.

Ἐξομολογούμενοι, according to the dictionary, means *having united with some one.*

(*e*) In many texts με, which destroys the sense, is wanting. Without this με it is clear that Jesus is referring to what he said about the men who hear and do not understand, and who look and do not see.

37. Πᾶν ὃ δίδωσί μοι ὁ πατὴρ, πρὸς ἐμὲ ἥξει· καὶ τὸν ἐρχόμενον πρός με οὐ μὴ ἐκβάλω ἔξω.	*John vi.* 37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.	37. Everything which the Father gives me will come to me; and him who gives himself to me I will not cause to perish.

Everything which my Father has given in my charge, as the king gave the talents, will come back to me, as the talents given for increase came back, and he who follows me, my example, will not be cast into the outer darkness, will not be destroyed. In this verse, as also in the following one, two ideas are expressed side by side: one, as to what the teaching of Jesus consists in; the other, what the consequences of his teaching will be. Πᾶν is of the neuter gender (and so it is translated by *all*) and refers to the principle of life which is received from the Father. Τόν (translated by who) refers to him who follows the teaching. In the same way, all in Verse 39 designates the comprehension which the Father has given me, and πᾶς in Verse 40 designates every man who follows the teaching.

38. Ὅτι καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμὸν, ἀλλὰ τὸ θέλημα τοῦ πέμψαντός με.	*John vi.* 38. For I came down from heaven, not to do mine own will, but the will of him that sent me.	38. Because I have come down from heaven, not to do my will, but the will of the Father who sent me.
39. Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με πατρὸς, ἵνα πᾶν ὃ δέδωκέ μοι, μὴ ἀπολέσω ἐξ αὐτοῦ, ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ ἡμέρᾳ.	39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.	39. And the will of my Father who has sent me is this, that I should not cause to perish anything of what he has given me, but should keep it alive to the last day.

40. Τοῦτο δέ ἐστι τὸ θέλημα τοῦ πέμψαντός με, ἵνα πᾶς ὁ θεωρῶν τὸν υἱὸν καὶ πιστεύων εἰς αὐτὸν ἔχῃ ζωὴν αἰώνιον, καὶ ἀναστήσω αὐτὸν ἐγὼ τῇ ἐσχάτῃ ἡμέρᾳ.

40. And this is the will of him that sent me,[a] that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.

40. For this is the will of him who has sent me. So that every one who has come to know the son of man and believes in him has life. And I will keep him awake until the last day.

(*a*) Here ought to be a period. The ἵνα which follows has to be translated as though it were ὥστε, for which it is frequently used in John.

The Jews ask, Show us what kind of food it is which gives life. He replies, That you may see in me. I live on this food alone, and this food is the execution of the Father's will. My life is the comprehension of God, and so I do his will. But the will of the Father is this, that every man should comprehend the Father within him, and should to his last day live by this comprehension alone.

41. Ἐγόγγυζον οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι εἶπεν, Ἐγώ εἰμι ὁ ἄρτος ὁ καταβὰς ἐκ τοῦ οὐρανοῦ.

42. Καὶ ἔλεγον, Οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσὴφ, οὗ ἡμεῖς οἴδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς οὖν λέγει οὗτος, Ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα;

John vi. 41. The Jews then murmured at him, because he said, I am the bread which came down from heaven.

42. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven?

41. And the Jews began to dispute, because he said, I am the bread who came down from heaven.

42. And said, Is not this Jesus, the son of Joseph? We know his father and his mother. How then does he say that he came down from heaven?

Reuss says that the character of the discourses of John consists in letting the interlocutors intentionally understand the words of Jesus in their coarsest sense. This remark is not always just, and in the present case the Jews know well what he is speaking about. The words, The bread from heaven, they understand precisely in the sense of the law of God. Their remark that he is the son of Joseph and that they know his relatives is the same

which is made in Luke after his preaching in Nazareth. Otherwise their words have no meaning. The fact that he is the son of Joseph or not, and their acquaintance with his relatives, do not elucidate or obscure the statement that he is a piece of bread that has come down from heaven. The surprise that he, the son of a carpenter, should give them the law of God is only natural.

43. Ἀπεκρίθη οὖν ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Μὴ γογγύζετε μετ' ἀλλήλων.	*John vi.* 43. Jesus therefore answered and said unto them, Murmur not among yourselves.	43. And Jesus answered and said to them, Do not dispute among yourselves.
44. Οὐδεὶς δύναται ἐλθεῖν πρός με, ἐὰν μὴ ὁ πατὴρ ὁ πέμψας με ἑλκύσῃ αὐτόν, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.	44. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.[a]	44. No man can believe me, if the Father who has sent me does not draw him. And I will keep him awake to the last day.
45. Ἔστι γεγραμμένον ἐν τοῖς προφήταις, Καὶ ἔσονται πάντες διδακτοὶ τοῦ Θεοῦ. πᾶς οὖν ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν, ἔρχεται πρός με·	45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned[b] of the Father, cometh unto me.	45. It is written in the prophets, And you will be all taught by God. He who knows about the Father and has learned the truth will give himself to me.
46. Οὐχ ὅτι τὸν πατέρα τις ἑώρακεν, εἰ μὴ ὁ ὢν παρὰ τοῦ Θεοῦ, οὗτος ἑώρακε τὸν πατέρα.	46. Not that any man hath seen the Father, save he which is of God, he hath seen the Father.[c]	46. Not that any man has seen the Father; but he who is in God has seen the Father.

(*a*) The words, I will wake him at the last day, seem to me to be interpolated here. These words are a repetition of what was said before and introduce here an irrelevant thought about the consequences of following the teaching, and break the connection between Verses 44 and 45. These words are not clever and make no sense, and may be left out.

(*b*) Many texts have *μαθὼν τὴν ἀλήθειαν having learned the truth.*

(*c*) This verse is almost a repetition of a verse of the first chapter. This verse answers directly the doubts of the Jews and their objections.

Their objections may be expressed as follows: What law of God canst thou, a simple carpenter, reveal to us? The law of God was revealed by Moses, who saw God himself.

To this Jesus replies and speaks of God the spirit who is revealed in the souls of all men through the comprehension. Not man in the flesh and blood sees the Father, but the comprehension knows the Father.

	John vi.	
47. Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ πιστεύων εἰς ἐμὲ ἔχει ζωὴν αἰώνιον.	47. Verily, verily, I say unto you, He that believeth on me hath everlasting life.	47. Verily I tell you, He who believes has non-temporal life.
48. Ἐγώ εἰμι ὁ ἄρτος τῆς ζωῆς.	48. I am that bread of life.	48. I am the bread of life.
49. Οἱ πατέρες ὑμῶν ἔφαγον τὸ μάννα ἐν τῇ ἐρήμῳ, καὶ ἀπέθανον·	49. Your fathers did eat manna in the wilderness, and are dead.	49. Your fathers ate manna in the wilderness and died.
50. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγῃ καὶ μὴ ἀποθάνῃ.	50. This is the bread which cometh down from heaven, that a man may eat thereof, and not die.[a]	50. I am the bread from heaven, and he who eats of it does not die.
51. Ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγῃ ἐκ τούτου τοῦ ἄρτου, ζήσεται εἰς τὸν αἰῶνα. καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω ἡ σάρξ μου ἐστίν, ἣν ἐγὼ δώσω ὑπὲρ τῆς τοῦ κόσμου ζωῆς.	51. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh,[b] which I will give for the life[c] of the world.	51. I am the bread of life which came down from heaven. If any man eats of this bread, he will live for ever: and the bread which I will give is my carnal life; I have given it in place of the life of the world.

(*a*) Jesus again corrects the mistake which the Jews made in the beginning of the discussion, when they called the manna the bread of heaven. The bread of heaven is a spiritual food, which gives life that is not subject to death.

(*b*) σάρξ means *carnal man.*

(*c*) ζωή at times means *the spiritual life*, and at others *the carnal life;* but in John always, without exception, means the temporal, carnal world, as opposed to the life of the spirit, and so must be translated by *life of the world.*

The sentence is obscure, and cannot help being obscure, since in the sentence Jesus by the accepted comparison of the bread with the teaching expresses a new idea, which is, that his teaching consists in this, that we must live by the spirit and neglect the carnal life, which has several times been said in a different form, He who does not renounce his life, does not take the cross, and so forth; but even from the idea of the author of the gospel the sentence must be obscure. The Jews do not understand a thing, and Jesus proceeds to make the idea clear. And on this obscure sentence whole dogmas have been reared. Leaving out of consideration the absurdity and abomination of the dogmas, we cannot help but observe that this sentence, on which the dogmas are based, is translated quite incorrectly in the sense of a dogma. Ὑπέρ cannot mean *for;* τοῦ κόσμου ζωῆς cannot mean *the life of men;* if we forget the incorrectness of the translation, it is, as translated, a conglomerate of words without any meaning.

This is what the church has to say about it (Interpretation of the Gospel of John, p. 135, and addition to this interpretation):

The bread is my flesh, etc.: Such is the essential complement of the previous discourse about the bread by a new elucidatory feature. The Lord suddenly solves his enigmatic discourse with this feature, which absolutely startles his hearers.

Heretofore he spoke under the image of the bread of his own person in general, as of a subject of faith, but now he speaks clearly, precisely, and definitely: the bread of which I speak is my flesh. "He speaks here clearly of the mysterious communion of his body." (Theoph.) The flesh, the same as the body, the bodily composition of the God-man, is a word which must be understood here strictly in its literal sense, as there is no reason for taking it in a transferred meaning. The word bread has in this whole discourse apparently a metaphorical, or improper, meaning, since by it is expressed Christ's person in general, and by the word flesh a definite, concrete meaning is given to him; as the word manna, which concretely defines the general meaning

of the bread which anciently gave sustenance to the Jews in the desert, here has obviously a literal meaning, so also the word flesh defines the general meaning of bread. Consequently, the bread which we partake of in the communion is not a representation of the Lord's body, but the Lord's flesh itself; for he did not say, The bread which I give you is a representation of my flesh, but, It is my flesh (Theoph.).

Which I will give for the life of the world: An allegorical expression about the Messiah's sacrifice on the cross. The Lord's flesh was offered up by him on the cross, as a true sacrifice to God for the redemption of the sins of this world, as a transforming sacrifice for the sin of him who brought it. Since this sacrifice on the cross on Golgotha is still ahead, the Lord speaks of it in the future. I will give for the life of the world, that is, that the world may be spiritually alive in union with God who is reconciled through this sacrifice. A means for attaining this life is the faith in the redeeming death of Messiah, the God-man; by dint of this faith the whole world would receive this life, if the whole world believed in it, since the redeeming sacrifice was brought by Christ for all men, for the whole world, for the life of the whole world, which heretofore was estranged from God and consequently abided in spiritual death on account of the sin for which the conciliating sacrifice had not yet been brought by the son of God. Here we already see clearly an indication by the Lord of the paschal lamb, which his hearers were soon to eat on the approaching feast of the passover; in the next division this indication is even clearer and more determined. The Lord teaches about himself as the paschal lamb which has taken upon itself the sins of the whole world; the paschal lamb was only an emblem of this lamb. The Lord now, before the passover, explains to his hearers that the time of figures has passed, that truth itself is at hand; the partaking of the paschal lamb would give way to the partaking of the body of Christ, which was offered as a sacrifice for the sins of the whole world. In view of this contention, the Lord confirms the discourse, defining it much more clearly by private features, and pointing to the necessity of what he has been speaking, but without replying to their question how, for with the carnal tendency of their spirit it would be impossible for them to understand it.

Except you eat, etc.: The answer, by its external composition, resembles the answer to Nicodemus about the regeneration (iii. 3–5). As there the expression, Born again, in response to the question how? is explained by a complement, Born of water and of the Spirit; so here the expression, The bread is my flesh, is

explained by the complement, Eat my flesh, and drink my blood, and in neither case is the indication of the necessity of the action explained by how it is to be. The connection of the answer with the question is this: You do not comprehend how I will give you my flesh to eat? You will not understand it now; but I tell you an incontestable truth (verily, verily), that the eating of my flesh and the drinking of my blood are absolutely necessary for the attaining of the eternal life; he who will not do so will not have eternal life.

The expression, To eat my flesh, with the complementary, To drink my blood, more clearly still than before points to his death, as a sacrifice for the sin of the world, and at the same time to the paschal lamb, which was shortly to be eaten. It is true, the blood of the paschal lamb was not a part of the paschal supper, but in the event which was memorized by the paschal supper, and in that which was transformed by it, the blood had an essential significance. Upon leaving Egypt the door-posts and thresholds of the Jewish habitations were smeared with it as a sign that their first-born were saved from the hand of the destroying angel, and at the killing of the paschal lamb in the temple, the horns of the altar, which reminded men of the door-posts and thresholds of the Jewish houses, were sprinkled with its blood. At the paschal supper the blood was symbolically represented by the wine. Since the paschal lamb was emblematic of Christ, as the liberation of the Jews from Egypt was an emblem of the redemption of the world, we must see in the words of Christ, Is meat, and, Drink his blood, a substitution of Christ's flesh for the allegorical paschal lamb, and of the blood of Christ for the symbolical wine at the paschal supper. It is a new passover which the Lord prophetically foreshows in the present discourse. The blood, as protecting against death, as a symbol of which was the preservation by the blood of the paschal lamb of the first-born of the Jews from the hand of the destroying angel; the flesh, as sustaining life, the symbol of which was the partaking of the flesh of the paschal lamb, consequently, in general, the preservation from death and the communication of life, — in these two facts is the whole idea of the redemption realized. Consequently, he who wants to apply to himself the redemption, which was accomplished by Christ in his death on the cross, must eat his flesh and drink his blood, or else he will not be a participant of this redemption, or, in other words, he will not have life, that is, eternal life, and will remain unredeemed, that is, will abide in eternal death, in estrangement from communion with God.

He that eateth my flesh, etc.: The same idea as in the preceding verse is expressed, only in a positive sense, as a promise.

And I will raise him: The Lord turns the vision of the believers to the last aim, to which this promise of giving the eternal life through the eating of his flesh and blood is to extend, — to the resurrection, after which there will be the eternal, that is, the blessed life. The relation of these words, I will raise, etc., to what precedes is as follows: He who eats my flesh and drinks my blood has in him eternal life, by dint of which I will not cause him to perish, but will raise him in the last day.

For my flesh, etc.: A foundation both of a negative and a positive assurance of the necessity of eating the flesh of the son of man, and of drinking his blood. This is necessary, because this, and this alone, is the true meat and the true drink, that is, communicates true life to men, eternal life. He who eats every other meat, and drinks every other drink is subject to death; the Lord's body and blood give immortality. With these words he wants to assure them of what he has said, so that they may not regard his words as a riddle or parable, but shall know that it is absolutely necessary to eat his body.

This is what Reuss says (Vol. VI., pp. 190–192):

Comme il y est question de manger la chair et de boire le sang de Christ, il s'est trouvé de tout temps des commentateurs qui y ont vu une allusion directe à la sainte-Cène. Les théologiens réformés surtout insistaient sur ce rapprochement parce qu'ils y voyaient la confirmation directe (v. 63) de leur conception du sacrement. Nous ne saurions cependant admettre qu'il puisse y avoir dans notre texte une allusion directe à la sainte-Cène, parce que celle-ci n'était pas encore instituée et que Jésus parle d'une condition du salut qu'il s'agissait de remplir dès ce moment-là; les deux phrases: celui qui *croit* a la vie éternelle (v. 47), et: celui qui *mange* de ce pain (qui est ma chair) vivra éternellement, sont absolument identiques pour le sens, malgré la diversité de la forme; *manger la chair* de Christ, est la formule figurée et symbolique pour *croire* en lui, par la raison que croire, c'est s'unir, s'assimilier intimement, entièrement. Entre la simple *chair* (v. 51) et la *chair* et le *sang* (v. 53), il n'y a pas la moindre différence. La seconde phrase est plus complète; c'est une locution usuelle pour désigner l'homme, soit d'après sa nature physique seule (1 Cor. xv. 50), soit comme personne (Matth. xvi. 17. Gal. i. 16), mais ici elle n'introduit aucun élément nouveau; toutes les deux équivalent au seul mot *pain*, au

commencement (v. 51) comme à la fin (v. 58) du morceau. Du reste, l'évangéliste ne parlant nulle part de la Cène dans son livre, aurait été volontairement inintelligible pour ses lecteurs, pour ne pas dire que Jésus l'aurait été bien davantage si telle avait été son arrière pensée. Il peut être permis à la théologie de se servir de notre texte pour l'appliquer, par *analogie*, au sacrement, et pour jeter, par ce rapprochement, quelque lumière sur une institution au sujet de laquelle les textes scriptuaires sont extrêmement peu explicites. Mais l'exégèse ne peut que constater que le nôtre n'est pas écrit dans ce but spécial. (A l'occasion de la Cène, il est parlé du *corps* de Christ et non de sa *chair*.)

Une opinion plus généralement répandue parmi les commentateurs, est celle qui voit dans notre 51e verset une allusion à la mort de Christ considérée comme base, cause ou moyen du salut. On trouve la preuve directe de cette interprétation, d'abord dans la mention expresse du *sang*, ensuite dans la phrase : *que je donnerai* (au futur). Que le Nouveau Testament, d'un bout à l'autre, considère la mort sanglante du Christ comme la condition du salut des hommes, cela ne saurait être l'objet d'un doute, et s'il en était question ici, il n'y aurait là rien qui dût nous surprendre. Nous pensons même qu'avec le texte vulgaire, qui dit: le pain que je donnerai, c'est ma chair *que je donnerai* pour la vie du monde, l'allusion à la mort serait trop directe pour pourvoir être contestée. Mais ce second: *que je donnerai*, manque dans d'anciens témoins et pourrait bien avoir été ajouté pour compléter une phrase en apparence défectueuse. Or, le reste donne un sens parfait sans cette allusion spéciale, qui est étrangère à tout le discours. Nous avons déjà dit que *chair et sang* ne disent pas plus ici que *chair* tout court; cette dernière locution n'est jamais employée pour parler de la mort de Christ; le futur du v. 51 (le pain que je donnerai) ne se rapporte pas à l'événement unique de sa mort, mais à la communion de foi qui se reproduira pour chaque individu en son temps. Les phrases: manger la chair du Fils (v. 53), *me* manger (v. 57), manger ce pain (v. 58), sont évidemment synonymes, et signifient: demeurer en lui, et le faire demeurer en soi (v. 58), c'est-à-dire croire, et avoir ainsi la vie en soi (v. 53), une vie désormais permanente, qui implique la résurrection (v. 54). Dans tout cela il n'y a pas un mot de la mort de Christ. Et s'il était vrai que le *sang* doit être spécialement rapporté à cette mort, il s'en suivrait que les phrases des v. 57 et 58 seraient incomplètes et insuffisantes.

This discussion is correct in its analysis of the church teaching, but is faulty in that it recognizes the transla-

tion, I will give for the life of the world, as having no meaning whatsoever, and still more, in that it ascribes to these words the meaning of the redemption, that is, in assuming that Jesus is talking nonsense.

	John vi.	
52. Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι, λέγοντες, Πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα φαγεῖν;	52. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?	52. And the Jews began to murmur among themselves, and said, How can he give us meat to eat?
53. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, Ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου, καὶ πίητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.	53. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.[a]	53. And Jesus said to them, Verily, I tell you, If you do not eat the flesh of the son of man, and drink his blood, there will be no life in you.
54. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἔχει ζωὴν αἰώνιον, καὶ ἐγὼ ἀναστήσω αὐτὸν τῇ ἐσχάτῃ ἡμέρᾳ.	54. Whoso eateth[b] my[c] flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day.[c]	54. He who eats my flesh and drinks his blood has non-temporal life.
55. Ἡ γὰρ σάρξ μου ἀληθῶς ἐστι βρῶσις, καὶ τὸ αἷμά μου ἀληθῶς ἐστι πόσις.	55. For my flesh is meat indeed, and my blood is drink indeed.[c]	55. For my flesh is food indeed, and my blood is true drink.
56. Ὁ τρώγων μου τὴν σάρκα, καὶ πίνων μου τὸ αἷμα, ἐν ἐμοὶ μένει, κἀγὼ ἐν αὐτῷ.	56. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.[d]	56. He who eats my flesh and drinks my blood is in me, and I am in him.
57. Καθὼς ἀπέστειλέ με ὁ ζῶν πατὴρ, κἀγὼ ζῶ διὰ τὸν πατέρα· καὶ ὁ τρώγων με, κἀκεῖνος ζήσεται δι' ἐμέ.	57. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.	57. And as the living Father has sent me, and I live by the Father; so he who eats me is spirit, and he will live only by my will.
58. Οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβάς· οὐ καθὼς ἔφαγον οἱ πατέρες ὑμῶν τὸ μάννα, καὶ ἀπέθανον· ὁ τρώγων τοῦτον τὸν ἄρτον ζήσεται εἰς τὸν αἰῶνα.	58. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever.[e]	58. Such is the bread which came down from heaven; not as your fathers ate the manna, and died. He who will chew this bread, will live a non-temporal life.

(*a*) Before this Jesus said that the bread which comes from heaven, that is, the law of God, is for him this, that

he gives his carnal life for the life of the spirit, — this is the heavenly bread which he teaches. Flour bread is the food of the life of the world; the bread, the carnal life itself, is the food of the spirit. And now he says that the flesh and the blood, in which, according to the conceptions of the Jews, life was, must serve as food for the spirit. Food, bread, is needed for the carnal life, but the whole carnal life is only food for the non-temporal life.

(*b*) *τρώγω*, to gnaw, chew.

(*c*) An interpolation.

(*d*) Many texts read *αὐτοῦ*, and not *μου*.

(*e*) My body and blood are indeed only food and drink of the spirit.

This comprehension is the consciousness of my life.

Every one who lives, lives only by expending his bodily life, whether he wishes, thinks, or works; every action of life is the eating up of his flesh and blood, a movement in the direction of annihilating the flesh.

(*f*) He who eats my flesh, that which wears out my body, — what is it? this is the source of everything, this is God. This is the comprehension, the beginning of everything, and I myself. I am in it, and it is in me.

(*g*) And as I live in the flesh by the will of somebody, — of the Father of life, as he calls the source of everything, — even so this comprehension will live by my will, by my comprehension. This idea is expressed in the following:

24. *Ἀμὴν ἀμὴν λέγω ὑμῖν, Ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.*

25. *Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.*

John xii. 24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.[e]

24. You know yourselves that if a kernel of wheat falls into the ground and does not die, it remains. But if it dies, it brings forth a great increase.

25. He who loves his soul will cause it to perish; and he who does not love his soul in this world will keep it for ever.

(*a*) These verses from the farewell discourse directly explain the idea of what precedes, and so I place them here.

59. Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καπερναούμ.
60. Πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ εἶπον, Σκληρός ἐστιν οὗτος ὁ λόγος· τίς δύναται αὐτοῦ ἀκούειν;
61. Εἰδὼς δὲ ὁ Ἰησοῦς ἐν ἑαυτῷ, ὅτι γογγύζουσι περὶ τούτου οἱ μαθηταὶ αὐτοῦ, εἶπεν αὐτοῖς, Τοῦτο ὑμᾶς σκανδαλίζει;
62. Ἐὰν οὖν θεωρῆτε τὸν υἱὸν τοῦ ἀνθρώπου ἀναβαίνοντα ὅπου ἦν τὸ πρότερον;
63. Τὸ πνεῦμά ἐστι τὸ ζωοποιοῦν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, πνεῦμά ἐστι καὶ ζωή ἐστιν.

John vi. 59. These things said he in the synagogue, as he taught in Capernaum.
60. Many therefore of his disciples, when they had heard this, said, This is a hard saying; who can hear it?

61. When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you?[a]

62. What and if ye shall see the Son of man ascend up where he was before?

63. It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.

59. He spoke these things, as he taught in an assembly in Capernaum.
60. Many of his disciples heard it, and said, This is a hard saying. Who can understand it?

61. And Jesus divined that his disciples were murmuring about it, and he said to them, You are disturbed,

62. Because you see that the son of man is becoming what he was before.

63. The spirit lives, but the body is not good for anything. The words which I told you are that there is spirit, and there is life.

(*a*) There ought to be no punctuation-mark here. Ἐάν is used by John in the sense of *when, that.* Jesus says, What offends you is that you see that the son of man is God.

THE EXECUTION OF THE LAW GIVES TRUE LIFE

And Jesus was sorry for men, because they perished not knowing wherein the true life was, and suffered and were harassed, themselves not knowing why, like abandoned sheep without a shepherd. And Jesus says to the people, You worry about the life of the flesh: you are hitched to a wagon which you cannot pull, and have put on a yoke which was not made for you. Comprehend my teaching and follow it, and you will know rest and joy in life. I give you another yoke and another wagon,

— spiritual life. Hitch yourselves to it, and you will learn of rest and bliss from me.

You must be meek and humble, and then you will find bliss in your life, for my teaching is a yoke which is made for you, and the execution of my teaching is a light wagon, made according to your strength.

And Jesus went through cities and villages, and taught all the blessedness of life according to the will of God. Then he chose seventy men from among those who were near to him, and sent them to those places where he wanted himself to be. He said to them, Many men do not know the good of the true life, — I am sorry for all of them and wish to teach all, but as the master is not able to attend to the harvest of the whole field, so I cannot attend to it. Go to different cities, and in all places announce the coming of God and the law of God. Say that to be blessed one must be a vagrant, and that the law is all in five rules against evil: (1) not to be angry; (2) not to commit debauchery; (3) not to swear, to make no promises whatever; (4) not to resist evil, not to go to court; and (5) not to make any distinction between men, and to disregard kings and kingdoms.

And so execute these rules yourselves. First of all, be mendicants, vagrants. Take nothing with you, neither scrip, nor bread, nor money. All you must have is raiment on your body, and footgear. Announce the blessedness of the mendicants, and so, above all, be an example of mendicancy. Choose no hosts to stop with, but stay in whatever house you enter first. When you come into the house, greet the hosts. If they receive you, all is well; and if not, go to another house. You will be hated for what you will say, and they will attack and drive you away. And if they drive you away, go to another village; and if they drive you from it, go to another still. They will drive you, as wolves drive the sheep, but do not lose your courage and do not weaken to

the last hour. And they will take you into court and will judge you, and flog you, and take you before the officers, that you may justify yourselves before them. And when they will take you to court, do not lose your courage, and do not think what you are going to say. The spirit of God will tell you what to say. Before you will have gone through all the cities, men will understand your teaching, and will turn to you.

Be not afraid. What is hidden in the souls of men will come out. What you will tell to two or three will be scattered among thousands. Above all, do not fear those who may kill your body. What of it if they kill your body? They can do nothing to your soul. So do not fear them. Fear this, that your body and soul may not perish, if you depart from the law. This is what you want to fear.

For one cent you can buy five sparrows, and even they do not die without the will of God. And a hair of the head will not fall without the will of God, so what are you to fear, if you are in the will of God? God will be with him who before men will be one with the will of God; but who before men will renounce the will of God, him God will renounce also. Not all will believe in my teaching, that it is necessary to be a mendicant, a vagrant, not to be angry, not to commit debauchery, not to swear, not to judge or go to court, not to wage war. And those who will not believe will hate it, because it deprives them of what they like, and there will be dissension.

My teaching will, like a fire, burn up the world. And so there must be dissension in the world. There will be dissension in every house. Father will be against son, mother against daughter, and the housefolk will be haters of those who will understand my teaching. And they will kill them. For he who will understand my teaching will see no meaning in his father, or mother, or wife, or children, or all his property. He who thinks more of his

father or mother than of my teaching has not comprehended my teaching. He who is not at all times ready for all kinds of sufferings of the flesh is not my disciple. He who will care for this carnal life will cause the true life to perish, and he who will cause this carnal life to perish according to my teaching will save his life.

The seventy disciples went out over the cities and villages, and did what Jesus had commanded. When they returned, they told Jesus with joy, The devilish teaching about anger, adultery, oaths, judgments, and wars is everywhere giving way before us.

And Jesus said to them, Do not rejoice because the evil is yielding to you, but because you are in the will of God.

And then Jesus rejoiced on account of the power of the spirit, and said, From the fact that my disciples have understood me and that the evil is vanquished by them, I see that thou art the highest spirit, — the beginning of everything, truly the Father of men, — because what the wise and learned men could not understand with all their learning, the unreasoning have comprehended by recognizing themselves to be the children of the Father. And thou, as the Father, hast disclosed everything to them, through the love which is between a father and his son. Everything which a man needs to know is disclosed to him through the love of the Father for the son and of the son for the Father. Only him who recognizes himself as the son does the Father recognize.

And the people of his house came and wanted to bind him, for they thought that he was mad.

And the Pharisees and the lawyers came from Jerusalem, and said, He is mad: he wants to mend a lesser evil with a greater evil. That there may be no mendicants, he wants to make all men mendicants, and he wants nobody to be punished, and the robbers to kill everybody, and to have no wars, though then the enemies will kill everybody.

And he said, You say that my teaching is evil, and at the same time you say that I destroy the evil. That cannot be, for evil cannot be destroyed by evil. If I destroy evil, my teaching cannot be evil, for evil cannot go against itself. If evil went against itself, there would be no evil. You cast out the evil according to your law. How do you cast out the evil? By the law of Moses, and this law is from God. But I cast out the evil with the spirit of God, which has always been in you. It is only for this reason that I can expel the evil. And the fact that I expel evil is a proof to you that my teaching is true, and that the spirit of God is in men and is stronger than the carnal lusts. If that did not exist, it would not be possible to vanquish the lust of evil, as it is impossible to enter the house of a strong man and rob it. To rob the house of a strong man, it is necessary first to bind the man. And thus are men bound by the spirit of God.

He who is not with me is against me. He who does not harvest in the field only loses the corn, for he who is not with me is not with the spirit of God, — he is an adversary of the spirit.

And so I tell you that every human mistake and every false interpretation will be forgiven, but the false interpretation about the spirit of God will not be forgiven. If a man says a word against another, that will pass; but if he will say a word against what is holy in man, — against the spirit of God, that will not pass unnoticed; scold me as much as you please, but do not call evil the good which I am doing. Man will not be forgiven for calling the good evil, that is, the works which I do. One has to be with the spirit of God, or against it.

Either consider the tree good, and its fruit good, or consider it bad, and its fruit bad, for by its fruit is the tree esteemed. You see me expel evil, consequently my teaching is good. Every man who expels evil, no matter what his teaching may be, cannot be against us, but

is with us, for one can expel evil only with the spirit of God.

After that Jesus came for the holiday to Jerusalem. And there was then a pool in Jerusalem. And they said about this pool that an angel stepped into it, and that caused the water of the pool to well up, and if one leaped into the water immediately after it began to well up, he was cured from whatever disease he may have had.

And there were porches built around this pool. And on these porches lay all kinds of sick people, waiting for the water in the pool to well up, in order to leap into it.

Jesus came to the pool, and saw a man lying on a porch. Jesus asked who he was. The man told him that he had been ailing for thirty-eight years, and that he had been waiting for a long time to be the first to leap into the pool, after the water had begun to well up, but that he could never succeed, for others got in before him.

Jesus looked at him, and said, In vain dost thou wait here for a miracle from the angel. There are no miracles. There is one miracle, and that is, that God has given life to men, and it is necessary to live with all one's powers. Do not wait for anything at this pool, but take thy bed, and live according to the divine law, according to the strength which God will give thee.

The sick man obeyed him, and got up and went away.

Jesus said to him, Thou seest thyself that thou hast the strength. See to it that thou wilt not believe again in all this deception. Do not make this error again, but live according to the power which God gives thee.

And the man went and told everybody what had happened to him. And all those who had been working the deception of the pool and were making a living thereby grew angry, and they did not know how to wreak their vengeance and to annoy the sick man and Jesus for having disclosed their deception. They found a pretext for doing so in its being a Sabbath, for on the Sabbath it

was not permitted, according to their law, to work. At first they attacked the sick man, and said, How didst thou dare take up thy bed on the Sabbath? It is not lawful to work on the Sabbath.

The sick man said to them, He who raised me up told me to take up the bed.

They said, Who ordered thee to do so?

He said, I do not know. A man came up to me and went away again.

The Pharisees made their way to Jesus, and, finding him, they said, How couldst thou order the man to rise and take up his bed on a Sabbath?

To this Jesus said to them, My Father never stops working, and so I will never stop working, whether it be a week-day or a Sabbath. The Sabbath did not make man, but man made the Sabbath.

Then the Jews grew angrier still, because he dared to call God his Father. And they attacked him, and Jesus replied to them, A man could not do anything of himself, if God the Father — the spirit of God in man — did not point out to him what to do. God, the Father of man, lives and works always, and man lives and works always. God the Father gave men reason for their own good, and showed them what is good and what bad.

Just as God gives life, so also the spirit of God gives life. God the Father does not choose and decide anything himself, but, having taught men what is good and what bad, he leaves everything to man to do, so that men may honour the spirit of God and obey it within themselves, as they honour and obey God. He who does not honour the spirit of God in himself does not honour God. You must understand that he who has completely abandoned himself to my teaching has exalted the spirit in himself, and in it reposes his life, he has non-temporal life and is already freed from death. It is clear that now the dead, having comprehended the meaning of their life,

that they are the sons of God, will live. For as God is alive in himself, so is the son alive in himself. The freedom of the choice is the same as that the spirit of God is in man, — it is the whole man.

Do not marvel at this teaching; the time has come when all mortals will be divided. Some, who do good, will find life, and those who do evil will be destroyed.

I cannot choose anything of myself. What I have comprehended from the Father, that I choose. My choice is correct, if I do not hold to my own wish, but to the meaning which I have comprehended from the Father. If I were the only one to assure you that I am right, because I want it to be so, you might not have believed me. But there is another who gives the assurance about me, — that I am doing right. That is the spirit of God, and you know that this assurance is true.

You see by my works that the Father has sent me. God the Father has shown concerning me in your souls and in the Scriptures. You have not comprehended his voice, and you have not known him. You have not his firm comprehension within you, for you do not believe that which he has sent, — the spirit of God in your souls.

Try to comprehend it: you expect to find life in your souls, and you will find there within you the spirit of God.

But you will not believe me that you will have life.

I esteem little your praying in your temples, and your observing the fasts and the Sabbaths according to human laws; the true love of the true God is not in you.

I teach you in the name of my Father and of yours, but you do not understand me. If a man will teach you in his own name, you will believe him. What can you rely upon, since you receive your sayings from one another, and do not seek the teaching as to the Father of the son. I am not the only one who shows you that you are wrong before your Father. That same Moses, in whom

you trust, shows you that you are wrong and do not understand him. If you relied on what Moses said, you would rely also on what I tell you. If you do not rely on his writings, you will not believe my teaching, either.

And that they might understand it, that they might understand that it is possible to enter into the will of God without an effort, he told them a parable: A king received an inheritance.. In order to receive this inheritance, the king had for a time to depart from his kingdom. And so the king went away.

But before his departure he distributed his possessions among his subjects, giving to each according to his ability: to one five talents, to another two, to a third one, and he commanded them to work without him and to gain by these talents as much as each could.

When the king went away, each man did with his property whatever he could. Some worked, and he who had five talents earned other five talents; another with his one talent gained ten more; others with their two talents gained two, or with their one gained five more or only one more; and others again did not work with the money given to them by their master, but hid the money away in the ground. Those who had taken five talents had the five talents left; those who had taken two had two, and those who had taken one had one left. And others again, who did not work with the master's money, did not want to appear before the king, but sent word to him that they did not wish to be under his power.

When the time came, the king returned into his kingdom, and he called all his subjects to give accounts of themselves, what each had done with what had been given him.

And one servant came, the one to whom five talents had been given, and he said, With the five talents I have gained five more. And another came, to whom one talent had been given, and he said, Here, with the one talent

I have gained ten more. And then came he who had received two talents, and he brought two more, and the one who had received one brought five more. And still another to whom one talent had been given brought one more.

And the master praised them all alike and rewarded them alike. He said to all alike, I see that you are good and faithful servants: you have worked over my possessions, and so I receive you as equal participants in what is mine. We shall rule together.

After that came those subjects who had not worked over the master's possessions. And one of them said, Master, thou gavest me a talent at thy departure. I know that thou art a hard man and wantest to take from us what thou hast not given us, and so I was afraid of thee and from fear hid away thy talent. Here it is in full. What thou hast given me I return to thee. And others who had received five talents, and those who had received ten talents, brought back the master's talents, and they said the same to him.

Then the master said to them, Foolish people! You say that out of fear of me you hid your talents in the ground and did not work with them. If you knew that I was a hard man and will take what I have not given, why did you not try to do what I commanded?

If you had worked with my talent, your possessions would have been increased, and you would have done my will, and I might have had mercy on you, and you would not have fared worse. But now you have not got away from my power anyway.

And the master took the talents away from those who had not worked with them, and told his servants to give them to those who had gained more.

And the servants said, Master, they have enough as it is. But the king said, Give to those who have earned for me, for to him who looks after his own it shall be

added, and from him who does not look after his own even the last shall be taken from him.

But drive away these foolish and lazy servants. Let them not be here. And drive away those also who sent word to me that they did not want to be in my power, and let them not be here.

This king is the beginning of life, — the spirit. The world is the kingdom, but he does not himself govern the kingdom, but, like a peasant, he casts out the seed and leaves it alone. And the field brings forth blades, ears, and kernels of its own accord. The talent is the comprehension in every man. God the spirit has put the comprehension in every man, and leaves men to live according to their will.

God himself decides nothing, but having instructed man in everything, leaves it to every man to decide for himself. Not all have the same talent, but each receives according to his ability. Not to all is the same comprehension given, but it is given, and for God there is no greater and no lesser. All God needs is work over the comprehension. Some work with the talent of their master; others do not work for their master; others again do not work and do not acknowledge the master. Some men live by the comprehension; others do not live by it; and others again do not acknowledge it. The master comes back and asks for an account. That is the temporal death and accounting of life. Some come and say that they have worked with the talent, and they enter into the life of the master. And the master does not count who has worked more, and who less. All become alike participants in the life of the master. He who accepts the comprehension has life.

He who has the comprehension and relies on him who has sent it has non-temporal life and knows no death: he has passed into life. Others come and say that they have not worked with the talent: they do not refuse the

talent; they only say that there is no sense in working, for, whether they work or not, they will meet with punishment. They know the severity of the master. Other men have the comprehension, but do not rely on it. They say to themselves, Whether I work or not, I shall die, and nothing will be left, and so there is no sense doing anything with it. To this the king says, If thou knowest that I am severe, thou oughtest so much the more to have done my will. Why did you not try to do it? If men know that temporal death is inevitable, why should they not try to live by the doing of the will of God, — by the comprehension? And the king says, Take the talent from them, and give it to those who have. It makes no difference to the king where the talents are, so long as they are, just as it makes no difference to the peasant what kernel will bring forth ears, so long as he has a harvest. If the comprehension gives life to men according to their will, then those who do not hold it cannot live and stand outside of life. And after the temporal death nothing will be left of them. And of the men who do not acknowledge the king's power, the king says, Throw those men out. These other men not only fail to work with the comprehension and life, but even despise the Father of the spirit who has given it to them, — they, too, cannot live, and are also destroyed with death.

CHAPTER VI.

THE FOOD OF LIFE. MAN LIVES NOT BY BREAD ALONE. OF THE CARNAL AND THE SPIRITUAL KINSHIP

46. Ἔτι δὲ αὐτοῦ λαλοῦντος τοῖς ὄχλοις, ἰδοὺ, ἡ μήτηρ καὶ· οἱ ἀδελφοὶ αὐτοῦ εἱστήκεισαν ἔξω, ζητοῦντες αὐτῷ λαλῆσαι.

Matt. xii. 46. While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him.

46. And while he talked, his mother and his brothers came up and stood at a distance, wishing to speak with him.

47. Εἶπε δέ τις αὐτῷ, Ἰδοὺ, ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου ἔξω ἑστήκασι, ζητοῦντές σοι λαλῆσαι.

47. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee.

47. A man saw them, and said to him, Thy mother and thy brothers are standing a little way off: they want to speak with thee.

48. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ εἰπόντι αὐτῷ, Τίς ἐστιν ἡ μήτηρ μου; καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;

48. But he answered and said unto him that told him, Who is my mother? and who are my brethren?

48. And he said, Who is my mother? and who are my brothers?

49. Καὶ ἐκτείνας τὴν χεῖρα αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν, Ἰδοὺ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου.

49. And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren!

49. And he pointed with his hand to his disciples and said, Here are my mother and my brothers.

50. Ὅστις γὰρ ἂν ποιήσῃ τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφὸς καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

50. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.

50. For he who does the will of God my Father is my brother, and my sister, and my mother.

Before this it said that for the true life there can be no place, no other care than life; there can be no considerations of what is done, of the past, of the temporal; now it says that there can be no other communion

between men than the union in the will of God, which is one for all. The nearness of men to the kingdom of God depends only on the oneness in the will of God.

27. Ἐγένετο δὲ ἐν τῷ λέγειν αὐτὸν ταῦτα, ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία ἡ κοιλία ἡ βαστάσασά σε, καὶ μαστοὶ οὓς ἐθήλασας.

28. Αὐτὸς δὲ εἶπε, Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν.

57. Ἐγένετο δὲ πορευομένων αὐτῶν, ἐν τῇ ὁδῷ εἶπέ τις πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἂν ἀπέρχῃ, κύριε.

58. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσι, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις· ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ.

Luke xi. 27. And it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

28. But he said, Yea, rather, blessed are they that hear the word of God, and keep it.[a]

Luke ix. 57. And it came to pass, that, as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58. And Jesus said unto him, Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head.[b]

27. And it happened, as he said this, a woman from among the people lifted up her voice, and said to him, Blessed is the womb that bore thee, and the teats which thou hast sucked.

28. But he said, Blessed is he, who understands the comprehension of God and keeps it.

57. And on the way a man said to Jesus, I will follow thee everywhere, my master.

58. And Jesus said to him, Foxes have holes, and birds have nests; but the son of man has no abiding place.

(*a*) The good of life cannot depend on anybody; nobody can transmit his good to another. The good is only the life of the comprehension.

(*b*) There is a double meaning to this verse: one, that the son of man, in the sense of man, must not trouble himself about the place where he is; it makes no difference where he is, provided he does not regard any particular place as peculiarly his own. He must be a vagrant.

The other, that the son of man — the spirit of God in man — is outside space, and that it is impossible to be where the son of man is, because it is everywhere and nowhere.

THE STORM ON THE LAKE

22. Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν, καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ· καὶ εἶπε πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.

Luke viii. 22. Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they launched forth.

22. And one day he happened to go into a ship with his disciples, and he said to them, Let us sail to the other side of the lake, and they sailed away.

23. Πλεόντων δὲ αὐτῶν ἀφύπνωσε. καὶ κατέβη λαῖλαψ ἀνέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο, καὶ ἐκινδύνευον.

23. But as they sailed, he fell asleep: and there came down a storm of wind on the lake; and they were filled with water, and were in jeopardy.

23. And as they sailed, there rose a great storm, and came over the lake; and they were drenched, and they were in danger; but he slept in the stern.

24. Προσελθόντες δὲ διήγειραν αὐτὸν, λέγοντες, Ἐπιστάτα, ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ ἐγερθεὶς

24. And they came to him, and awoke him, saying, Master, Master, we perish. Then he arose,

24. And his disciples came to him and awoke him, saying, Teacher, teacher, we perish. Then he rose,

25. Εἶπε δὲ αὐτοῖς, Ποῦ ἐστιν ἡ πίστις ὑμῶν;

25. And he said unto them, Where is your faith?

25. And said to them, Where is your faith?

26. Καὶ λέγει αὐτοῖς, Τί δειλοί ἐστε, ὀλιγόπιστοι; τότε ἐγερθεὶς ἐπετίμησε τοῖς ἀνέμοις καὶ τῇ θαλάσσῃ, καὶ ἐγένετο γαλήνη μεγάλη.

Matt. viii. 26. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm.

26. And he said to them, Why do you lose your courage, you of little faith? And he rebuked the wind and the sea; and the winds died down, and there was a calm.

Jesus expresses no fear before earthly dangers. He sleeps, while the storm strikes against the ship and the rain washes it. When he is wakened and told that they are perishing, he is surprised and rebukes them. They said that they believed in the true life outside of time and space, and at the first opportunity they showed by their timidity before earthly calamities that they did not believe in it. As the cares for the burial of the fathers and for the order of the house, as the ties of kinship, as the relations to other people cannot affect the life of the spirit, so also the danger of earthly death, and earthly death itself, cannot interfere with the life of the spirit. And Jesus sleeps and, on awakening, remains calm.

34. Μὴ οὖν μεριμνήσητε εἰς τὴν αὔριον· ἡ γὰρ αὔριον μεριμνήσει τὰ ἑαυτῆς. ἀρκετὸν τῇ ἡμέρᾳ ἡ κακία αὐτῆς.

Matt. vi. 34. Take therefore no thought for the morrow:[a] for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

34. Do not trouble yourselves about the future. Sufficient is the evil for the present.

59. Εἶπε δὲ πρὸς ἕτερον, Ἀκολούθει μοι. ὁ δὲ εἶπε, Κύριε, ἐπίτρεψόν μοι ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου.

Luke ix. 59. And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father.[b]

59. And to another Jesus said, Follow me. And that man said, Allow me first to go and bury my father.

60. Εἶπε δὲ αὐτῷ ὁ Ἰησοῦς, Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς· σὺ δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ.

60. Jesus said unto him, Let the dead bury their dead: but go thou and preach the kingdom of God.

60. And Jesus said to him, Let the dead bury the dead, but you follow me, and announce the gospel of the Lord.

61. Εἶπε καὶ ἕτερος, Ἀκολουθήσω σοι, κύριε· πρῶτον δὲ ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου.

61. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house.

61. And another man said, I will follow thee, but let me first attend to my house.

62. Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὔθετός ἐστιν εἰς τὴν βασιλείαν τοῦ Θεοῦ.

62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

62. And Jesus said to him, He who has taken hold of the plough and looks back is not fit for the kingdom of God.

(*a*) In many texts, Take no thought for the morrow, is omitted. This verse is mentioned for the second time. It was given in Chapter IV. (The sermon on the mount.)

(*b*) Again two meanings: one, that all worldly cares, even the most important, such as burial seems to be, are works of death and of darkness. The one work of life is life, the dissemination of life.

The other, the main meaning is: for him who lives by life there is no death.

The last utterance includes the meaning of the first two, and in it lies the chief thought of this passage. The

meaning of it is, that he who has come to know the kingdom of God, the life of the spirit, and yet cares for anything carnal, by this care for the carnal life acknowledges that he does not live by the life of the spirit. If a man, living by the life of the spirit, has a care for the carnal life, he will succeed as little in the life of the spirit, as he who ploughs and looks behind him, instead of looking before him.

This comparison has also another meaning. A man who imagines that he lives by the spirit and who at the same time reflects on the consequences which that which he is doing in life might have, is like the ploughman who, in his desire to make a furrow, looks, not forward at what he is doing, but backwards, at what he has done already.

JESUS AT THE HOUSE OF MARTHA AND MARY

31. Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

Luke xii. 31. But rather seek ye the kingdom of God; and all these things shall be added unto you.[a]

31. Seek only to be in the will of God, and everything else will be given you.

38. Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς, καὶ αὐτὸς εἰσῆλθεν εἰς κώμην τινά· γυνὴ δέ τις ὀνόματι Μάρθα ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον αὐτῆς.

Luke x. 38. Now it came to pass, as they went, that he entered into a certain village: and a certain woman named Martha received him into her house.

38. Jesus happened one day to be walking with his disciples, and they entered a village. A woman named Martha invited them to their house.

39. Καὶ τῇδε ἦν ἀδελφὴ καλουμένη Μαρία, ἡ καὶ παρακαθίσασα παρὰ τοὺς πόδας τοῦ Ἰησοῦ ἤκουε τὸν λόγον αὐτοῦ.

39. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word.[b]

39. And she had a sister named Mary. Mary sat down at Jesus' feet, and listened to his teaching.

40. Ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπε, Κύριε, οὐ μέλει σοι ὅτι ἡ ἀδελφή μου μόνην με κατέλιπε διακονεῖν; εἰπὲ οὖν αὐτῇ ἵνα μοι συναντιλάβηται.

40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

40. But Martha was busy preparing a good reception for them, and she went up to Jesus, and said, Evidently thou dost not care that my sister has left me to serve alone. Tell her to help me.

41. Ἀποκριθεὶς δὲ εἶπεν αὐτῇ ὁ Ἰησοῦς, Μάρ-

41. And Jesus answered and said unto her, Martha, Martha,

41. But Jesus said to her in reply, Oh, Martha, Martha, thou art troub-

θα, Μάρθα, μεριμνᾷς καὶ τυρβάζῃ περὶ πολλά·

42. Ἑνὸς δέ ἐστι χρεία. Μαρία δὲ τὴν ἀγαθὴν μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.

23. Ἔλεγε δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ ἡμέραν, καὶ ἀκολουθείτω μοι.

24. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν.

25. Τί γὰρ ὠφελεῖται ἄνθρωπος, κερδήσας τὸν κόσμον ὅλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς;

26. Ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμοὺς λόγους, τοῦτον ὁ υἱὸς τοῦ ἀνθρώπου ἐπαισχυνθήσεται, ὅταν ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ πατρὸς καὶ τῶν ἁγίων ἀγγέλων.

thou art careful and troubled about many things:

42. But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her.

Luke ix. 23. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

24. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

25. For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.

ling thyself about many things,

42. But one thing is needed, and Mary has chosen what is best. What she has chosen will not be taken from her.

23. And he said to them all, If you wish to follow me, renounce yourselves and be prepared for everything at any time, and then follow me.

24. He who wants to save his life, will lose it. And he who causes his life to perish for my sake, will save it.

25. What profit is it to a man, if he should gain the whole world, and cause his ruin or his harm?

26. He who is ashamed of my words, of him the son of man will be ashamed, when he appears in the sense of the Father and the powers of God.

(*a*) This verse was given in Chapter IV.

(*b*) λόγος means *teaching*, as generally in Luke.

(*c*) The word *cross* I translate in the sense which is ascribed to it by all the interpreters. I do not use the word *cross* itself, because historically it has no meaning in the mouth of Jesus. Even if he knew that he was going to be crucified, his disciples could not have known it, and so the word had no meaning for them.

PARABLE OF THE RICH MAN

15. Εἶπε δὲ πρὸς αὐτοὺς, Ὁρᾶτε καὶ φυλάσ-

Luke xii. 15. And he said unto them, Take

15. And he said to them, Take care, and be-

σεσθε ἀπὸ τῆς πλεονεξίας· ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστιν ἐκ τῶν ὑπαρχόντων αὐτοῦ.

16. Εἶπε δὲ παραβολὴν πρὸς αὐτοὺς, λέγων, Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα·

17. Καὶ διελογίζετο ἐν ἑαυτῷ, λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου;

18. Καὶ εἶπε, Τοῦτο ποιήσω· καθελῶ μου τὰς ἀποθήκας, καὶ μείζονας οἰκοδομήσω, καὶ συνάξω ἐκεῖ πάντα τὰ γεννήματά μου καὶ τὰ ἀγαθά μου,

19. Καὶ ἐρῶ τῇ ψυχῇ μου, Ψυχὴ, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

20. Εἶπε δὲ αὐτῷ ὁ Θεὸς, Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;

21. Οὕτως ὁ θησαυρίζων ἑαυτῷ, καὶ μὴ εἰς Θεὸν πλουτῶν.

heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

16. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18. And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat drink, and be merry.

20. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?

21. So is he that layeth up treasure for himself, and is not rich toward God.

ware of every abundance, for there can be no life in what he possesses.

16. And he told them a parable, There was a rich man, whose land brought forth good harvests,

17. And he thought, What shall I do? I have no room to put my fruits away.

18. And he said, This is what I will do: I will pull down my barns, and build new ones; and I will take all my corn and all my possessions there.

19. And I will say to my soul, Soul, thou hast large possessions to last for many years. Sleep, eat, drink, and be merry.

20. And God said to him, Thou fool, this night thy soul will be taken from thee, so of what good are thy provisions?

21. So it happens with him who lays up for himself, and does not grow rich in God.

THE PARABLE OF THE FIG-TREE

1. Παρῆσαν δέ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες αὐτῷ περὶ τῶν Γαλιλαίων, ὧν τὸ αἷμα Πιλάτος ἔμιξε μετὰ τῶν θυσιῶν αὐτῶν.

2. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς Γαλιλαίους ἐγένοντο, ὅτι τοιαῦτα πεπόνθασιν;

Luke xiii. 1. There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices.

2. And Jesus answering said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

1. There were some present, and they told him of the Galileans, whom Pilate had killed.

2. And Jesus said to them in reply, Do you imagine that these Galileans were more sinful than the rest, that this happened to them?

3. Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὡσαύτως ἀπολεῖσθε.	3. I tell you, Nay: but, except ye repent,[a] ye shall all likewise perish.	3. Not at all. But if you do not come to your senses, you will all perish in the same way.
4. Ἢ ἐκεῖνοι οἱ δέκα καὶ ὀκτὼ, ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ Σιλωὰμ, καὶ ἀπέκτεινεν αὐτοὺς, δοκεῖτε ὅτι οὗτοι ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους τοὺς κατοικοῦντας ἐν Ἰερουσαλήμ;	4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?	4. Or those eighteen, who were killed by the tower falling upon them, do you think that they deserved that more than all the other inhabitants of Jerusalem?
5. Οὐχί, λέγω ὑμῖν· ἀλλ' ἐὰν μὴ μετανοῆτε, πάντες ὁμοίως ἀπολεῖσθε.	5. I tell you, Nay: but, except ye repent, ye shall all likewise perish.	5. Not at all. But if you do not come to your senses, you will all perish in the same way.
6. Ἔλεγε δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχέ τις ἐν τῷ ἀμπελῶνι αὐτοῦ πεφυτευμένην· καὶ ἦλθε καρπὸν ζητῶν ἐν αὐτῇ, καὶ οὐχ εὗρεν.	6. He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.	6. And he told them this parable: A man had an apple-tree growing in his garden, and he came to see whether there was any fruit on it, and he found none.
7. Εἶπε δὲ πρὸς τὸν ἀμπελουργὸν, Ἰδοὺ, τρία ἔτη ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ, καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ;	7. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?	7. And he said to the gardener, Three years I have been coming here and looking for fruit on this apple-tree, and there is none. Cut it down; why should it spoil the ground?
8. Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν, καὶ βάλω κοπρίαν·	8. And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it:	8. But the gardener said, Master, let it alone for another summer, and I will dig about it, and manure it,
9. Κἂν μὲν ποιήσῃ καρπὸν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.	9. And if it bear fruit, well: and if not, then after that thou shalt cut it down.	9. Perhaps it will bear fruit; and if it does not bear then, cut it down.

(a) ἐὰν μὴ μετανοῆτε *if you do not change your ideas about what life is.*

Death, the loss of the possibility of living a true life, by the comprehension of God, is before us at any moment, as it came to the rich man in the night, when he was getting ready to live more; as it came to the men who

were killed by Pilate, and to those who were killed by the tower. Every moment of our life is a happy accident, as the gardener's prayer to wait cutting down the tree, as it might bring forth fruit.

Verse 9 John the Baptist had said before, calling men to change their life.

	Luke xii.	
54. Ἔλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, Ὄμβρος ἔρχεται· καὶ γίνεται οὕτω·	54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.	54. And he said to the people, When you see a cloud from the west, you say at once, There comes a shower, and so it is.
55. Καὶ ὅταν νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνεται.	55. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.	55. And when it blows from the south, you say, It will be hot; and so it happens.
56. Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;	56. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?	56. You can guess by the looks of the earth and the sky; how then do you not guess in regard to your present condition?
57. Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;	57. Yea, and why even of yourselves judge ye not what is right?	57. Why do you not see in yourselves what is right?

This place is repeated here in another significance. In Matthew it answered the question of the Pharisees about proofs. Here it points to this, that the destruction through death is as evident to men as the coming of the storm is by certain signs. How is it that you know and remember that there will be a storm, and you do not know and remember that there will be death?

	Luke xiv.	
25. Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί· καὶ στραφεὶς εἶπε πρὸς αὐτούς,	25. And there went great multitudes with him: and he turned, and said unto them,	25. And a great multitude went with him; and he turned, and said to them,
26. Εἴ τις ἔρχεται πρός με, καὶ οὐ μισεῖ τὸν πατέρα ἑαυτοῦ καὶ τὴν μητέρα, καὶ τὴν γυναῖκα καὶ τὰ τέκνα, καὶ τοὺς	26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life	26. He who comes to me, and does not esteem little his father, and mother, and wife, and children, and brothers, and sisters, and his car-

ἀδελφοὺς καὶ τὰς ἀδελφὰς, ἔτι δὲ καὶ τὴν ἑαυτοῦ ψυχὴν, οὐ δύναταί μου μαθητὴς εἶναι.

also, he cannot be my disciple.

nal life also, cannot be instructed by me.

27. Καὶ ὅστις οὐ βαστάζει τὸν σταυρὸν αὐτοῦ, καὶ ἔρχεται ὀπίσω μου, οὐ δύναταί μου εἶναι μαθητής.

27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

27. And he who does not drag his cross and do the same as I do, cannot be instructed.

28. Τίς γὰρ ἐξ ὑμῶν, θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει τὰ πρὸς ἀπαρτισμόν;

28. For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?

28. For each of you, wishing to build a house, will first sit down and figure out his expenses, to see whether he can finish it.

29. Ἵνα μήποτε θέντος αὐτοῦ θεμέλιον, καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται ἐμπαίζειν αὐτῷ,

29. Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,

29. Lest, having begun without finishing it, men might mock him,

30. Λέγοντες, Ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν, καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

30. Saying, This man began to build, and was not able to finish.

30. Here is a man who has begun to build and was not able to finish.

31. Ἢ τίς βασιλεὺς, πορευόμενος συμβαλεῖν ἑτέρῳ βασιλεῖ εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύεται εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ἀπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;

31. Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?

31. Or a king, going to wage war against another king, sits down first and thinks whether he is able with ten thousand to fight against twenty thousand.

32. Εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

32. Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

32. Or else, he will send ambassadors from a distance, to make peace.

33. Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναταί μου εἶναι μαθητής.

33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

33. So none of you can be taught by me, unless you have first made your accounts.

34. Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

34. Salt is good: but if the salt have lost his savour, wherewith shall it be seasoned?

34. Salt is good; but if it is not salted, it cannot be corrected.

35. Οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

35. It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

35. It is neither dirt, nor dung, and has to be thrown out. He who has sense will understand.

(*a*) *ἀποτάσσομαι* I translate by *to make an account.*

Jesus says, To be taught by me the true life, which saves from death, it is necessary to renounce everything. And that a man may not be sorry for the renunciation, he needs only figure out the advantages and disadvantages of the carnal and the spiritual life. Consider your condition here, in this world, as he who builds a house and a king getting ready to wage war consider theirs.

Very well, thou lovest thy father, mother, children, thy life. Very well, if thou canst finish this life as thou finishest building a house; if thou canst stave off death, which goes against thee with all its host; if thou canst, or thinkest thou canst, then build thy life. But if thou seest that thou canst not, that thy house will remain unfinished, that thou canst not conquer the king who is going against thee, then stop building, make peace, and follow me to that life which I am showing you. There can be no middle. If thou believest that only that life which gives the comprehension is life, then live by that comprehension, and then thou wilt not be sorry for anything, but wilt gladly give up thy carnal life; but if thou dost not believe and art sorry for the carnal life, thou hadst better not follow me. The meaning of my teaching is the renunciation of the carnal life. If thou wishest to be my disciple, and hast not renounced everything, and art sorry for something, thou art like unsalted salt, which is not fit for anything.

THE PARABLE OF THE SUPPER

15. Ἀκούσας δέ τις τῶν συνανακειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος, ὃς φάγεται ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ.

Luke xiv. 15. And when one of them that sat at meat with him heard these things, he said unto him, Blessed is he that shall eat bread in the kingdom of God.[a]

15. When one of those who were with him heard it, he said to him, Blessed is he who eats bread in the kingdom of God.

16. Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπός τις ἐποίησε δεῖπνον μέγα, καὶ ἐκάλεσε πολλούς·

16. Then said he unto him, A certain man made a great supper, and bade many:

16. And Jesus said, A man prepared a great feast, and invited many.

17. Καὶ ἀπέστειλε τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις, Ἔρχεσθε, ὅτι ἤδη ἕτοιμά ἐστι πάντα.

17. And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.

17. And sent his servant to tell the guests, It is time for the supper. Go, it is ready now.

18. Καὶ ἤρξαντο ἀπὸ μιᾶς παραιτεῖσθαι πάντες. ὁ πρῶτος εἶπεν αὐτῷ, Ἀγρὸν ἠγόρασα, καὶ ἔχω ἀνάγκην ἐξελθεῖν καὶ ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον.

18. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

18. And they began one after another to excuse themselves. The first said, I have bought a piece of ground, and I must go and see it.

(*a*) The meaning of this verse is a doubt in the very kingdom of God. This man says, Very well, we shall divide everything up, but how if there is no kingdom of God?

This parable resembles the parable in Matthew, but has a different meaning. In order not to make a mistake in its significance, we must clearly understand the occasion on which it was said. Doubt is expressed whether there will be the kingdom of God, for which the carnal life is to be given up. The parable expresses an answer to the doubt. Jesus says, There can be no doubt. You are called, and you know that there is a feast, but you do not come, not because you are in doubt, but because you are busy with your false wealth.

19. Καὶ ἕτερος εἶπε, Ζεύγη βοῶν ἠγόρασα πέντε, καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον.

Luke xiv. 19. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

19. Another said, I have bought five yoke of oxen, and I go to try them: pray, have me excused.

20. Καὶ ἕτερος εἶπε, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

20. And another said, I have married a wife, and therefore I cannot come.

20. A third said, I have just married, and therefore I cannot come.

21. Καὶ παραγενόμενος ὁ δοῦλος ἐκεῖνος ἀπήγγειλε τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπε τῷ δούλῳ αὐτοῦ, Ἐξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ χωλοὺς καὶ τυφλοὺς εἰσάγαγε ὧδε.

21. So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind.

21. And the servant came and told everything to his master. The master grew angry, and said to his servants, Go out at once into the streets and into the square, and bring in the poor, and the needy, and the lame, and the blind.

22. Καὶ εἶπεν ὁ δοῦλος, Κύριε, γέγονεν ὡς ἐπέταξας, καὶ ἔτι τόπος ἐστι.

22. And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

22. And the servant said, Master, I have done everything as thou hast commanded, and yet there is room left.

23. Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον, Ἐξελθε εἰς τὰς ὁδοὺς καὶ φραγμούς, καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκός μου.

23. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled.

23. And the master said to the servant, Go out into the streets and squares, and persuade all to come, that my house may be filled.

24. Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.

24. For I say unto you, That none of those men which were bidden shall taste of my supper.

24. For I tell you, None of those who were invited will eat my supper.

The meaning of the parable is transparent and clear. In the sermon on the mount it said, Blessed are the poor, woe to the rich. And now we get the explanation why the poor are called, and they are glad, and come: they have nothing else to think of. But the rich are detained by their cares: one has to attend to his field, another to his oxen, a third to a wedding. All the poor come, and there is still room left for any one who wants to come. And it says what a man has to do, in order that he may be able to come: he has to leave behind worldly cares about his wealth; there is always room left for those who want to come, that is, to give up their wealth; but those who do not want to do so, who are busy with their oxen, their field, and their wives, cannot come, and they will not see the supper.

2. Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησε γάμους τῷ υἱῷ αὐτοῦ·

Matt. xxii. 2. The kingdom of heaven is like unto a certain king, which made a marriage for his son,

2. The kingdom of God is like this: a certain king made a marriage for his son,

3. Καὶ ἀπέστειλε τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους· καὶ οὐκ ἤθελον ἐλθεῖν.

3. And sent forth his servants to call them that were bidden to the wedding: and they would not come.

3. And sent out his servants to invite the guests to the feast, and they would not come.

4. Πάλιν ἀπέστειλεν ἄλλους δούλους, λέγων, Εἴπατε τοῖς κεκλημένοις, Ἰδού, τὸ ἄριστόν μου ἡτοίμασα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα, καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.

4. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage.

4. Again he sent other servants, saying, Tell the guests that the dinner is prepared; all the fatted oxen are killed. Everything is ready, come to the feast.

5. Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὁ μὲν εἰς τὸν ἴδιον ἀγρὸν, ὁ δὲ εἰς τὴν ἐμπορίαν αὐτοῦ·

5. But they made light of it, and went their ways, one to his farm, another to his merchandise:

5. But the guests did not accept the call: one went to the field, and another to the market;

6. Οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

6. And the remnant took his servants, and entreated them spitefully, and slew them.

6. And others again seized the servants, treated them badly, and beat them.

7. Ἀκούσας δὲ ὁ βασιλεὺς ὠργίσθη, καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσε τοὺς φονεῖς ἐκείνους, καὶ τὴν πόλιν αὐτῶν ἐνέπρησε.

7. But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city.

7. The king was offended, and he sent his soldiers against them, and destroyed them, and burned their city.

8. Τότε λέγει τοῖς δούλοις αὐτοῦ, Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι.

8. Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy.

8. Then the king said to his servants, The dinner is ready, but the guests did not agree.

9. Πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἂν εὕρητε καλέσατε εἰς τοὺς γάμους.

9. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.

9. Go now to the lanes, and whomsoever you find invite to the feast.

10. Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς, συνήγαγον πάντας ὅσους εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ γάμος ἀνακειμένων.

10. So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests.

10. And the servants went along the roads and gathered as many as they found, both bad and good, and the rooms were full of guests.

11. Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς

11. And when the king came in to see the guests, he saw there a man

11. And the king came out to see the feast, and he saw a man who had

ἀνακειμένους, εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·	which had not on a wedding garment:	not on a wedding garment.
12. Καὶ λέγει αὐτῷ, Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; ὁ δὲ ἐφιμώθη.	12. And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless.	12. And he said to him, Friend, how didst thou come here without a wedding garment? The guest was silent.
13. Τότε εἶπεν ὁ βασιλεὺς τοῖς διακόνοις, Δήσαντες αὐτοῦ πόδας καὶ χεῖρας, ἄρατε αὐτὸν καὶ ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	13. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.	13. Then the king said to the servants, Bind him hand and foot, and take him and throw him into the darkness away from here.
14. Πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.	14. For many are called, but few are chosen.	14. For many are called, but few are chosen.

(*a*) He who came to a wedding had to put on a garment furnished by the host. He who did not put it on showed his contempt for the master and did not do his will.

John vi. 44. No man can unite with me, if the Father who has sent me did not draw him to himself. And I will raise him by the last day.

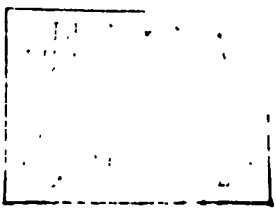
Matt. vii. 21. Not every one who says to me, Lord, Lord, will receive the kingdom of God, but he who does the will of the Father in heaven, who has sent me.

The parable of the wedding of the king is only an explanation of these thoughts. The parable of the wedding and of the feast is repeated in Luke. In spite of the close resemblance of the parables themselves, their application is different. Both the idolatrous and the free churches acknowledge this fact. But both see in these two parables only an indication that the Jews will not be saved, while the Gentiles will.

It seems to me that that idea is so simple and so poor that, if Jesus really had such a thought, he would not have given himself the trouble to elucidate it by parables.

Reuss (Vol. I., p. 486):

Saint John.



Le maître de la maison, c'est Dieu; le festin, c'est la félicité du royaume de Dieu; l'invitation a été faite, il y a longtemps déjà; enfin le moment du festin arrive, tout est prêt: cela se rapporte à l'Evangile, à la bonne nouvelle que le royaume est proche, et qu'avec le repentir et la foi on y entrera directement; le serviteur qui va prendre les invités, c'est Jésus s'adressant aux Juifs, à ceux qui connaissent la loi et les prophètes, aux gens d'école, aux riches.

For him who reads the Gospel straight, as it is written, these parables are an elucidation of one and the same thought, as expressed in the parable of the talents, in the whole teaching, and in all the other parables, but with new shades. These parables most closely resemble the parable of the talents. What is new here is that, while the parable of the talents elucidates the verse which says that the Father's will is that I should not waste anything he has given me, this one explains the idea that no one can come to me, if the Father did not draw him. The Father draws to him, as the king calls all to supper and wishes to have as many guests as possible. The Father calls and draws all to him. If some will not come, others will. If some seeds fall by the wayside, on the stones, and into the thorns, others will fall on good ground, and there will be fruit. The Father does more than sow the field and wait: he has prepared the good and calls to him. But to some people it seems that the affairs which occupy them are more important, and some simply fail to come, while others, like the inhabitants of the city, in the parable of the talents, who do not at all wish to acknowledge the king, offend the servants and kill them.

The king destroys these and fills his rooms for the supper with those who want to come.

The comprehension calls all. Some hear and understand it, but do not wish to abandon themselves to it, — and they remain, such as they were, with the possibility of life; others simply do not acknowledge the compre-

hension and are hostile to it, and so they are destroyed; others again unite with the comprehension.

One part of the thought is expressed, but another is still left, namely, about those who acknowledge the comprehension. Some guests do the master's will and receive the good which he gives to them, — the wedding garment. The comparison of the doing of the master's will with the garment given by the master shows that the execution of the master's will is not difficult, and that, independently of the doing of the master's will, it is a good in itself.

Matt. xi. 28. Come unto me, all ye that labour, and are heavy laden, and I will give you rest. 29. Take my yoke upon you, and learn of me: for I am meek and lowly in heart; and ye shall find rest unto your souls. 30. For my yoke is easy, and my burden is light.

Others did not do the master's will, did not accept the garment, and these the master had thrown out. With them happened what had happened with those who beat the servants. Some unite with the comprehension and fulfil it, others do not. Those who do not are destroyed, like those who are hostile to it.

This is the way the church interprets Matthew's parable. One gets horrified as one reads these careless interpretations. It is as though the whole matter concerned some pope. They write anything that passes through their head. To John Chrysostom it occurred that it means that the Jews received it, and the Gentiles did not, and he writes at haphazard, not noticing that it says, Some refused, and some killed. He writes, They did more than that, — they killed. And this nonsense and incorrect deviation from the meaning has been repeated a thousand years.

Here is the interpretation of the church (pp. 400–402):

This parable evidently represents the rejection of the Jews and the calling of the Gentiles. The Gospel was first of all intended for and preached to the Jews as a chosen people; but

in their blindness they rejected it; then it was turned to the Gentiles, and they accepted it, — such is the idea which is lying at the foundation of the parable. As regards the details and particular points, — many of them serve only as an adornment of figurative language and do not contain any mysterious significance.

To call them that were bidden: Consequently, these bidden guests were called before, that is, they had been informed that there would be a feast at the house of the king at a given time, and they were invited to be present; the calling by the servants is merely an invitation to come to the feast which was ready. The Jews had indeed been prepared by the law and the prophets about the kingdom of Messias which was to be opened, and had been called by them to take part in it. Then, when this kingdom of Messias was opened, the Jews had been called by John to take part in it, and he sent them to Christ, saying, To him it will be added, but from me it will be taken; then by the Son himself, for he says, Come unto me, all ye that labour, and are heavy laden, and I will give you rest (Matt. xi. 28), and again, If any man thirst, let him come unto me, and drink (John vii. 35). He called them not only with words, but also with works.

And they would not come: Of course, not all refused; many believed John and believed in Christ. But here reference is had to the majority of people in general, for it says in general that the Jews denied Christ, though many believed in him.

Sent forth other servants: From the context these other servants might be the apostles who, filled with the Holy Ghost, were witnesses of the Gospel in Jerusalem and in the whole of Judea according to the promise of the Lord (Acts i. 8). They again solemnly called the formerly bidden Jews into the opened kingdom of Christ, when, according to the previous expression, the dinner was fully prepared.

Made light of it: By disregarding the invitation of the king, the guests expressed their contempt for the king who bade them come.

To his farm, to his merchandise: They were so buried in their selfish affairs, that for their sake they neglected the king's invitation. Thus the attachment for worldly goods deflects us from the gratification of the higher spiritual needs. The worldly, selfish considerations kept the Jews, in the persons of their representatives, from entering into the kingdom of Christ. And not only the fact that they did not come is bad, but what is most senseless and terrible is this: they received very badly

those who came, and killed . . . they killed Stephen, put to death James, and offended the apostles.

PARABLE OF THE RICH MAN AND THE STEWARD

1. Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον· καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

2. Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν.

3. Εἶπε δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.

4. Ἔγνων τί ποιήσω, ἵνα, ὅταν μετασταθῶ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους αὐτῶν.

5. Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεωφειλετῶν τοῦ κυρίου ἑαυτοῦ, ἔλεγε τῷ πρώτῳ, Πόσον ὀφείλεις τῷ κυρίῳ μου;

6. Ὁ δὲ εἶπεν, Ἑκατὸν βάτους ἐλαίου. καὶ εἶπεν αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ καθίσας ταχέως γράψον πεντήκοντα.

7. Ἔπειτα ἑτέρῳ εἶπε, Σὺ δὲ πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. καὶ λέγει αὐτῷ, Δέξαι σου τὸ γράμμα, καὶ γράψον ὀγδοήκοντα.

8. Καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως

Luke xvi. 1. There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods.

2. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship; for thou mayest be no longer steward.

3. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed.

4. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses.

5. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord?

6. And he said, A hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7. Then said he to another, And how much owest thou? And he said, A hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore.

8. And the lord commended the unjust steward, because he had done wisely: for the

1. There was a rich man, who had a steward; and the steward was accused of wasting the master's goods.

2. And he called him, and said, There are rumours about thee. Give me an account of thy stewardship, for thou canst no longer be a steward.

3. And the steward said to himself, What shall I do when the master takes away from me the stewardship? I have no strength to plough; to beg I am ashamed.

4. I know what to do that, when I am put out of the stewardship, good people may receive me in their houses.

5. So he called every one of his master's debtors, and said, How much dost thou owe my master?

6. And he said, A hundred pails of oil. And he said to him, Take thy bill, and sit down and write quickly fifty.

7. Then he said to another, How much dost thou owe? A hundred measures of bread. And he said to him, Take thy bill, and write eighty.

8. And the master commended the steward of the irregular wealth, because he had

ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσι.

children of this world are in their generation wiser than the children of light.

done wisely: for the children of this world are wiser than the children of light among their own.

9. Κἀγὼ ὑμῖν λέγω, Ποιήσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα, ὅταν ἐκλίπητε, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

9. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.

9. And I tell you, Make for yourselves friends of the wealth of unrighteousness, that, when it will fail you, you may be received under the everlasting roofs.

10. Ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστός ἐστι· καὶ ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν.

10. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much.

10. He who does right in little things will do right in great things. And he who does wrong in little things will do wrong in great things.

11. Εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει;

11. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?

11. If therefore you do wrong in the unrighteous wealth, who will commit to your trust the real wealth?

12. Καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει;

12. And if ye have not been faithful in that which is another man's, who shall give you that which is your own?

12. And if you do not right in what is another's, who will give you what is your own?

13. Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει· ἢ ἑνὸς ἀνθέξεται, καὶ τοῦ ἑτέρου καταφρονήσει· οὐ δύνασθε Θεῷ δουλεύειν καὶ μαμωνᾷ.

13. No servant can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

13. No servant can serve two masters: either he will esteem the one little, and will please the other, or he will work well for the one, and will neglect the other. You cannot work for God and for wealth.

(*a*) Τὸν οἰκονόμον τῆς ἀδικίας is translated by *the unjust steward.* This translation is incorrect, for then it would say ἄδικον, and not τῆς ἀδικίας, as indeed it says in Verse 10; since τῆς ἀδικίας refers in the next verse to τοῦ μαμωνᾶ, and the meaning is here the same, that is, that the steward was a steward over ill-gotten wealth, I put in the word *wealth.*

(*b*) More correctly *of his kind.*

(*c*) πιστός has here the meaning of *believing,* as in:

John xx. 27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy

hand, and thrust it into my side; and be not faithless, but believing.

Acts xvi. 15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

1 Tim. iv. 3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

This parable is regarded as the most incomprehensible and offensive parable. It has been explained in every imaginable way, without getting anything out of it. But we need only refrain from giving any interpretation to this, that only the mendicant vagrants are in the kingdom of God; that he who has possessions will not be admitted, will not even be able to enter through the gates of the kingdom of God; that the first condition for entering into the kingdom of God consists in rejecting possessions; that it is impossible to serve God and mammon, as it is impossible with one eye to look upon the sky, and with the other upon the earth, — we need only refrain from interpreting all that, which has been said so many times before from all sides, and the parable is so clear and simple that there is no need for any interpretations.

This is the way our churchmen interpreted it (Interpretation of the Gospel of Luke, pp. 473–475):

I say unto you: Of course, this is said to all hearers and followers of the Lord without exception; but in the present case the discourse is more particularly directed to the publicans, for the parable is especially adapted to them, to the correction and proper direction of their manner of acting. It is as though the Lord said, You publicans can in some way make use of the example of the unjust steward; with the property of his master he gained friends for himself, who will receive him into their houses, when he has lost his place. And so will you, if you are guided in business by selfish ends, if you make dishonest use of everything which the Lord has entrusted to you, be compelled sooner or

later to give an account of your misdeeds, which could not be unknown to the Omniscient One. Ought you not to have a thought for this, that you should not be left without a roof in misfortune, and, while the wealth is in your hands, use it for the advantage of your souls, for the acquisition of an eternal home? Here is the means for it: use it for the advantage of your neighbours, the poor, the needy. The discharged steward by his inventiveness, though it was connected with the deception of his master, acquired for himself friends and a home in misfortune.

Emulate this inventiveness of the children of this life (of course, without the use of deception), succour your neighbours with your wealth, and these poor will prepare for you an everlasting habitation, as the friends prepared a temporary abode for the unjust steward.

Unrighteous mammon: Mammon is the same as wealth; the wealth is called unrighteous in the same sense in which the steward is called above an unjust steward, and as farther down it is opposed to righteous mammon, that is, in the sense of its unrighteousness and deception. Wealth furnishes causes and pretexts and means for an unjust, unscrupulous, and dishonest manner of actions, as is shown by the example of the allegorical steward; in that sense it is unrighteous, in that it leads to an unrighteous, incorrect, and unjust manner of acting. On the other hand, it is unrighteous even because it is false, deceptive, transitory, in contradistinction to true, spiritual wealth, the wealth of the virtues, the everlasting, incorruptible wealth. With this unrighteous wealth it is none the less possible, by using it correctly, to make friends of the poor, the needy, in general of those who demand aid and succour here on earth, and they will get for us everlasting habitations in heaven, since such a use of wealth is a virtue, for which will follow the reward in the kingdom of heaven.

Reuss interprets it much better. His whole interpretation would be quite correct, if only he did not misinterpret the chief teaching of the Gospel about possessions being incompatible with the kingdom of God (Reuss, Vol. I., pp. 496–501):

Cet homme administrait mal; les intérêts de son patron souffraient entre ses mains, il détournait l'argent à son profit, ou ne le faisait pas valoir (sect. 105), etc. Le maître apprend cela et lui enjoint de rendre ses comptes. L'économe sait qu'il perdra sa place, parce qu'il ne pourra pas se justifier; il va se trouver

sans moyens d'existence, et ne se sent pas disposé à gagner sa vie par le travail manuel. Il imagine donc de se créer des resources en faisant des arrangements avec les débiteurs (fermiers?) de son maître. Comme toutes les affaires ont été entre ses mains, cette intrigue peut réussir; le maître ne pourra pas faire intervenir les tribunaux, les billets (contrats, obligations) qui lui seront remis, seront les seuls qui existent, les seuls qui puissent obliger les débiteurs, lesquels, déchargés (frauduleusement, il est vrai, au point de vue du créancier; mais de gré à gré et valablement, en tant que l'économe avait procuration) d'une bonne partie de leur dette (fermage?), devaient se trouver disposés à accorder des avantages à l'homme qui leur avait fait cette gracieuseté. Toute l'histoire revient donc à dire que l'homme de la parabole s'assura ce qu'on appelle aujourd'hui des pots de vin; seulement ces pots de vin, d'après le but de la parabole, devaient se payer en nature, par d'autres services à rendre. Le maître pouvait en être fâché comme propriétaire; mais ici, où il s'agit de l'appréciation d'un acte, *considéré au point de vue de celui qui en est l'auteur*, et non d'une réalité historique, le maître ne peut s'empêcher de reconnaître que c'était un moyen *ingénieux* de parer aux éventualités. Si cet individu, dit-il, n'a pas soigné mes intérêts à moi, il a du moins pourvu aux siens propres. Et la manière dont il a été trompé lui arrache, malgré lui, sans doute, un aveu que le narrateur peut très-convenablement appeler un éloge.

2° *L'application* (v. 8, 9). Ici il faut avant tout bien se pénétrer de deux choses: du sens du mot de *prudence*, et de la portée du comparatif et de la comparaison, contenus dans le v. 8. La prudence n'est pas une qualité morale (Matth. x. 16, sect. 40); c'est l'aptitude de l'esprit à trouver et à disposer les moyens de manière à atteindre le but et à éviter ainsi les chances contraires. Cette qualité, est-il dit, les *enfants du siècle* la possèdent généralement à un plus haut degré que les *enfants de la lumière*. Le terme d'*enfants* (fils), d'après un trope hébreu bien connu et souvent employé dans le Nouveau Testament (Luc x. 6, Marc iii. 17, Eph. ii. 2, etc.), sert à circonscrire l'adjectif de qualité; les enfants du siècle, du monde, sont donc les mondains, ceux qui se préoccupent avant tout ou exclusivement des intérêts matériels; les enfants de la lumière (Jean xii. 36, 1 Thess. v. 5, Eph. v. 8) sont ceux qui, éclairés par l'esprit de Dieu, dirigent leurs regards et leur activité vers le ciel et les biens qu'il nous réserve. Or, l'expérience prouve que les premiers ont plus de *savoir faire* que les seconds, nous voulons dire qu'ils montrent une plus grande intelligence des conditions de la réussite dans ce

qu'ils se proposent. Dans l'application spéciale à l'argent, cela veut donc dire que les premiers savent très-bien s'en servir pour arriver à leurs fins, qu'ils savent faire *leurs* affaires, tandis que les seconds ne font pas aussi bien les leurs, et ne tirent pas des moyens dont ils disposent tous les avantages qu'il serait possible de réaliser, dans leur intérêt tel qu'ils le conçoivent. (La phrase accessoire: *dans leurs rapports avec leurs semblables*, applicable dans la pensée de l'orateur aux enfants du siècle seuls, et non pas également aux enfants de la lumière, découle directement de la parabole, l'économe ayant su faire ses affaires avec des gens qui le valaient, qui étaient de sa trempe, qui savaient trouver leur avantage à lui faire trouver le sien.)

Il est donc entendu que si Jésus à son tour, prenant la parole après le maître de la parabole (v. 9 : *Et moi je vous dis. . . .*), présente l'économe comme une espèce de modèle, il n'est pas question d'un jugement moral à porter sur cet homme, tout aussi peu qu'il sera question d'approuver moralement la conduite du juge qui fait son devoir pour ne pas être importuné (sect. 80), ou celle de l'individu qui oblige son ami à contre cœur (sect. 62). On peut apprendre quelque chose, et même beaucoup, de ceux qui, à bien des égards, ne suivent pas le bon chemin; si eux, par exemple, songent à l'avenir et se ménagent, avec les moyens dont ils disposent aujourd'hui, une position sûre pour des éventualités difficiles, pourquoi vous, *à plus forte raison*, n'agiriez-vous pas d'une manière analogue, et cela avec des intentions plus pures, dans un but plus noble et plus élevé?

Or, cet avenir était, pour l'économe, le jour où il pouvait trouver un asile dans les maisons des débiteurs de son maître; pour les disciples, enfants de la lumière, c'est la perspective des demeures éternelles. Il reste donc à examiner les deux autres points de la comparaison, les amis et le mammon.

Par les *amis*, la plupart des commentateurs entendent assez naturellement les hommes pour le bien desquels on aura employé sa fortune. Mais cette interprétation n'est pourtant pas à l'abri de toute objection. Comment Jésus peut-il dire, comme si cela allait de soi, que les hommes auxquels on aura fait du bien seront morts avant leurs bienfaiteurs, de manière à *recevoir* ceux-ci dans le séjour des bienheureux, quand ils y arriveront à leur tour? Et puis, sont-ce donc les hommes qui assurent une place à leurs semblables dans ce séjour-là, comme les débiteurs de la parabole le font à l'égard de l'économe? Nous croyons donc plutôt que les *amis* sont des personnes ou puissances qui disposent de ces places; le pluriel, qui a engagé quelques interprètes à songer de préférence aux anges, ne nous gênera pas ici,

parce qu'il est tout simplement emprunté au récit parabolique. L'amitié qu'on doit songer à gagner par un bon emploi des biens de la terre, c'est celle de Dieu (Luc xix. 17, sect. 90), et s'il fallait absolument aller plus loin pour justifier le pluriel, le Christ se présenterait immédiatement à notre esprit pour l'expliquer (Matth. xxv. 34 suiv., sect. 106).

Cette question s'est compliquée par suite d'une variante fort curieuse dans notre texte. La leçon vulgaire est traduite assez convenablement: *lorsque* VOUS *viendrez à mourir* (litt.: *à manquer*); mais des témoins anciens et respectables ont une leçon beaucoup moins facile et par conséquent très-digne d'attention: *quand* IL (le mammon) *viendra à manquer*, quand vous n'en aurez plus. Cette leçon convient très-bien à la parabole: l'économe se fit des amis pour le moment où ses ressources antérieures lui feraient défaut; le disciple de Christ doit en faire autant pour le moment où les biens matériels n'y peuvent plus rien (Matth. vi. 20, sect. 14, Luc xii. 33, sect. 66).

Nous arrivons à une dernière expression du v. 9, qui est bien la plus difficile de toutes et qui a le plus dérouté l'exégèse. L'objet avec lequel on doit se faire des amis est appelé (littéralement) *le mammon de l'injustice*. Que le mot hébreu, que nous avons conservé avec l'évangéliste, signifie la *richesse*, *l'argent*, l'avoir pécuniaire qu'on amasse, cela n'a plus besoin d'être démontré (Matth. vi. 24, sect. 14). Que le génitif (*de l'injustice*) provienne d'un idiotisme de la langue hébraïque et doive être rendu par l'adjectif, cela ne souffre pas de difficulté. Le *juge de l'injustice* (Luc xviii. 6, sect. 80) est certainement un juge injuste; dans notre texte même, deux lignes plus haut, il était question de l'*économe de l'injustice;* et deux lignes plus bas (v. 11), l'adjectif remplace le génitif dans la phrase dont nous nous occupons. Mais qu'est-ce donc que la *richesse injuste?* S'arrêtant à la signification ordinaire de l'adjectif, on a souvent pensé à un bien mal acquis, quoique, à vrai dire, le mot *injuste* qualifie celui qui *agit* contrairement à la justice, ce qui est autre chose. Mais enfin, devons-nous donc croire que Jésus supposait à ses disciples des biens mal acquis? Et si cela peut avoir été le cas pour quelques-uns, pourquoi ne leur dit-il pas de rendre à qui de droit ce qu'ils ont mal acquis? Ou bien, si cela n'était pas toujours possible, les aumônes faites avec de l'argent mal acquis effacent-elles le premier tort, de sorte que les *amis* au ciel n'y regarderont plus? Et puis, l'économe de la parabole était-il donc *injuste* (comme l'appelle la bible allemande)? Il manquait à son devoir, il trompait, il était *infidèle*, comme l'appelle très-bien la bible française. Enfin, on remarquera qu'au v. 11, l'opposé de la

richesse prétendue *injuste*, est la richesse *véritable*, le *vrai* trésor, ce qui nous fait voir clairement que le premier adjectif est mal traduit. Et au v. 10, le contraire d'*injuste* est *fidèle*, ce qui semble devoir de nouveau nous recommander de remplacer le mot *injuste* par *infidèle*.

Par ces diverses raisons, on a été amené à donner au mot grec du texte le sens d'*infidèle*. Pour l'économe, cela allait de soi ; la richesse infidèle devait être celle qui trompe son possesseur, parce qu'elle n'est pas assurée ; elle peut être enlevée, perdue de diverses manières, et en tout cas elle ne nous suit pas dans l'autre vie, elle est passagère. On a même signalé cet emploi du terme dans la littérature rabbinique. En apparence, cette seconde interprétation est de beaucoup préférable à la première ; à y regarder de près, elle donne également prise à la critique. L'économe et l'argent peuvent être appelés infidèles tous les deux, mais chacun dans un autre sens. L'un a positivement et méchamment *trompé* son maître, l'autre peut *manquer* accidentellement au sien. La différence nous semble assez grande pour rendre douteux l'expédient exégétique tout entier.

Mais ce qui nous détermine surtout à abandonner cette explication, c'est qu'elle ôte à l'adjectif, dans l'un des deux cas, toute valeur *morale*, tandis qu'elle la lui conserve dans l'autre cas. Jamais, dans le Nouveau Testament, cet adjectif, d'un usage d'ailleurs si fréquent, n'est dépouillé de toute portée morale ; il indique toujours un vice, c'est-à-dire une qualité positivement mauvaise, et non pas seulement un défaut, c'est-à-dire l'absence d'un avantage matériel. Voilà pourquoi nous avons hardiment mis dans notre traduction, à la place du terme impossible d'*injuste*, et du terme insuffisant de *trompeur*, le mot *mauvais*, et si l'on veut passer en revue tous les passages de l'évangile où Jésus parle de l'argent, on verra bien que nous n'avons pas eu tort. La parabole de l'économe prouvait une fois de plus que l'argent peut être une cause de péché. Et comme malheureusement il exerce sur l'homme une puissance d'attraction telle, que celui-ci y résiste bien difficilement, Jésus était autorisé à le qualifier comme il le fait, lors même que nous voudrions pas faire valoir ici sa coutume d'employer partout les termes les plus absolus, quand il s'agit de juger soit les hommes, soit les choses.

D'après cela, nous ramènerons sa pensée à cette thèse, que personne ne contestera : L'argent est un mal, tant qu'il est un but ; il *peut* devenir un bien, quand il est employé comme moyen pour arriver à un but élevé et salutaire. Ce résultat sera confirmé par les maximes que Luc ajoute après la parabole.

38 *Maximes détachées* (v. 10–13). Nous ne tenons pas trop à

cette désignation. Si l'on insistait pour les faire regarder comme partie intégrante de la morale de la fable, nous ne ferions pas opposition. En tout cas, Luc a été très-bien inspiré en les plaçant ici. Seulement le passage parallèle de Matthieu fait avoir qu'avec les moyens fournis par la tradition, ce n'était pas la seule combinaison possible.

Ces maximes sont, quand on y regarde bien, au nombre de deux: l'une (v. 13), que nous avons déjà rencontrée ailleurs, ne nous arrêtera pas ici; l'autre reproduit une seule et même pensée sous trois formes différentes (v. 10, 11, 12); celle-ci, en effet, est dans un rapport plus intime avec la parabole. Le disciple de Christ est aussi une espèce d'économe, l'administrateur d'un bien qui ne lui appartient pas en propre, qu'il doit faire valoir dans l'intérêt de son maître (comp. la parabole des talents). Or, la qualité essentielle, unique même, qu'on est en droit d'exiger dans l'économe (outre l'intelligence des affaires dont il n'est pas question ici), c'est la *fidélité* (1 Cor. iv. 1). C'est de cette qualité que parle notre texte: Celui qui n'est pas fidèle à l'égard de la chose *moindre*, ne le sera pas à l'égard de *beaucoup;* celui qui ne l'est pas à l'égard de la richesse *mauvaise* (fausse, prétendue, corruptrice), ne le sera pas à l'égard de la *vraie* richesse; celui qui ne l'est pas à l'égard de ce qui *ne lui appartient pas*, ne recevra pas ce qui (autrement) lui était réservé. Ces sentences n'ont pas besoin de commentaire. L'une des séries d'épithètes s'applique aux biens de la terre, l'autre aux biens spirituels. La première sentence, toute figurée, se borne à présenter leur valeur respective sous forme d'un simple rapport de quantité; la seconde énonce ce rapport d'une manière propre et directe; la troisième, enfin, fait ressortir cet élément important, que les biens célestes sont destinés à devenir une véritable propriété, tandis que les biens de la terre, même dans le cas le plus favorable, ne sont jamais qu'un prêt.

One can see that only the opposition to the teaching by not recognizing property as an evil, is keeping the parable from being entirely clear. From this follow such circumlocutions as: *L'argent est un mal, tant qu'il est un but; il peut devenir un bien, quand il est employé comme moyen;* and to be *fidèle à l'argent de la richesse mauvaise.* Nowhere does it say that money can be a good; everywhere and at all time the opposite is said, and here wealth is called the wealth of unrighteousness, and to be true in

relation to unrighteousness is not to have unrighteousness. From this conventional comprehension of the parable, from these circumlocutions there follows, besides the obscurity, the low and fragmentary comprehension of the parable, which has a profound significance and is connected with the whole teaching.

The meaning of the parable, if we are to believe the words of the Gospel, is very simple: to secure his life, a man gives to others his false possessions, which do not belong to him. This man has secured himself through the false possessions which are not his own, that is, he has given what is false and not his own, and receives in return what is real. Jesus says, And you do the same: Give up your imaginary property, your carnal life with everything which is supposed to belong to it. But if you do not give up this false property, which is not in your power, how are you going to get the real life? The carnal life is expressed by property, and the word living even has the meaning both of possessions and of life. Give up your property that you may receive life.

This parable is only an elucidation from another side of the feast of Chapter XIV. Chapter XV. speaks of something else. Chapter XVI., the parable of the steward, is only an elucidation of the parable of the supper and is in its thought directly connected with it.

PARABLE OF THE RICH MAN AND OF LAZARUS

14. Ἤκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν.

15. Καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ ἐστιν.

Luke xvi. 14. And the Pharisees also, who were covetous, heard all these things: and they derided him.

15. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God.

14. And the Pharisees, who are fond of money, heard this, and began to deride him.

15. And he said to them, You justify yourselves before men; but God knows your hearts: what is highly esteemed among men is an abomination in the sight of God.

16. Ὁ νόμος καὶ οἱ προφῆται ἕως Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται, καὶ πᾶς εἰς αὐτὴν βιάζεται.

16. The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it.

16. The law and the prophets were until John; since then the kingdom of God is announced, and every man goes into it by force.

19. Ἄνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.

19. There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

19. There was a rich man, who was clothed in silk and velvet, and he made merry every day.

20. Πτωχὸς δέ τις ἦν ὀνόματι Λάζαρος, ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ ἡλκωμένος,

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

20. And there was a poor vagrant named Lazarus. And Lazarus was full of sores and lay at the gate of the rich man.

21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἀπέλειχον τὰ ἕλκη αὐτοῦ.

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

21. Lazarus wanted to live on the remnants from the rich man's table; but the dogs came and even licked his sores.

22. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν, καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον τοῦ Ἀβραάμ· ἀπέθανε δὲ καὶ ὁ πλούσιος, καὶ ἐτάφη.

22. And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

22. And the poor vagrant died, and the angels carried him to Abraham; the rich man also died, and he was buried.

23. Καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ τὸν Ἀβραὰμ ἀπὸ μακρόθεν, καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ·

23. And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

23. And in hell he lifted up his eyes, and saw Abraham afar off, and Lazarus with him.

24. καὶ αὐτὸς φωνήσας εἶπε, Πάτερ Ἀβραὰμ, ἐλέησόν με, καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος, καὶ καταψύξῃ τὴν γλῶσσάν μου· ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

24. And the rich man spoke, and said, Father Abraham, have pity on me, and send Lazarus to me, that he may dip his finger in water, and cool my throat; for it is hot in this fire.

25. Εἶπε δὲ Ἀβραὰμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά·

25. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he

25. And Abraham said, Remember, my son, that thou receivedst in thy lifetime as many good things as Lazarus received evil things: he

νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.	is comforted, and thou art tormented.	has been called here, but thou art tormented.
26. Καὶ ἐπὶ πᾶσι τούτοις, μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ οἱ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.	26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.	26. And more than all that, between us and you there is a great gulf. Even if one wanted to pass from us to you, he could not do so.
27. Εἶπε δὲ, Ἐρωτῶ οὖν σε, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου,	27. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:	27. And the rich man said, I pray thee, father, send Lazarus to my house:
28. Ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.	28. For I have five brethren; that he may testify unto them, lest they also come into this place of torment.	28. I have five brothers. Let him explain things to them, lest they come to this place of torment.
29. Λέγει αὐτῷ Ἀβραάμ, Ἔχουσι Μωσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.	29. Abraham saith unto him, They have Moses and the prophets; let them hear them.	29. And Abraham said to him, They have Moses and the teachers: let them hear them.
30. Ὁ δὲ εἶπεν, Οὐχὶ, πάτερ Ἀβραάμ· ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοὺς, μετανοήσουσιν.	30. And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.	30. But he said, No, father Abraham: if one went to them from the dead, they would come to their senses.
31. Εἶπε δὲ αὐτῷ, Εἰ Μωσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.	31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.	31. And Abraham said to him, They have not heard Moses and the prophets; neither will they obey, though one rose from the dead and went to them.

(*a*) *Moreover* has here the meaning that Lazarus did not have a chance to eat the remnants, for the dogs ate them; they ate them up so clean that they even licked the sores of Lazarus.

(*b*) Is wanting in many texts.

The parable, or rather fable, which stands directly after the parable of the steward explains the same simple idea that the poor are blessed, for they receive blessedness, and woe to the rich, for they have received everything

which they wanted, and since this gospel truth is avoided by the church, this fable, like the parable of the steward, represents itself as very difficult.

This is what the church babbles about it (pp. 481–484):

By all these features are designated the luxury of the rich man and the poverty of Lazarus, and we must assume that this rich man was not compassionate toward the poor man and did not wish to console him and lighten his sufferings, but lived for his own pleasure. It does not appear from the parable that the rich man was stingy, but only that he was pitiless and heartless toward the poor man.

Was carried by the angels: That is, his soul was carried by the angels. It was the belief of the Jews that the souls of the righteous are carried to heaven by angels, and the Lord affirms this belief. There is no need of seeing here a figurative expression, but we must accept it in a literal sense. If the angels are ministering spirits, who are sent out to serve those who wish to inherit salvation, they, serving man as guardian spirits, during his lifetime, naturally cannot leave him in the most important moments after death.

Into Abraham's bosom: That is, to the kingdom of heaven. The figure of speech is taken from the accumbent attitude at feasts, when to recline on the breast was a sign of the particular nearness of the accumbent persons. Since the Jews had no doubt but that Abraham was God's friend and lived in bliss in heaven, the statement that Lazarus reclined on Abraham's bosom is the same as though it said that Lazarus was deemed worthy of bliss in the kingdom of heaven.

And was buried: This is not said of the beggar; it is to be assumed that the beggar's funeral was poor and there is nothing to be said about it; but the burial of the rich man was magnificent and so it is mentioned, in order to show that in life and at death the rich man received all the goods of this earth. But the rich man's and the beggar's condition after death are represented in a reverse relation: the beggar is in the bosom of Abraham, while the rich man is in hell in torments. Hell is represented in the parable with the following features: (1) it is a place removed from the blessedness of the righteous; (2) a place of torments; (3) separated by a great gulf from the abode of the holy souls; (4) the torments in it are great.

Seeth Abraham afar off, etc.: This, of course, increases his torments, but at the same time gives the unfortunate man some

hope of getting an alleviation of them. Thus the spiritual contemplation of the bliss of the righteous no doubt increases the sufferings of the sinners in hell and can rouse in them hope of alleviation, however vain such hope might be.

Have mercy on me: Have mercy on my sufferings and lighten them. Send Lazarus, that same beggar who in his lifetime lay on the ground before his gate, in the hope of getting something to eat from the crumbs of his table. What a striking contrast, especially for the rich Pharisees, who heard the Lord and derided his teaching about the proper use of wealth.

That he may dip the tip of his finger, etc.: This shows that with a glutton the organ of gluttony, the mouth, suffers most; his tongue is parched from the strong thirst produced by the heat, and he asks Abraham to command Lazarus to lighten his torments at least a little. The flame, the fire, is a symbol of the greatest torments; the figure is taken, no doubt, from the punishment of burning, so common with the ancients.

Son: A hint at the prejudice of the Jews in regard to their supposed rights, as the descendants of Abraham, to the kingdom of Messias, a hint which still more increased the sufferings of the rich sinner.

Receivedest thy good things: All the good, all the pleasures and joys of the world, which only riches can give.

And likewise Lazarus evil things: Poverty, contempt, vital sufferings.

He is comforted, and thou art tormented: It is represented that Lazarus is in bliss only because he suffered on earth and that the rich man suffers torment only because he lived in comfort on earth. But, no doubt, the answer has to be complemented here by the idea that Lazarus with his calamities was righteous, while the rich man with his riches was unrighteous, as he did not know how in a proper way to make use of his wealth.

There is a great gulf fixed, etc.: No doubt, in the literal sense the place of torment of the sinners is separated from the place of bliss of the righteous; but also a moral gulf is meant, a moral condition of both, by which those who have been confirmed in evil cannot become righteous and vice versa. This does not deny the teaching of the church, according to which those who die in repentance, but have not become perfect in the struggle, may, by the prayers of the church, pass from the condition of torments into a condition of bliss. Sinners and righteous are taken here in an unconditional sense.

This is what Reuss says (pp. 505, 506):

2° La forme de la parabole laisse beaucoup à désirer au point de vue éthique. En effet, le v. 25 dit simplement et froidement : Toi, tu es tourmenté, *parce que* tu as reçu ta part de bien sur la terre ; lui, il a eu sa part de maux, *donc* il est consolé. La rémunération future est ainsi présentée comme une simple compensation matérielle, et le mérite moral n'y entre pour rien. On peut dire, à la rigueur, et l'on ne manque jamais de dire dans l'usage homilétique qu'on fait de la parabole, que le riche a été un homme sans pitié, parce qu'il a laissé le pauvre mourir de misère à sa porte même ; on peut ajouter que le v. 30 parle, après coup, de conversion. Mais on ne peut pas nier que d'après le texte, tel que nous l'avons, l'unique vertu de Lazare a été d'être pauvre autant qu'on peut l'être. Il n'est pas dit le moindre mot pour expliquer que cette pauvreté n'était pas l'effet naturel et mérité de sa propre conduite, comme c'est le cas, neuf fois sur dix, dans le monde des réalités ; il n'est rien dit des qualités morales qu'il aurait eues dans sa pauvreté. Son entrée au paradis n'est motivée en aucune façon, et au point de vue de la morale, l'exégèse est forcée d'amplifier le récit pour tourner cette difficulté. On est ainsi amené à penser qu'au gré de Jésus la pauvreté par elle-même est un avantage et la richesse un désavantage, en vue du but final de la vie terrestre, et l'on ne manquera pas de passages parallèles à citer en faveur de cette thèse. Cependant cela ne nous paraît pas suffire pour expliquer le texte.

3° La difficulté est précisément celle que nous avons dû chercher à écarter dans le récit précédent. Il faut donc insister sur ce fait que Jésus, pas plus ici que la première fois, n'a voulu inculquer la vérité que nous avons l'habitude d'y chercher de préférence, celle de la rémunération ; mais une autre, que nous n'y cherchons point ordinairement, savoir celle de la nécessité de *songer à temps* à l'avenir au-delà de la tombe, en face des biens terrestres. C'est l'homme riche seul qui est en vue ; Lazare appartient uniquement au cadre ; ou bien il sert à mettre en relief le portrait principal. Sa personne n'est pas plus importante dans le tableau que celle des cinq frères. Or, pour songer à l'avenir, l'homme est suffisamment instruit : il a Moïse et les prophètes. S'il ne veut pas les écouter, il n'écoutera pas non plus les ressuscités. Jésus savait par expérience que les miracles mêmes n'arrivent pas à vaincre la mauvaise volonté (sect. 28, 63). Vous êtes riches ; usez de vos richesses, non pour votre plaisir seul, mais pour le bien commun ; les nécessiteux sont à vos portes. Qu'ils soient toujours méritants au même degré c'est là une question secondaire. De nos jours, un pareil principe est bien plus important et plus fécond qu'autrefois, l'aumône indi-

viduelle est le plus souvent stérile, n'étant plus le seul moyen d'exercer la charité.

C'est d'ailleurs la seule parabole dans laquelle un personnage fictif soit désigné par un nom propre. Cela a fait penser à quelques-uns qu'il s'agit ici d'une histoire véritable.

Reuss's conscientiousness and stupidity in this place throw a peculiar light on the matter. He says naïvely: "*La difficulté est* —" He might have added that he tries to find the same *difficulté* in the sermon on the mount and in many other passages. He is surprised to read "*parce que tu as reçu la part de bien sur la terre*," etc. Yes, the same is said in the sermon on the mount; the same makes us recognize that poverty is regarded as a good according to the Gospel. "*Mais on ne peut pas nier que d'après le texte, tel que nous l'avons, l'unique vertu de Lazare a été d'être pauvre autant qu'on peut l'être*," and, "*On est ammené à penser qu'au gré de Jésus la pauvreté par elle même est un avantage et la richesse un désavantage.*" It is laughable and pitiful.

The whole teaching of Jesus consists in this alone, that indeed man cannot otherwise express his faith in his teaching than by the renunciation of property, and that is all the teaching consists in, while the interpreters find in surprise that he regarded poverty as an advantage, and wealth as a disadvantage.

The theoretical meaning of the parable is this, that the lifetime is given to exalt the son of man, to give up the carnal life, in order to receive the true life. Death will come, and man will be deprived of this possibility. Christ expresses in a most material, derisive manner the thought, on the one hand, that when life comes to an end and death comes, all worldly affairs will be useless, and, on the other, that it is impossible to turn back the possibility of life. And he adds that it is not necessary to look anywhere for the proofs of the insufficiency of the mere earthly life, and that it is clear to everybody that a

dead man cannot come back to tell what has happened to him, after he is dead, as the rich man is suggesting.

The practical meaning of the parable is the same, but it says directly what has to be done in order that one may attain the true life. It is possible to give up the carnal life, not in words merely, by not retaining riches, so long as there are men who are poor and suffer cold. And so the retention of possessions, as long as there are poor people, is incompatible with life. To give up life, it is necessary first to give up property, and he who does not give it up cannot receive life.

This whole parable is remarkable for its ironical tone. The last remark, that if the dead rose they would not be believed, hints at the fable of the resurrection of Jesus.

THE CHIEF COMMANDMENTS

	Matt. xxii.	
35. Καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων,	35. Then one of them, which was a lawyer, asked him a question, tempting him, and saying,	35. And one of the lawyers, tempting him, asked him,
36. Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;	36. Master, which is the great commandment in the law?	36. Teacher, which is the great commandment in the law?

This discourse with the lawyer must be placed before the discourse with the rich youth. We must remember that according to the law of Moses, as the lawyers understood it and as we understand it, it is by no means possible to say that to love God and your neighbour is a great commandment.

Deut. vi. 5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Lev. xix. 18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

In the law there are many rules, and it is possible to select any two rules, that is, to say a thousand different

things by the aid of the law. Consequently, Love God and thy neighbour, as the chief commandment, is not Moses' thought, but that of Jesus, and the lawyer, in agreeing with him and repeating these commandments, repeats only what Jesus has said before. In the discourse with the youth, Jesus, counting out the commandments, at the end of the most common commandments mentions as the completion of them all the commandment to love the neighbour, and repeats only what is already known; consequently this discourse (the rules which Jesus gave) ought to stand first.

37. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἀγαπήσεις Κύριον τὸν Θεόν σου, ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ σου.'

38. Αὕτη ἐστὶ πρώτη καὶ μεγάλη ἐντολή.

39. Δευτέρα δὲ ὁμοία αὐτῇ, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.'

40. Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.

37. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.[b]

38. This is the first and great commandment.

39. And the second is like unto it, Thou shalt love thy neighbour as thyself.

40. On these two commandments hang all the law and the prophets.

37. Jesus said to him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy power.

38. This is the first great commandment.

39. The second is like it: Thou shalt love thy neighbour as thyself.

40. In these two commandments is all the law and the prophets.

32. Καὶ εἶπεν αὐτῷ ὁ γραμματεύς, Καλῶς, διδάσκαλε, ἐπ' ἀληθείας εἶπας, ὅτι εἷς ἐστι Θεὸς, καὶ οὐκ ἔστιν ἄλλος πλὴν αὐτοῦ.

33. Καὶ τὸ ἀγαπᾷν αὐτὸν ἐξ ὅλης τῆς καρδίας, καὶ ἐξ ὅλης τῆς συνέσεως, καὶ ἐξ ὅλης τῆς ψυχῆς, καὶ ἐξ ὅλης τῆς ἰσχύος, καὶ τὸ ἀγαπᾷν τὸν πλησίον ὡς ἑαυτὸν, πλεῖόν ἐστι πάντων τῶν ὁλοκαυτωμάτων καὶ τῶν θυσιῶν.

34. Καὶ ὁ Ἰησοῦς, ἰδὼν αὐτὸν ὅτι νουνεχῶς

32. And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he:

33. And to love him with all the heart, and with all the understanding,[b] and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.[a]

34. And when Jesus saw that he answered

32. And the lawyer said again, Well hast thou said, teacher, that he is one, and that there is no other but he.

33. And to love him with all thy heart, with all thy understanding, with all thy life, and with all thy strength, and to love thy neighbour as thyself, is more important than all the services.

34. And Jesus, looking at him, said to him,

ἀπεκρίθη, εἶπεν αὐτῷ, Οὐ μακρὰν εἶ ἀπὸ τῆς βασιλείας τοῦ Θεοῦ.

discreetly, he said unto him, Thou art not far from the kingdom of God.

Thou art not far from the kingdom of God.

(*a*) καὶ τῶν θυσιῶν is wanting in many texts and is superfluous.

(*b*) In Deuteronomy the words *and with all thy mind* are wanting, and so I omit them.

The continuation of the verse in Deuteronomy says, And these words which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And bind them to thine hand to be a deed for thee, and bind them to thine eyes, to look through them.

And so the idea is that it is not enough to love God with words, but we must love him in such a way as to do his will. His will is expressed in the following, Love thy neighbour, and so Jesus answers directly the lawyer's question as to which is the greatest commandment, Honour God so as to love thy neighbour as thyself.

OF THE RICH MAN AND OF RICHES

17. Καὶ ἐκπορευομένου αὐτοῦ εἰς ὁδόν, προσδραμὼν εἷς καὶ γονυπετήσας αὐτὸν ἐπηρώτα αὐτὸν, Διδάσκαλε ἀγαθὲ, τί ποιήσω ἵνα ζωὴν αἰώνιον κληρονομήσω;

Mark x. 17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good[a] Master, what shall I do that I may inherit eternal life?

17. One day a commander came running up to Jesus, and kneeled before him, and asked him, Good teacher, tell me what good I must do that I may inherit eternal life?

18. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς, εἰ μὴ εἷς, ὁ Θεός.

18. And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.[b]

18. And Jesus said to him, What is the use of talking about the good? There is none good, but God.

17. Εἰ δὲ θέλεις εἰσελθεῖν εἰς τὴν ζωὴν, τήρησον τὰς ἐντολάς.

Matt. xix. 17. But if thou wilt enter into life,[c] keep the commandments.

17. If thou wilt have life, keep the commandments.

18. Λέγει αὐτῷ, Ποίας; ὁ δὲ Ἰησοῦς εἶπε,

18. He saith unto him, Which? Jesus said,

18. He said to him, Which? Jesus said,

Τὸ, οὐ φονεύσεις· οὐ μοιχεύσεις· οὐ κλέψεις.

19. Οὐ ψευδομαρτυρήσεις· τίμα τὸν πατέρα σου καὶ τὴν μητέρα· καὶ, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.

20. Λέγει αὐτῷ ὁ νεανίσκος, Πάντα ταῦτα ἐφυλαξάμην ἐκ νεότητός μου· τί ἔτι ὑστερῶ;

21. Ὁ δὲ Ἰησοῦς ἐμβλέψας αὐτῷ ἠγάπησεν αὐτὸν, καὶ εἶπεν αὐτῷ, Ἕν σοι ὑστερεῖ·

21. Εἰ θέλεις τέλειος εἶναι, ὕπαγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς· καὶ ἕξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο, ἀκολούθει μοι.

22. Ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος· ἦν γὰρ ἔχων κτήματα πολλά.

23. Καὶ περιβλεψάμενος ὁ Ἰησοῦς λέγει τοῖς μαθηταῖς αὐτοῦ, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελεύσονται.

24. Οἱ δὲ μαθηταὶ ἐθαμβοῦντο ἐπὶ τοῖς λόγοις αὐτοῦ. ὁ δὲ Ἰησοῦς πάλιν ἀποκριθεὶς λέγει αὐτοῖς, Τέκνα, πῶς δύσκολόν ἐστι τοὺς πεποιθότας ἐπὶ τοῖς χρήμασιν εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

25. Εὐκοπώτερόν ἐστι κάμηλον διὰ τῆς τρυμαλιᾶς τῆς ῥαφίδος διελθεῖν, ἢ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν.

26. Οἱ δὲ περισσῶς

Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself. (Ex. xx. 13-16; Lev. xix. 18.)

20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

Mark x. 21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest.

Matt. xix. 21. If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me.

Mark x. 22. And he was sad at that saying, and went away grieved: for he had great possessions.

23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. And they were as-

Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19. Honour thy father and love thy neighbour as thyself.

20. And the commander said to him, All that I have kept from my youth. What do I lack?

21. Jesus looked at him and smiled, and said, One thing thou lackest:

21. If thou wilt fulfil everything, go and sell everything which thou hast, and give to the poor, and thou shalt have treasure in God: then come and follow me.

22. The man was sad at these words, and went away: for he had great possessions.

23. And seeing how he was saddened, Jesus looked round and said to his disciples, Now you see how incompatible it is for those who have possessions to enter into the kingdom of God!

24. The disciples were frightened at these words. But Jesus turned to them and said, Yes, children, I tell you again, it is incompatible for those who have possessions to enter into the kingdom of God!

25. It is more possible for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. They were even

ἐξεπλήσσοντο λέγοντες πρὸς ἑαυτούς, Καὶ τίς δύναται σωθῆναι;

27. Ἐμβλέψας δὲ αὐτοῖς ὁ Ἰησοῦς λέγει, Παρὰ ἀνθρώποις ἀδύνατον, ἀλλ' οὐ παρὰ τῷ Θεῷ· πάντα γὰρ δυνατά ἐστι παρὰ τῷ Θεῷ.

tonished out of measure, saying among themselves, Who then can be saved?

27. And Jesus looking upon them saith, With men it is impossible, but not with God: for with God all things are possible.

more frightened, and said to one another, Who then can preserve his life?

27. And Jesus looking at them said, According to the human understanding it seems impossible, but according to God it is possible.

(*a*) ἀγαθός cannot have here the meaning of *good*, nor *virtuous*, for from the context it appears that Jesus does not deny these qualities in himself, but points out to the young man that he and his disciples are not blessed, that they do not experience and do not give earthly happiness, but, on the contrary, are subject to even greater discomforts than other people. The meaning of ἀγαθός in the sense of *happy, blessed* occurs in 1 Peter iii. 10: For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

Ἀγαθός has the meaning of *good*, without the distinction of whether it is communicated by another, or experienced by oneself, that is, *beneficent* and *good*. The young man asks in general about the good, about happiness, how he may obtain the good, happiness, comfort. And Jesus says, good, that is, satisfied, is God only. We cannot attain the good, meaning by it what is agreeable for us, but we can acquire life.

(*b*) In many texts we find πατήρ or πατὴρ ἐν τοῖς οὐρανοῖς instead of *God*, and this seems to me to be better, because, in my opinion, the last words, Honour thy father, refer to God the Father.

(*c*) Jesus is not talking of eternal life, but of life in general.

(*d*) In many texts *and mother* is omitted. I take *and mother* to be an interpolation, and that the father is here God, and that with the last words are repeated the commandments which were said to the lawyer, Honour God and love thy neighbour.

What confirms us in this supposition is this, that the commandments, Thou shalt not kill, commit adultery, steal, and lie, are given in the order in which they are given in Moses. But the commandment, Honour thy father and thy mother, is mentioned last, though it stands before. I assume that Jesus counts out the four commandments in order to say that he does not reject the commandments of Moses, but at the end adds his own, of which it was said before that it contains the whole law and the prophets. He says, Dost thou acknowledge the commandments, those of Moses and the last, in which everything is contained, Love God and thy neighbour?

(*e*) One thing thou lackest, is apparently said in derision. Jesus repeats his words, and says, Thou lackest one little thing, and that is, to fulfil these commandments.

(*f*) δυσκόλως really means *uncomfortably passed;* it is generally used in the sense of *uncomfortably, improperly, incompatibly.* These words express the same as what was said in the sermon on the mount about it being impossible to serve two masters, God and mammon.

(*g*) παρά with the dative has here the meaning of what depends on anybody's judgment. 1 Peter ii. 20, Rom. ii. 13, Gal. iii. 11, and elsewhere. This meaning is especially clear with Θεῷ, where it signifies *to have power, the possibility.* It seemed to the disciples that it was impossible, and so he said, According to human judgment it is indeed impossible, but according to God it is possible.

The sense of the discourse is this, that a rich and important personage comes to Jesus and says, Thou art a teacher of the good and of happiness, so tell me what good and happiness dost thou teach?

Jesus says, I do not teach any good or happiness, for God alone is good and happy, but I teach life, how to attain life. And to attain life, it is necessary to do

the commandments, and the commandments are these, In addition to the old ones about not killing, not committing adultery, also these, Honour God in such a way as to love thy neighbour as thyself.

The rich man replied, I have fulfilled all these commandments. Jesus says, If thou hadst fulfilled the last two commandments, or even one of them, thou wouldst not have any possessions.

If thou didst really fulfil this commandment about loving thy neighbour as thyself, thou wouldst not have anything of thy own; thou wouldst have distributed everything to those who have not; if thou wishest to fulfil the commandments, go and distribute thy possessions.

The important personage frowned and went away. Then Jesus said to the disciples, You see that it is true, as I have said, that the kingdom of God belongs to the poor, that you cannot serve God and mammon. It is utterly impossible for him who has possessions to enter into the kingdom of God.

The disciples were frightened. But he said to them, It is impossible for him who has possessions to enter into the kingdom of God; it is easier for a camel to go through an eye of a needle, than for him who has possessions to enter into the kingdom of God. They were frightened more than ever, and they said, How is this possible? But he said, Judging in human fashion it is impossible, but judging according to the spirit, according to God, it is not only possible, but you cannot even think differently.

No parable, it seems, has given its interpreters more trouble than this one.

This is what the church says (pp. 352 and 355):

If thou wilt be perfect: Such a man as for the acquisition of the eternal life has nothing unfinished, nothing lacking, for

whom there are no obstacles to overcome in order to obtain eternal life.

Go and sell that thou hast, etc.: The young man boasts of having kept the commandments of the law. Now the law demanded that he should love his neighbour as himself, and that he should love the Lord his God more than all. The Lord says to the young man that if he really has gained such love or wishes to gain it, if he loves and wants to love God and his neighbour as the law demands, he must devote to God and to his neighbour both himself and everything which he has, consequently also his wealth. Sell your possessions, distribute them to the poor, and follow me.

Follow me: Be my disciple.

Thou shalt have treasure in heaven: Such is the reward for this exploit. Jesus commands the youth to leave his wealth, showing him that he not only does not deprive him of his wealth, but even adds more to it, which surpasses that which he commands him to distribute, which surpasses it as much as heaven surpasses earth, and even more. At the same time he calls this treasure an ample reward, singular, and such as no one can take away, offering this to the young man as much as is in the power of man. And so it is not enough to contemn riches, they must also be used for the good of the poor, and one must, in particular, follow Christ, that is, do everything which he may command, be prepared for suffering, even for death. (Chrys.) This commandment about distributing one's possessions to the poor is given conditionally: if thou wilt be perfect. We may say of it what was said above of celibacy: All men cannot receive this saying.

How hardly shall they that have riches, etc.: Christ with all his power rebukes, not the riches, but him who is addicted to the riches.

The danger of riches in the matter of salvation or of the moral perfection does not lie in them, but in this, that to the sinful nature of man they present many temptations and obstacles in observing the commandments of the law and of the will of God, when man loves them inordinately.

It is easier for a camel, etc.: This was a popular Jewish proverb, which is still current among the Arabs. To show that a certain thing was impossible or exceedingly difficult of execution, they used to say, that it was easier for a camel or an elephant to pass through an eye of a needle than for the thing to happen. However, some people do not understand an animal by the camel, but a thick rope which is used by boatmen in throw-

ing out the anchors with which to steady the ships. In neither sense can the words be taken in their literal sense; all that is intended is to show the impossibility or unusual difficulty. But why did Jesus tell his disciples that it is difficult for a rich man to enter into the kingdom of heaven, since they were poor and had nothing? Of course, in order to teach them not to be ashamed of their poverty, and, as it were, in order to justify himself for having advised them before not to have anything.

Who then can be saved? If it is so difficult for a rich man to be saved, who has the power and the means to do so much good, who can after that be saved? the conclusion of the disciples is from the greater to the lesser.

Or: if it is so difficult for the rich to be saved, who of them will be saved?

Beheld them: This is noticed also in St. Mark, as a peculiarity during this answer of the Lord. With his meek and calm glance he soothed their agitated thoughts and destroyed the doubt, for this is meant by the evangelist's remark, He beheld.

With men this is impossible, etc.: It is impossible for men, with their human means, to have a rich man saved; men are powerless to do so, but God is all-powerful, and for him nothing is impossible. His loving and saving grace is able to do that which man is absolutely unable to do with all his strength and means. But in what manner will the impossible be made possible? If thou renouncest thy possessions, distributest them among the poor, and abandonest thy evil lusts; for the words of Jesus Christ do not ascribe the works of salvation exclusively to God, but at the same time express the difficulty of this exploit for us, as can be seen from what follows.

This is what Reuss says (pp. 527–530):

Dans cette péricope, le fond de la narration est le même chez les trois évangélistes et les différences ne portent que sur des détails peu importants. Néanmoins ces différences sont de nature à nous faire reconnaître des rédactions plus ou moins libres ou indépendantes l'une de l'autre.

Le personnage qui est mis en scène est désigné par Matthieu comme un *jeune homme*, par Luc comme un *chef* (de synagogue ou magistrat?); les deux versions peuvent s'accorder à la rigueur. La question qu'il pose à Jésus paraît avoir été inspirée par un sentiment louable, à moins qu'on ne veuille supposer gratuitement qu'il était venu pour entendre dire qu'il ne lui restait plus rien à faire. Il ne se connaissait ni vices, ni péchés graves; mais

il pensait qu'il fallait quelque chose de plus que la *justice* vulgaire pour aspirer à la félicité éternelle ; et se représentant les conditions de l'entrée au royaume de Dieu comme une certaine quantité de choses à faire, il demandait à connaître ce qui pouvait encore lui manquer. Il aborde Jésus fort poliment avec une formule caressante : Mon *bon* maître !

C'est à cette formule, prononcée sans aucune arrière-pensée, que Jésus l'arrête pour lui faire comprendre que la chose dont il s'enquiert est infiniment plus sérieuse qu'il ne pense : *Pourquoi m'appelles-tu bon ? Il n'y a de bon que Dieu seul.* Le Seigneur a parfaitement compris que cet homme ne doutait pas le moins du monde qu'il ne fût bon lui-même ; qu'il ne se faisait pas de souci au sujet de la portée idéale de ce terme ou de cette notion, qu'il n'avait aucune idée de la grandeur des devoirs, mesurés d'après la sainteté absolue de Dieu et les besoins infinis de l'humanité. Eh bien, il doit apprendre avant tout à mesurer la distance qui le sépare du but, ou plutôt, à entrevoir un but sur lequel il n'avait jamais jeté un regard. Le grand prophète auquel il parle, qu'il a cru devoir consulter, de préférence à tout autre mortel, au sujet des conditions du salut, décline lui-même l'honneur d'être appelé *bon ;* à plus forte raison, tout autre se gardera d'être trop présomptueux à cet égard. Dieu seul *est* bon, parfaitement, invariablement. L'homme ne doit pas être appelé bon, ni surtout s'estimer tel, non pas seulement parce qu'il a réellement des défauts et qu'il peut faire une chute, mais par une raison dont on parle moins souvent : le meilleur peut et doit toujours progresser, il lui reste toujours quelque chose à faire, chaque jour amène pour lui de nouveaux devoirs. Il n'y a pour lui jamais de sabbat réservé à la contemplation joyeuse d'une œuvre parfaitement achevée (Jean v. 17 ; ix. 4). Dans ce sens-là, nous pouvons reconnaître, sans que notre sentiment en soit blessé, sans que nous ayons à reprocher à Jésus une affectation de fausse modestie, qu'il a pu et dû refuser la qualification que cet homme lui donnait, pour l'éclairer en même temps sur sa propre valeur morale et pour détruire les illusions qu'il se faisait. On comprend que certains lecteurs aient été offusqués d'une phrase qui paraissait contredire la thèse de l'impeccabilité de Jésus. Aussi voyons-nous dans le texte de Matthieu, tel que la critique l'a rétabli, un essai de faire disparaître cette difficulté. Mais il n'en est que plus sûr que les deux autres textes nous ont conservé la forme authentique du discours.

Après cela, Jésus, répondant au fond de la question, commence par renvoyer son interlocuteur à la loi (comp. Luc x. 25, sect. 60). Il n'a pas pu vouloir dire qu'une observation plus ou

moins rigoureuse et littérale de certains préceptes, pour la plupart négatifs, suffisait pour gagner le ciel et mériter le titre de bon. Le sermon de la montagne nous préserverait au besoin d'une pareille erreur. Mais il pouvait vouloir faire faire à son présomptueux interlocuteur un retour sur lui-même, l'amener à sonder sa conscience, et en général le préparer, par cette catéchisation basée sur la loi, à des instructions plus spécialement évangéliques. Le *bon* Israélite est à toute épreuve, il subit l'examen avec une entière assurance et à sa grande satisfaction. Il a tout fait, tout observé, et depuis sa jeunesse. Ne faudrait-il rien de plus?

Il fait parade de ses illusions avec tant de candeur, que Jésus le *prend en affection*. Evidemment, comme Juif, il était ce qu'il pouvait et devait être. La loi, la règle traditionnelle, ne lui demandait rien de plus. Jésus va donc élargir le cercle du devoir, et se sert à ce propos d'une formule très-énergique, étonnante et même, si l'on veut, absurde, au point de vue du bon sens pratique (Luc xii. 33, sect. 60), mais parfaitement propre à rendre palpable l'idée qu'elle devait représenter. La pierre de touche qu'il applique à l'or de cette vertu légale, c'est tout simplement la question de savoir si elle irait jusqu'à l'abnégation des intérêts terrestres *légitimes*, en vue de biens supérieurs, mais purement spirituels. S'il pouvait rester le moindre doute à cet égard, le fait que Marc explique lui-même l'invitation de Jésus par cette autre formule : *se charger de sa croix* (sect. 40, Matth. x. 38 ; comp. xvi. 24, sect. 50), et puis l'interprétation donnée plus bas par le v. 29 des trois textes, prouvent que nous aurions bien tort de ne voir dans la phrase que nous avons sous les yeux, que le conseil positif et direct de jeter l'argent par la fenêtre. La vertu chrétienne ne doit pas se tracer des limites. L'*amour* de l'argent est une des mille pierres d'achoppement contre lesquelles la faiblesse morale vient se heurter, un des écueils qui en révèlent la fragilité. Il n'est signalé ici qu'à titre d'exemple, et l'on aurait tort de croire que cette histoire ne doit pas avoir une portée plus générale, ou qu'elle doit signaler la *richesse* elle-même, objectivement, comme un mal. (Voyez surtout l'explication donnée par Marc, v. 24, et qui est incontestablement juste, bien qu'elle puisse avoir été ajoutée par le rédacteur, de son propre chef.)

Cette seconde épreuve, le jeune homme ne la soutient pas. Le royaume de Dieu, la vie éternelle, telle qu'il l'a conçue, ne vaut pas ce prix, à son gré. Jésus le voit partir à regret, et il proclame avec douleur devant ses disciples une vérité qu'il a bien souvent déjà répétée sous des formes diverses [Matth. vi. 19 ss. (sect. 14) ; xii. 49 (sect. 29) ; xiii. 44 ss. (sect. 34) ; x. 9 ss., 37

ss. (sect. 40) ; xvi. 24 ss. (sect. 50). Luc ix. 62 (sect. 58) ; xii. 22 ss. (sect. 66) ; xiv. 26 ss. (sect. 73), etc.], mais qu'il trouvait bien difficile à inculquer aux hommes, celle, qu'il n'y a de sauvé que celui qui sait au besoin renoncer ; qu'en vue du ciel, il faut savoir sacrifier les biens de la terre ; qu'il y a des moments décisifs où il faut choisir entre l'un et l'autre. Les hommes sont si peu disposés à faire ce choix dans le sens qui leur serait salutaire, que Jésus hasarde le mot *impossible*, qu'il semble désespérer de trouver chez eux l'héroïsme moral qu'il réclame. L'image du *chameau* et du *trou de l'aiguille* a le même sens que celle de la montagne transportée par la simple parole ; c'est l'expression figurée de l'impossibilité. On n'a pas besoin pour cela de substituer (comme on l'a proposé) au chameau un câble, ou au trou de l'aiguille une étroite poterne, au risque d'amoindrir la force du dicton proverbial. Les talmudistes et les Arabes l'ont aussi et renchérissent même sur le chameau en le remplaçant par l'éléphant.

Les disciples comprennent si bien la portée des paroles de leur Maître qu'ils s'écrient tout consternés : *Qui donc peut être sauvé ?* Cela ne veut pas dire : Si les riches risquent de manquer le ciel, eux qui ont tant de moyens de bien faire, à plus forte raison les pauvres, qui n'ont rien à donner, n'y arriveront pas. Ils veulent dire : Si ce que tous les hommes désirent le plus, est un empêchement dans la voie du salut, comment espérer que quelqu'un arrive jusqu'au bout ? Nous ajouterons dans le même sens : Riche et pauvre sont des termes extrêmement vagues et purement relatifs ; la quotité matérielle de la fortune terrestre ne détermine pas le degré d'attachement du cœur aux choses d'ici-bas, ni les chances plus ou moins grandes que peut avoir un homme de réussir dans ses efforts à le vaincre. Seulement le cas particulier, qui donne ici lieu à la réflexion du Seigneur, présentait cette vérité sous la forme la plus palpable et la plus populaire. Voilà pourquoi cette forme est acceptée et employée par lui.

Aussi ajoute-t-il un autre mot qui fait voir clairement que la portée du premier s'étendait bien au-delà de ce que l'on appelle vulgairement l'aisance et la richesse. Si le salut, la certitude de la vie éternelle, l'entrée du royaume de Dieu, était le fait des hommes seuls, de leurs efforts constants et infatigables, de leurs forces et de leur volonté, aucun n'y arriverait. Il leur faut à tous l'appoint des forces divines, l'assistance du saint esprit, l'appui de la grâce. *Pour* Dieu et *par* Dieu tout est possible. Ce passage est l'un de ceux qui prouvent de la manière la plus directe que la théologie évangélique, telle qu'elle a été dévelop-

pée par Paul, a ses racines dans l'enseignement de Jésus lui-même. Plus haut (Luc xvii. 10, sect. 77), nous lisions que l'homme n'a point de récompense à réclamer, lors même qu'il aurait fait tout son devoir ; ici nous apprenons qu'il ne peut pas même le faire sans que Dieu lui vienne en aide. Ces deux textes se complètent l'un l'autre.

They have to interpret everything in such a way as to prove that one may be rich, knowing that the poor are starving, and yet be a Christian. And they distort the teaching, and misinterpret what has so clearly and with such insistency been said so often.

The Gospel begins by saying that John runs into the wilderness, becomes a mendicant, preaches that he who has two garments should give one to the poor, and he who has food should also give it, and reproaches the rich for their riches and their cruelty.

According to the interpretation of the church it means only that John the Baptist smeared people for the kingdom of Jesus, but that what is said about wealth and poverty is only for an adornment of speech.

Jesus goes into the wilderness as a mendicant and struggles against the temptation of wealth, — this means nothing, — it is only the devil who is tempting God.

Jesus returns into the world, renounces his home, his family, his property, and keeps the company of mendicants, and preaches to mendicants, — all that means nothing. All that shows only the meekness of God.

Jesus says that God is displeased with rich sacrifices, that he rejoices only in the love and compassion toward one another, — that is only a quotation from the prophets.

Jesus explains that the kingdom of God consists in renouncing the life of the flesh and in living by the spirit, — that is only an explanation of the relations of the persons of the Trinity, and has no other significance.

Jesus, replying to the disciples of John, says that the mendicants will know of his good, — that is again an

adornment of speech. Finally, Jesus delivers his sermon in clear words, which are accessible to everybody, saying directly what men have to do that they may fulfil his teaching. This sermon is regarded both by the learned and by the unlearned as the brightest and clearest place in the Gospel. And this sermon Jesus begins with the words, Blessed are you vagrants, for yours is the kingdom of God, and unfortunate are you rich men, for you esteem the reward of the flesh. To these words is added the little word τῷ πνεύματι, which has no connection with anything, and these words are interpreted as sentimental phrases, which have reference to meekness; of the fact that riches and possessions are the source of evil, are cruel, Jesus does not say a word. Not Jesus said that, but Proudhon; and Proudhon is a liar, — he is a socialist and an infidel. In the whole sermon nothing but this teaching about disinterestedness is elucidated and confirmed. In Chapter V. the rules are given which lead to the impossibility of possessions. If all offences are to be forgiven, and one is not to defend his own, nor to go to court, nor to resist the enemy, then all property is unthinkable. All these rules are rejected and are taken to be nothing but sentimental phrases.

In Chapter VI. it says, Collect nothing, do not lay up treasure, that is, have nothing, and, If you lay by, you will not be the children of God. It is impossible, it says so outright, it is impossible to connect the service of God and of mammon. It is clear that if thou hast collected and laid by, thou wilt not give to the poor from what thou hast laid by. But the poor always exist; and so it is impossible to lay by, for thou art in the power of God. If thou layest by, thou wilt die. Have no care for the morrow. This seems precise and clear.

But Jesus seems to foresee that men will try to conceal this, and will misinterpret it, so he adds a few parables: about the feast to which only the poor come; about the

unjust steward; about the rich man and Lazarus; he expresses from every side the idea that it is impossible to enter into the kingdom of God with possessions. No, he is speaking of everything but of my money-bags, and wealth does no harm; on the contrary, it is very nice.

More than that. In the discourse with the young man the same thing is expressed with such simplicity and clearness that it is impossible to discover any new interpretation for it. But they interpret and invent for Jesus such rules as will allow the money-bags to remain untouched. Terrible efforts of glibness of mind and tongue are directed toward the proof of this possibility. They invent an Ebion, who has never existed, and who is supposed to have founded a sect which recognized the necessity of poverty as a condition for entering into the kingdom of God. Ebion means πτωχός, that is, precisely what Jesus commanded, and the disciples called themselves *ebions*. The Ebionites, that is, those who executed his teaching, are a sect, and those who invented the Trinity and the sacraments and admit riches, courts, wars, are the true followers. But the first disciples of Jesus, the apostles, did not understand the teaching of Christ.

Acts ii. 44. And all that believed were together, and had all things common;

45. And sold their possessions and goods, and parted them to all men, as every man had need.

46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart,

47. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

Acts iv. 32. And the multitude of them that believed were of one heart and of one soul: neither said any of them that aught of the things which he possessed was his own; but they had all things common.

33. And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold,

35. And laid them down at the apostles' feet: and distribution was made unto every man according as he had need.

But no, they want to retain the money-bags and yet be regarded as children of the kingdom.

God be with them and with their money-bags. Let them keep them, if they will only leave the teaching of Christ in peace. This teaching cannot be followed just a little: they say themselves that it is the truth. If it is the truth, there can be no little truth, — it is either the truth or a lie. In order to understand a truth just a little, one has to become mad, as the men of the so-called science have gone mad, such as Renan, Strauss, Baur, Reuss, and all those who consider religion from the rhetorical standpoint.

Thus Renan says (*Les Apôtres*, p. 381):

La foi absolue est pour nous un fait complètement étranger. En dehors des sciences positives, d'une certitude en quelque sorte matérielle, toute opinion n'est à nos yeux qu'un à peu prês, impliquant une part de vérité et une part d'erreur. La part d'erreur peut être aussi petite que l'on voudra; elle ne se réduit jamais à zéro, quand il s'agit de choses morales, impliquant une question d'art, de langage, de forme littéraire, de personnes. Telle n'est pas la manière de voir des esprits étroits et obstinés, des Orientaux par exemple. L'œil de ces gens n'est pas comme le nôtre; c'est l'œil d'émail des personnages de mosaïque, terne fixe. Ils ne savent voir qu' . . . etc., etc.

That is, he says, We do not believe in anything, and we judge about everything. We are right, and we judge those who believe. We are so much used to this learned rigmarole that we are even not struck by such utterance, but if we were to analyze it, we should find it to be the delirium of an insane man, who says, I am the king, and all those who do not accept my rule are mistaken.

A man who does not believe in anything does not

know anything, — he is a spiritual patient. But the learned man shows and proves it throughout the book. In all his books he frequently speaks sympathetically of Christ's teaching, and then he suddenly condemns Christ's teaching from the height of some unuttered principle. If a man says something, he must know something, so what does he know? In vain will you look for an answer: *La critique et la science.* But what is this *la critique et la science?* Expressing myself in elevated style, — as they would speak of their own business, — science, history, and historical criticism are one of the sides of the universal, traditional human knowledge, which is constantly growing and illuminating humanity. The branch with which we busy ourselves is the history of the life of humanity, of the formation of its popular, governmental, social, cultural relations. The division to which we devote ourselves is the history of the evolution of the religions. The special case to which we devote ourselves is the evolution of Christianity. Very well. The first question: Is the tradition of human knowledge one or several? The Hindoo, the Chinese knowledge does not seem to have entered into our tradition, and it denies our own. I shall be told: Ours includes or will include everything, for it is free and seeks only for light. The Chinese say differently; but, all right, I shall agree with you.

Second question: Is not the life of humanity too great a subject for knowledge? Since the labours of one thousand men will not be enough to describe the life of one man, how can the life of all humanity be described? I shall be told: There are generalizations of the form of the life of humanity; we find these, and then we classify under them the phenomena of life, compare, find new laws, verify them by facts, and such a doctrine forms the science of history.

I ask: Are these generalizations of form, in which

human life appears, always one and the same, unchangeable, absolute?

I am told: Yes, these forms are the evolution of nationalities, states, their institutions, laws, culture, religion.

Very well. I understand these forms, but do not see why these forms interest you so much. I know other forms also: agriculture, industry, commerce.

I am told: We include these too, so far as we have material for them.

All right. I know still other forms: education, domestic life.

We include them, too.

I know also entertainments, attires.

We include them, too.

I know also the relation to animals, to the home folk, to savages; I know also the building of houses, the preparation of food; I know also the relation to space, whether people live in one spot, or whether they move about, and whether much or little; I know also how labour is distributed; I know also about relations in friendship and enmity, and an endless number of other things.

If only the known forms have been chosen and up to the present only the forms of the existence of the state have been chosen and successfully studied, this is not due to the fact that these forms interest us so much, but because we consider them important, and because we consider certain forms of the state better and others worse, so that the historical investigations in this sense are made on the basis of an ideal which we had concerning the life of the state.

The investigation of the others consists in the verification of this, to what extent the phenomena under discussion agree with those which we have regarded as good, and all that is possible in relation to all the phenomena of human life as long as we have the

naïve conviction that in the given case we know what is best. But here the historians met with a little unpleasantness. In the heat of their game they began, like a child throwing all its toys into a basket, to throw into theirs everything which came their way: commerce, and culture, and customs, and the historical evolution of life (they are very fond of this expression): though it did not all go into their basket, it in no way interfered with their game. If these men are convinced that the Paris of the year 1880 is an ideal of the historical evolution of life, they find it possible to take this as an ideal and describe every other historical evolution of life, by comparing it with this ideal; but in the heat of the game they have also snapped up religion. Why, there are all kinds of religions and they act differently on the lives of the nations, and they are a toy, so pick it up. But this game was a hot coal. It burned all the toys, and nothing was left.

Indeed, take any phenomenon of human life! If I know for certain how to view this phenomenon in the best manner possible, I am able to describe it in all cases and to follow its development and decay; but what is to be done with religion (in Russian — faith)? Faith is not a relation of man to country, market, or the franchise, but something which he knows well, and on which his whole life is based, from which flows his relation to all the manifestations of life, — to the state, to the family, to property, to amusements, to the arts, to the sciences, to everything. And so it is, in the first place, impossible to gobble up faith and chuck it into the basket, and if you do, you cannot do anything with it, for the structure of the state may be judged by what I consider to be the best state, and of culture and the laws I can judge only by those which I consider to be the best, and so I can say something about religion, because I know the best, but nobody knows such.

And suddenly it turns out that the historian says that there is no faith now though there was before; but faith is the foundation of life, that is, the historian acknowledges that he really does not know wherein the meaning of life consists, and so the meaning of what he said before of other things disappears, and all the toys burn up.

But the historians do not see that. Without knowing any real religion, they most naïvely judge of religion, of that from which flows the life of men, on the basis of small manifestations of public life, that is, on the basis of governmental, economic, and other manifestations.

Thus Strauss criticizes the whole teaching of Christ, because the German life would be destroyed, whereas he is used to it.

Strauss (p. 622):

Es ist nicht zu verkennen, dass in dem Muster, wie es Jesus in Lehre und Leben darstellte, neben der vollen Ausgestaltung einiger Seiten, andere nur schwach umrissen, oder auch gar nicht angedeutet sind. Voll entwickelt findet sich Alles, was sich auf Gottes- und Nächsten-liebe, auf Reinheit des Herzens und Lebens des Einzelnen bezieht; aber schon das Leben des Menschen in der Familie tritt bei dem selbst familienlosen Lehrer in den Hintergrund; dem Staate gegenüber erscheint sein Verhältniss als ein lediglich passives; dem Erwerb ist er nicht blos für sich, seines Berufs wegen, abgewendet, sondern auch sichtbar abgeneigt, und Alles vollends, was Kunst und schönen Lebensgenuss betrifft, bleibt völlig ausserhalb seines Gesichtskreises. Dass dies wesentliche Lücken sind, dass hier eine Einseitigkeit vorliegt, die theils in den besonderen Lebensverhältnissen Jesu ihren Grund hat, sollte man nicht läugnen wollen, da man es nicht läugnen kann. Und die Lücken sind nicht etwa der Art, dass nur die vollständige Durchführung fehlte, während der regelnden Grundsatz gegeben wäre, sondern für den Staat ins besondere, den Erwerb und die Kunst, fehlt von vornherein der rechte Begriff, und es ist ein vergebliches Unternehmen, die Thätigkeit des Menschen als Staatsbürger, das Bemühen um Bereicherung und Verschönerung des Lebens durch Gewerbe und Kunst nach den Vorschriften oder dem Vorbilde Jesu bestimmen zu wollen. Sondern hier war eine Ergänzung, sowohl aus anderen Volks-

thümlichkeiten, als anderer Zeit und Bildungsverhältnissen heraus, erforderlich, wie sie zum Theil schon rückwarts in demjenigen lag, was Griechen und Römer in dieser Hinsicht vor sich gebracht hatten, zum Theil aber der weiteren Entwicklung der Menschheit und ihrer Geschichte vorbehalten blieb.

Renan (*Vie de Jésus*, Chapitre XI., Le Royaume de Dieu, p. 178):

Ces maximes, bonnes pour un pays où la vie se nourrit d'air et de jour, ce communisme délicat d'une troupe d'enfants de Dieu, vivant en conscience sur le sein de leur père, pouvaient convenir à une secte naïve, persuadée à chaque instant que son utopie allait se réaliser.

And this stupidity is so enticing that the moment a man has not his own ideas, and knows nothing, since he does not believe in anything, and wants to philosophize, he begins to write a history of religion. In all the novels wise men are all the time writing histories of religion, that is, that which one cannot even think about, that is, that which makes me out to be insane.

JESUS AND ZACCHEUS

	Luke xix.	
1. Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ·	1. And Jesus entered and passed through Jericho.	1. And entering Jericho, Jesus walked through the city.
2. Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ οὗτος ἦν πλούσιος·	2. And, behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich.	2. And there was a man named Zaccheus, who was the chief of the tax-collectors, and he was rich.
3. Καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστι, καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.	3. And he sought to see Jesus who he was; and could not for the press, because he was little of stature.	3. And he wanted to see Jesus, what kind of a man he was; and he could not make his way through the crowd, because he was little of stature.
4. Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν, ἵνα ἴδῃ αὐτόν· ὅτι δι' ἐκείνης ἤμελλε διέρχεσθαι.	4. And he ran before, and climbed up into a sycamore tree to see him; for he was to pass that way.	4. So he ran ahead and climbed up a tree to see him when he passed that way.
5. Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ	5. And when Jesus came to the place, he looked up, and saw him,	5. When Jesus passed by, he looked at him, and said, Zaccheus,

Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.

and said unto him, Zaccheus, make haste, and come down; for to-day I must abide at thy house.

make haste, and climb down; for to-day I want to stay at thy house.

6. Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

6. And he made haste, and came down, and received him joyfully.

6. Zaccheus climbed down at once, and joyfully received him in his house.

7. Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες, Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι.

7. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

7. And they saw it, and began to grumble, saying, Why did he stop at the house of a sinner?

8. Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον, Ἰδοὺ, τὰ ἡμίση τῶν ὑπαρχόντων μου, κύριε, δίδωμι τοῖς πτωχοῖς· καὶ εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.

8. And Zaccheus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation, I restore him fourfold.

8. And Zaccheus went up to Jesus, and said to him, Sir, half of my goods I will give to the beggars, and if I have wronged any one, I will give him fourfold.

9. Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.

9. And Jesus said unto him, This day is salvation come to this house,[a] forasmuch as he also is a son of Abraham.[b]

9. And Jesus said in reply, Now the child of this house will be saved, for he is a son of Abraham.

10. Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

10. For the Son of man is come to seek and to save that which was lost.

10. For the work of the son of man consists in finding and saving what has perished and is perishing.

(*a*) οἶκος means *kind, generation.* Here by the word οἶκος, the person spoken of is meant, namely, Zaccheus. Jesus calls him the *species of this house,* and I translate it by *the child of this house.*

(*b*) *Son of Abraham* has a special meaning. This meaning is clearly expressed in Gal. iii. 7: Know ye therefore that they which are of faith, the same are the children of Abraham. In the same sense we have here the son of Abraham, that is, he who believes in the same way as Abraham, who does as Abraham, who by the sacrifice of his son showed his faith.

Evidently Zaccheus knew Christ's teaching and was fond of it or else he would not have made such an effort

to see Jesus, and evidently Jesus, seeing him in such a perilous position, and noticing the expression of his face, and maybe hearing the words which expressed this love for his teaching, addressed him. Just so we must assume that Jesus spoke with him in his house, and that Zaccheus' words as to giving away half his property were an answer to Jesus' teaching.

41. Καὶ καθίσας ὁ Ἰησοῦς κατέναντι τοῦ γαζοφυλακίου, ἐθεώρει πῶς ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον. καὶ πολλοὶ πλούσιοι ἔβαλλον πολλά·

Mark xii. 41. And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much.

41. And Jesus sat down opposite the money-box and watched the people put the money into the box; and many rich people passed by and threw in much money.

42. Καὶ ἐλθοῦσα μία χήρα πτωχὴ ἔβαλε λεπτὰ δύο, ὅ ἐστι κοδράντης.

42. And there came a certain poor widow, and she threw in two mites, which make a farthing.

42. And there came a certain poor widow and she put into the box two mites, which make a farthing.

43. Καὶ προσκαλεσάμενος τοὺς μαθητὰς αὐτοῦ, λέγει αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ὅτι ἡ χήρα αὕτη ἡ πτωχὴ πλεῖον πάντων βέβληκε τῶν βαλόντων εἰς τὸ γαζοφυλάκιον.

43. And he called unto him his disciples, and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they which have cast into the treasury:

43. And he called his disciples, and said to them, Verily, I tell you, This poor widow has put more than the rest into the box.

44. Πάντες γὰρ ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον· αὕτη δὲ ἐκ τῆς ὑστερήσεως αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν, ὅλον τὸν βίον αὐτῆς.

44. For all they did cast in of their abundance: but she of her want did cast in all that she had, even all her living.

44. For they threw in of their abundance; but she of her want threw in everything she had, — all her living.

Men are in the habit of measuring by the use which the sacrifice brings, and so Jesus, pointing to the two mites of the widow, said that she who gave up everything which she had, her whole life, was the only one who really gave; but the rest gave nothing, for they gave what to them was superfluous.

This little parable is very important. It simply confirms from another side the statement that in order to be able to do the will of God, it is absolutely necessary to

be poor. In order to give something, it is first necessary to give up everything, to have nothing. To give up three-fourths of one's property and yet not to deprive oneself of anything in life means not to give up anything.

As a rule people who do not like this demand and interpretation of Jesus, and no rich men like it, say, We are commanded to give up everything, and this no one does, or can do, consequently it is untrue; and yet it is better to give up at least a little of one's abundance, — at least the poor will be filled and the naked clothed.

But such a reflection is based on a want of comprehension of the teaching. Jesus Christ nowhere commands men to give to the poor, so that the poor may be filled and satisfied; he says that a man must give everything to the poor, in order that he himself may be happy. He does not command or say what each must give, but announces the true good to men and says that a man who has attained the true good and who is seeking the true life will by all means give up all his possessions and thus find happiness. It is impossible to serve God and mammon, is not a rule, it is a reality: not that it is not fit to do so, but it is impossible.

He who will not leave his house, possessions, and family, and will not follow me, cannot be my disciple, that is, has not comprehended me: he who has comprehended me will do so for the very reason that he has comprehended.

The young man who boasted of observing the commandments, even the commandment about loving his neighbour as himself, was convicted by this very fact. He had not yet entered into the possibility of keeping the commandments, if he had not got rid of his riches. Riches are an obstacle to entering into the kingdom of God. Consequently those who assure us that, if it is impossible to do what Jesus Christ commands, it is better at least to give something for the benefit of the poor, are

speaking of something different from what Jesus says. Jesus not only fails to speak of the material use, he does not even know it. He commands us to give away our possessions that they may not be an obstacle to life; after a man has given away his possessions, he teaches us that a man's happiness consists in pitying and loving men.

Consequently, in order to obtain the possibility of giving up his life, a man must first of all give up his unrighteous wealth, and so those who give or establish a mite for the poor must leave Jesus Christ and his teaching in peace. He does not command it. If they do so, they do it for their amusement; and let them say so. But giving of one's abundance Jesus Christ considers as a matter of indifference, that is, he says nothing about it, though he distinctly forbids giving in such a way that others should see it.

THE MEASURE OF GOOD

3. Καὶ ὄντος αὐτοῦ ἐν Βηθανίᾳ, ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, κατακειμένου αὐτοῦ, ἦλθε γυνὴ ἔχουσα ἀλάβαστρον μύρου νάρδου πιστικῆς πολυτελοῦς· καὶ συντρίψασα τὸ ἀλάβαστρον, κατέχεεν αὐτοῦ κατὰ τῆς κεφαλῆς.

Mark xiv. 3. And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having[a] an alabaster box of ointment of spikenard very precious; and she brake[b] the box, and poured it on his head.

3. Jesus happened to be in the house of Simon the leper. A woman came up to him: she was rich in the possession of a pitcher of precious oil. She broke the pitcher, and poured the oil on Jesus' head.

(*a*) In Matthew and in Mark we find the same expression, ἔχουσα ἀλάβαστρον μύρου, which ought to be translated by *had in her possession a pitcher of oil*, and which I translate by *she was rich in the possession of a pitcher of oil*. From the meaning of what follows, especially from the words ἔχουσα μύρον, *she had in her possession*, we must understand that she was a vender of oil, and that that was everything she had, at least at that moment. If the woman did not always carry that oil, then she

would have to go with the set purpose of fetching the oil, and then the chief significance of the passage would be lost; besides, if it had not been so, it would have said so. Instead of ἔχουσα, *having the oil*, it would have said *bringing the oil*. But it says ἔχουσα, and so we must inevitably assume that this woman always carried the precious oil with her. And if she carried it, she did so for the purpose of selling it, or transferring it from one place to another. In any case, the woman was carrying a precious thing and not only did not have in mind wasting it, but carried and watched it as a precious thing. This we must keep in mind, in order that what follows may be clear. The word precious is given in all three gospels, in order to accentuate it.

(*b*) The fact that she broke the pitcher shows that she could not open it quickly, and, above all else, that she esteemed little the preciousness of the oil.

The detail about wiping it off with her hair is out of place and evidently mixed up with the incident with the harlot.

3. Ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.	*John xii.* 3. And the house was filled with the odour of the ointment.	3. And the whole room was filled with the pleasant odour of the oil.
8. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ ἠγανάκτησαν, λέγοντες, Εἰς τί ἡ ἀπώλεια αὕτη;	*Matt. xxvi.* 8. But when his disciples saw it, they had indignation, saying, To what purpose is this waste?	8. And the disciples were displeased, and they said to one another, To what purpose is this waste of the precious oil?
9. Ἠδύνατο γὰρ τοῦτο τὸ μύρον πραθῆναι πολλοῦ, καὶ δοθῆναι τοῖς πτωχοῖς.	9. For this ointment might have been sold for much, and given to the poor.	9. This oil might have been sold for much, and given to the poor.
4. Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι,	*John xii.* 4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,	4. Then one of his disciples, Judas Iscariot, the one who betrayed him, said,
5. Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;	5. Why was not this ointment sold for three hundred pence, and given to the poor?	5. It ought to have been sold: the oil is worth three hundred pence, and it ought to be given to the poor.

6. Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.

6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

6. He said this, not that he cared for the poor; but because he was a thief, and had the box for the poor upon him.

10. Γνοὺς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς, Τί κόπους παρέχετε τῇ γυναικί; ἔργον γὰρ καλὸν εἰργάσατο εἰς ἐμέ.

Matt. xxvi. 10. When Jesus understood it, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

10. Jesus understood it, and said, Why do you trouble this woman? Leave her alone, for she has done a good act on me.

7. Πάντοτε γὰρ τοὺς πτωχοὺς ἔχετε μεθ' ἑαυτῶν, καὶ ὅταν θέλητε δύνασθε αὐτοὺς εὖ ποιῆσαι· ἐμὲ δὲ οὐ πάντοτε ἔχετε.

Mark xiv. 7. For ye have the poor with you always, and whensoever ye will ye may do them good; but me ye have not always.[a]

7. You always have the poor among you, and you can do them good whenever you please; but I am not always with you.

8. Ὃ εἶχεν αὕτη, ἐποίησε· προέλαβε μυρίσαι μου τὸ σῶμα εἰς τὸν ἐνταφιασμόν.

8. She hath done what she could: she is come aforehand to anoint my body to the burying.

8. What she had she gave away: she has beforehand anointed my body for the burial.

9. Ἀμὴν λέγω ὑμῖν, Ὅπου ἂν κηρυχθῇ τὸ εὐαγγέλιον τοῦτο εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον αὐτῆς.

9. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

9. Verily I tell you, Wherever in the world the true good will be told, a word will be said of what she has done.

(*a*) If to the words, Ye have the poor with you always, there were not added, But me ye have not always, the meaning of Jesus would be this, Do not rebuke the woman for not having given to the poor whom you do not see, but having given to me; the poor are always before you; whomever you pity is poor. I am poor and she has pitied me, and has done well. But the words, Me ye have not always, and the next verse about her having done it as a preparation for the burial, shows that he is hinting at his death. In my opinion, Jesus, replying to Judas' reflection in regard to the profit, says, There is no profit in a good deed, and every deed may be interpreted as being useful or useless, as you may wish. It is impossible to do a more reckless act than what this

woman has done, but even this act may be interpreted in the sense of profitableness.

She has poured the oil over my body. You say, In vain has she done so. How do you know? I shall die soon, and then it will appear that she did well, — she has prepared my body for the burial.

Oil is poured over Jesus as it is poured over a dead body, and he jestingly expresses his thought that no one can know what is useful, and what not.

But after the jest in response to the expression of the usefulness of the act, Jesus speaks of the significance of the deed in the sense of the good, and here says that this act is the best expression of the good which he teaches.

The disciples measure the good by its use, and so condemn the woman and trouble her, and she does not know whether she has done well or not in taking pity on Christ and in having given him everything of value which she had. Judas in particular is dissatisfied.

Christ says, Do not trouble her, — she has done the greatest good which she could do. Do not speak of the poor, whom you do not see, nor pity, nor love. She saw me, and she pitied me and gave me everything she had.

Nothing better can be done. The woman wasted three hundred pence, because she pitied Christ and wanted to do him some good. Is it a good act, or not? We are so accustomed to live according to the law of Judas Iscariot, that there is not a single man who, seeing such a deed, would not say that it is a senseless and even bad act. The example is exceedingly striking. The vessel with the precious oil is wasted. For what? Who profits by it?

There, in the street, there are hundreds of the poor. Would it not be better to give it to them? It could not have caused Jesus Christ any pleasure. He himself pities the poor, so how can he help condemning the foolish

woman? Judas condemned her, and all the disciples after him. And the reflection, why the woman is foolish and has done a foolish act, is so simple and so clear, that nothing can be said. But Jesus Christ did not condemn her; on the contrary, he praised her, and said, Everywhere, in the whole world, where the true good will be announced, they will tell of what she did. She rejected her riches in the name of pity. She did something senseless as far as the children of this world are concerned, for the sake of pity. In her act she united both foundations of Jesus' teaching, Give up everything which thou hast, and pity and love thy neighbour. With one act she gave away and showed pity: she broke the vessel with the oil, lost everything which she had, and anointed Jesus' head, because she pitied him. What would come of it, Judas thought and knew. He said that the oil was wasted. But we, who are among those to whom the true good has been announced according to the foolish act of this woman, understand the meaning of the Gospel. It is easy to condemn, not only this act, but any other act of love and compassion. It is always possible to do something more useful, but every act of love and compassion calls forth, not in Judas, but in the sons of God, a desire to imitate such an act, to do something greater or even the same; only in Judas it produces a reflection about usefulness.

But John the Divine has explained the meaning of Judas' reflection. He said, It was not because he had any care for the poor, but because he was a thief and carried the box for the poor. It is incomprehensible how after these simple, clear, apposite words there can be any charitable institutions in Christian societies. They are directly based on the reflection of Judas, and directly contradict the words of Jesus Christ, You have always the poor with you. The explanations of John the Divine leave no doubt as to the significance of the men who

establish such institutions: They do it, not because they care for the poor, but because they carry the money-boxes, and because they are thieves.

The thieves are unfortunately too often to be taken in the direct sense, and always in the transferred sense: not the care of the poor, but the care for worldly advantages and combinations, and vanity make them judge like Judas, and do the same as he did.

31. Ἐδίδασκε γὰρ τοὺς μαθητὰς αὐτοῦ, καὶ ἔλεγεν αὐτοῖς, Ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν· καὶ ἀποκταν θεὶς, τῇ τρίτῃ ἡμέρᾳ ἀναστήσεται.	*Mark ix.* 31. For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.	31. And he taught his disciples, and said to them, The son of man is delivered into the power of men, and he will be killed, and he will rise on the third day after he is killed.
32. Οἱ δὲ ἠγνόουν τὸ ῥῆμα, καὶ ἐφοβοῦντο αὐτὸν ἐπερωτῆσαι.	32. But they understood not that saying, and were afraid to ask him.	32. But they did not understand his saying, and were afraid to ask him.

Jesus tells his disciples and the people that, although his whole teaching is an announcement of the true good, which gives life to all men, one must be prepared for all earthly sufferings, in order to follow this teaching; that the elders, priests, and learned men will not accept this teaching about the son of man and will reject him; that the son of man, that is, all men, who will confess the consciousness of God, will have to experience many persecutions and torments. The words about the son of man rising on the third day either has this sense, that, in spite of all persecutions, the son of man cannot be destroyed and will soon rise again, or they have no sense. The first meaning must be the correct one, for immediately after this Jesus says that soon, so soon that many who were present would not yet have died, the teaching of the son of man will take possession of men, and will appear not in persecution, but in force.

But why suffer? Why should men who profess the teaching of love suffer? Is it not possible to avoid suffering, to obviate what causes suffering? Is it not possible to conceal that which will agitate and infuriate people? says Simon Peter. And Jesus angrily replies to him, Away from me, tempter! Thou thinkest of human, and not of divine things. For divine things there are no sufferings, no torments. He who wants to follow me, he who has comprehended the teaching must renounce this earthly life and must not be ashamed and afraid to show the truth before men.

Verse 31. The son of man, the consciousness of God, is given into the power of men. Men have oppressed it and will oppress it, but it will rise up again.

33. Πωλήσατε τὰ ὑπάρχοντα ὑμῶν, καὶ δότε ἐλεημοσύνην. ποιήσατε ἑαυτοῖς βαλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον, ἐν τοῖς οὐρανοῖς, ὅπου κλέπτης οὐκ ἐγγίζει, οὐδὲ σὴς διαφθείρει.

Luke xii. 33. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.

33. Sell your estates, and give alms. Provide yourselves with bags which do not grow old, an inexhaustible treasure with God, where no thief can approach and no moth can fly.

12. Ἔλεγε δὲ καὶ τῷ κεκληκότι αὐτὸν, Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου, μηδὲ τοὺς ἀδελφούς σου, μηδὲ τοὺς συγγενεῖς σου, μηδὲ γείτονας πλουσίους· μήποτε καὶ αὐτοί σε ἀντικαλέσωσι, καὶ γένηταί σοι ἀνταπόδομα.

Luke xiv. 12. Then said he also to him that bade him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompense be made thee.

12. And if thou wishest to give a dinner or a supper, do not call thy friends, brothers, relatives, or rich neighbours, for the purpose that they may call you also and pay you back.

13. Ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς, ἀναπήρους, χωλοὺς, τυφλούς·

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind:

13. But when thou makest a feast, call the poor, the maimed, the lame, the blind:

14. Καὶ μακάριος ἔσῃ· ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

14. And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

14. And thou wilt be happy; for they cannot pay you back, but thou wilt be recompensed at the reëstablishment of the just.

Life consists in doing the will of God.

In order to do the will of God it is necessary to give up the carnal life as a food for the life of the spirit. He who does the will of God gives the carnal life for the life of the spirit. The fulfilment of the will of God is possible only by giving the carnal life as a food for the life of the spirit. In this consists the complement and the fulfilment of the worship which Jesus has given; in this lies the new divine worship, as compared with the old. Such is the difference between the law as given by Moses and the worship by deeds as given by Jesus Christ; in this does the serving of God in the spirit and with works consist.

Jesus said, In the kingdom of God will be the vagrants, the mendicants, and not the rich and mighty, because the will of God consists in fulfilling the law. But the whole law is in five rules, Not to offend, not to commit debauchery, not to swear, not to judge, not to wage war. He who fulfils this law will not be rich and mighty: he will be what men call a vagrant, a mendicant; he will give up his carnal life and will be in the power of God. To be in the kingdom of God and to fulfil the law of God, one must do so in fact, by giving the carnal life for the life of the spirit. In this consists the peculiarity of the teaching of Jesus, — in this is the revelation of the comprehension.

28. Τί δὲ ὑμῖν δοκεῖ; ἄνθρωπος εἶχε τέκνα δύο, καὶ προσελθὼν τῷ πρώτῳ εἶπε, Τέκνον, ὕπαγε, σήμερον ἐργάζου ἐν τῷ ἀμπελῶνι μου.

Matt. xxi. 28. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard.

28. What do you think? A man had two sons; and he came to the first, and said, Go work to-day in the garden.

29. Ὁ δὲ ἀποκριθεὶς εἶπεν, Οὐ θέλω· ὕστερον δὲ μεταμεληθεὶς, ἀπῆλθε.

29. He answered and said, I will not; but afterward he repented, and went.

29. He replied, and said, I will not; but afterward he thought it over, and went.

30. Καὶ προσελθὼν τῷ δευτέρῳ εἶπεν ὡσαύτως. ὁ δὲ ἀποκριθεὶς εἶπεν, Ἐγὼ, κύριε· καὶ οὐκ ἀπῆλθε.

30. And he came to the second, and said likewise. And he answered and said, I go, sir; and went not.

30. And the father came to the second, and said the same. But he said in reply, Yes, father; and he did not go.

31. Τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρός; Λέγουσιν αὐτῷ, Ὁ πρῶτος.	31. Whether of them twain did the will of his father? They say unto him, the first.	31. Which of the two did his father's will? They say to him, The first.

This parable is only in Matthew, and is introduced into the discussion of John's meaning. Its significance is there very obscure, and it adds nothing to what has been said without the parable. However, the meaning of this parable refers to Verse 21 of Chapter VII. and to what follows, and elucidates the idea which is expressed in those verses.

21. Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν· ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.	*Matt. xxi.* 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.	21. Not every one who says to me, Lord, Lord, will enter the kingdom of God, but he who does the will of my Father in heaven.

TO RECEIVE THE TRUE LIFE MAN MUST RENOUNCE THE FALSE LIFE OF THE FLESH

For the life of the spirit there can be no difference between relatives and strangers. Jesus says that his mother and brothers signify nothing to him as mother and brothers: close to him are only those who do the will of the common Father.

Man's blessedness and life do not depend on his domestic relations, but on the life of the spirit. Jesus says that blessed are those who keep the comprehension of the Father. For a man living by the spirit there is no home. Animals have homes, but man lives by the spirit, and so cannot have a home. Jesus says that he has no definite place for himself. To do the will of the Father one does not need any definite place, — it is everywhere and at all times possible. Carnal death cannot be terrible to men who give themselves to the will of the Father, for the life of the spirit does not depend on the death of the

flesh. Jesus says that he who believes in the life of the spirit cannot be afraid of anything. No cares can keep a man from living by the spirit. To the words of the man, that he will later fulfil the teaching of Jesus, but that first he wants to bury his father, Jesus replies, Only the dead can trouble themselves about burying the dead, but the living always live in the fulfilment of the will of the Father.

The cares about family and domestic matters cannot interfere with the life of the spirit. He who troubles himself to find out what his carnal life will profit from doing the will of the Father, is doing the same that the ploughman does, when he ploughs and looks backward, and not forward. The cares for the joys of the carnal life, which seem so important to people, are a dream. The only real work of life is the announcement of the will of the Father, the attention paid to it, and the fulfilment of it. To Martha's rebuke that she is attending herself to the supper, while her sister Mary is not helping her, but is listening to his teaching, Jesus says, Why dost thou rebuke her? Look after thy cares, if thou needest that which thy cares give thee, but let those who do not need carnal pleasures do that one thing which is necessary for life. Jesus says, He who wants to attain the true life, which consists in doing the will of the Father, must first of all renounce his personal wishes: he must not only keep from arranging his life as he wishes, but must also be prepared for all privations and sufferings. He who wants to arrange his carnal life as he wishes will lose the true life of the fulfilment of the will of the Father.

There is no advantage in acquiring for the carnal life, if this acquisition causes the life of the spirit to perish. Nothing causes the life of the spirit to perish so much as selfishness, the acquisition of wealth. Men forget that, no matter how much wealth and how much property they

may acquire, they are liable to die at any moment, and their possessions are not needed for their life. Death hangs over every one of us: sickness, murder, unfortunate accidents, may at any second cut our life short. Carnal death is an inevitable condition of every second of life. If a man lives, he must look at every hour of his life as at an hour of grace, given to him by somebody's favour. We must remember this, and not say that we do not know it. We know and foresee what happens in heaven and on earth, but we forget the death which, we know, is lying in wait for us at any second.

If we do not forget this, we cannot abandon ourselves to the life of the flesh, — we cannot count on it. In order to follow my teaching, a man must count up the advantages from serving the carnal life of his will and the advantages from doing the will of the Father. Only he who has clearly figured that out can be my disciple. He who has made the correct account will not be sorry to give up the seeming good and the seeming life in order to obtain the true good and the true life.

The true life has been given to men, and men know and hear its call, but deprive themselves of it, as they are distracted by momentary cares. The true life is like a feast, which a rich man gave, when he invited the guests. He called the guests, just as the voice of the spirit of God calls all men to him. But some of the guests were busy with commerce, others with their farms, and others again with domestic matters, — and they did not come to the feast. But the poor, who have no carnal cares, came to the feast and were made happy. Even so men, being distracted by the cares of the carnal life, deprive themselves of the true life. He who will not completely renounce all cares and terrors of carnal life cannot do the will of the Father, for it is impossible to serve oneself a little and God a little. It is necessary to figure out whether it is advantageous to serve one's flesh, whether

it is possible to arrange life as one wants to arrange it. We must do the same that a man does who wants to build a house or go to war. He will make his account, to see whether he can finish building, or whether he will obtain a victory. When he sees that he cannot, he does not waste his labours, nor his army. Or else he will waste it and will become a laughing-stock of people. If it were possible to arrange the carnal life as one wants to arrange it, one ought to serve his flesh; but, since it is impossible to do so, it is better to abandon everything carnal, and to serve the spirit, or else it will be neither this nor that. You cannot arrange your carnal life, and the life of the spirit you will lose, and so, to do the will of the Father, it is necessary completely to renounce the carnal life.

The carnal life is that seeming wealth which is entrusted to us by others, and which we must use in such a way as to obtain the true wealth. If a steward is living with a rich man, and knows that, no matter how much he may serve his master, the master will discharge him and leave him without anything, the steward acts wisely if, as long as he is still in charge of the wealth, which is not his own, he will do good to people. If then the master will abandon him, those to whom he has done good will receive him and will feed him.

The same ought men to do with their carnal life. The carnal life is that foreign wealth of which they are in charge for but a short time. If they make good use of this wealth, they will receive their own true wealth. If we do not give up our false possessions, we shall not receive the true possessions. It is impossible to serve the false life of the flesh and the spirit, — one has to serve the one or the other. One cannot serve wealth and God. What is great before men is an abomination before God. Before God wealth is evil. The rich man is guilty for the very reason that he eats much and luxuriously,

while the poor starve at his door. Everybody knows that the property which thou dost not give up to others is a non-fulfilment of the will of the Father.

An Orthodox rich chief once came to Jesus, and began to boast of keeping the commandments of the law. Jesus reminded him that there was a commandment to love all men as oneself, and that in this consisted the will of the Father. The chief said that he kept also this commandment. Then Jesus told him, That is not true. If thou wantest to do the will of the Father, thou wouldst not have any possessions. It is impossible for thee to do the will of the Father, if thou hast any property which thou hast not distributed to others. And Jesus said to the disciples, People think that it is impossible to live without possessions, but I tell you, The true life consists in giving to others what belongs to one.

A man named Zaccheus heard the teaching of Christ and believed him. He invited him to his house, and said to him, I give half of my possessions to the poor, and I will give fourfold to whomsoever I have offended. And Jesus said, Here is a man who does the will of the Father, for there is not any one position in which a man does the will of God, but our whole life is its fulfilment, and this man fulfils it.

The will of the Father is that all men should return to it.

The good cannot be measured: it cannot be said who has done more, who less. The widow who gives away her last mite gives more than the rich man who gives away thousands. Nor can the good be measured by its being useful or useless. As an example of how the good ought to be done may serve the woman who pitied Jesus and senselessly poured three hundred pence' worth of oil on his feet. Judas said that she acted foolishly, that with that money the poor could have been fed. But Judas was a thief: he lied and, speaking of the carnal

profit, was not thinking of the poor. What is needed is not profit, not quantity, but the doing of the will of the Father: to love and to live for others.

One day Jesus' mother and brothers came to him, and could not see him, for there was a great multitude about him. And a man, seeing them, went up to Jesus and said:

Thy family, thy mother and thy brothers, are standing outside: they want to see thee.

My mother and brothers are those who understand the will of the Father and do it.

And a woman said, Blessed is the womb that bore thee, and the teats which thou hast sucked. To this Jesus said, Blessed are always those who have comprehended the comprehension of the Father, and who keep it.

And a man said to Jesus, I will follow thee, wherever thou mayest go. And Jesus said to him, There is no place for thee to go to, for I have no home, no place, where I live. Only animals have lairs and dens, but man is spirit, and he is everywhere at home, if he lives by the spirit.

One day Jesus was sailing in a ship with his disciples. He said, Let us sail to the other side.

A storm rose on the sea and began to drench them, and they were almost drowned. But he was lying at the stern, and sleeping. They awakened him, and said, Teacher, does it not make any difference to thee that we are drowning? And when the storm subsided, he said, Why are you so timid, and have no faith in the life of the spirit?

Jesus said to a man, Follow me. And the man said, My old father has died. Let me first bury him, and then I will follow thee. And Jesus said to him, Let the dead bury the dead: and if thou wishest to be alive, do the will of the Father and proclaim it.

And another man said, I will be thy disciple, and will

do the will of the Father, as thou commandest, but allow me first to arrange matters at home. And Jesus said to him, If a ploughman looks back, he cannot plough. No matter how much you may look back, you cannot plough. A man must forget everything but the furrow which he is making, and then only will he be able to plough. If thou discussest what it will profit the life of the flesh, thou hast not comprehended the real life, and thou canst not live by it.

After this it once happened that Jesus and his disciples entered a village. And a woman named Martha invited them to her house.

And Martha had a sister Mary, and she sat down at the feet of Jesus and listened to his teaching. And Martha was trying to give them a good entertainment. And Martha went up to Jesus, and said, Thou dost not even care that my sister has left me alone to serve. Tell her to work with me.

And Jesus replied to her, Martha, Martha, thou carest and troublest thyself about many things, but there is only one thing necessary, and Mary has chosen the one thing which she needs and which no one will take from her. For life nothing but the food of the spirit is needed.

And Jesus said to all, He who wants to follow me must renounce his will and must be prepared at all times for all privations and for all sufferings of the flesh, and then only can he follow me.

For he who wants to care for his carnal life will lose the true life. But he who loses the carnal life, doing the will of the Father, will save the true life; for what profit is it to a man if he has the whole world, and loses or injures his life?

And hearing this, a man said, It is well, if there is a life of the spirit; but how if we give up everything, and there is not that life?

To this Jesus said, You know that the doing of the

will of the Father gives life to all; but you are drawn away from this life by false cares, and you reject it. You do like this: a man prepared a dinner, and sent out the servants to call the guests, but the guests excused themselves.

One said, I have bought a piece of land, and I must go and see it. Another said, I have bought some oxen, and I must go and try them. The third said, I have married, and I am going to have a wedding.

And the servants came, and told their master that no one was coming. Then the master sent the servants out to call in the beggars. The beggars did not excuse themselves, but came. And when they came, there was still room left.

And the master sent the servants to invite more men, saying, Go and tell them all to come to my dinner. Let there be as many as possible at the dinner; but those who have refused on the ground of being busy will miss it.

Everybody knows that the doing of the will of God gives life, but they do not come, because they are distracted by the deception of wealth.

And Jesus said, Beware of riches, for thy life does not depend on having more than others have.

There was a rich man, and he had a good harvest of corn. And he said to himself, I will build new barns, I will make them large, and will gather all my wealth in them. And I will say to my soul, Here, soul, is everything in abundance for thee: eat, drink, and live for thy pleasure.

And God said to him, Fool! This very night will thy soul be taken, and everything which thou hast gathered will be left for others. Thus is done to all who prepare for the carnal life, and do not live in God.

And Jesus said to them, You say that Pilate killed the Galileans. Were these Galileans worse than other men,

that this has happened with them? Not at all. We are all such men, and all of us will perish in the same way, if we do not find salvation from death. And those eighteen men who were killed by the tower, when it fell in, were they some special men, worse than the rest of the inhabitants of Jerusalem? Not at all. If we do not save ourselves from death, we shall die in the same way, if not one day, then another.

If we have not yet perished like them, we ought to think in this manner: a man has an apple-tree growing in his garden. The master comes into the garden to look at the tree, and sees that it has no fruit on it. So the master says to the gardener, I have been coming here these three years, and the apple-tree is still barren. It has to be cut down, for it wastes the ground. And the gardener says, Let us wait awhile, master. I will dig it round, and will put manure all about it, and we shall see whether it will give fruit next summer. If it does not, we shall cut it down then.

Even so we are a barren apple-tree, as long as we live in the flesh and do not bear the fruit of the life of the spirit. Only through somebody's favour are we left until the next summer. If we do not bear fruit, we shall perish like the one who built the barns, like the Galileans, like the eighteen men killed by the tower, and like all who do not bear fruit, dying an everlasting death.

In order to understand this, no wisdom is needed, for anybody can see it. Not only in domestic matters, but in everything which is going on in the world we are able to reflect and guess in advance. If the wind is from the west, we say, It is going to rain, and so it happens. How is this? The weather we can predict, and yet we cannot foresee that we shall all die and perish, and that the only salvation for us is the life of the spirit, the doing of its will.

And a great multitude went with Jesus, and he once

more said to all, He who wants to be my disciple must esteem little his father, mother, wife, children, brothers, sisters, and all his property, and must at all times be prepared for everything. Only he who does what I am doing follows my teaching, and only that man will be saved from death.

For each man will figure out, before he begins anything, whether what he is doing is profitable, and if it is, he will do it; and if not, he gives it up. Every man who builds a house first sits down and figures out how much money he needs, how much he has, and whether he will have enough with which to finish building it, lest he begin and do not finish it, and men laugh at him.

Even so he who wants to live the carnal life must first figure out whether he can finish what he has begun.

Every king, who wants to wage war, first considers whether he can go with ten thousand against twenty thousand. If he figures out that he cannot, he will send messengers to make peace, and will give up the idea of fighting. So let each man, before giving himself up to the carnal life, consider whether he can wage war against death, or whether death is stronger than he. And if it is, let him make peace with it in advance.

Thus every one of you must first settle with what he considers to be his own, his family, his money, his possessions, and when he figures out what advantage he will derive from them, and understands that there is none, he will be able to be my disciple, and not before.

The kingdom of heaven does not come in an external manner. Of the kingdom of heaven, which saves from death, we cannot say that it has come, or that it will come; that it is here, or there; it is within you, in your souls.

For, if the time comes and you want to find salvation in life and you look for it in a certain time, you will not find it. And if they will tell you, Salvation is here, sal-

vation is there, do not look for it anywhere, but within yourselves, for salvation is sudden, like lightning, and everywhere; there is no time and space for it, — it is in your souls.

And as salvation was for Noah and for Lot, so it is always for the son of man. Life remains the same for all men: all eat and drink and get married, but some perish, and others are saved.

There was an evil judge, who feared neither God nor man, and a poor widow begged him; but the judge did not decide in her favour. The widow begged the judge day and night. The unjust judge said, What shall I do? I will decide as the widow wishes, for she gives me no rest.

You must understand that even the unjust judge did what the widow asked him to do. How, then, will the Father refuse to do what men ask him for day and night without cessation?

But besides the Father there is the son of man who is seeking the truth, and we cannot fail to believe in him.

He who will give up the false, temporal wealth for the true life according to the will of the Father will do the same as did the wise steward.

A man was a steward of a rich master; he saw that his master would discharge him, and that he would be left without bread and without a home.

And the steward said to himself, This is what I will do: I will quietly distribute the master's goods to the peasants and will cut down their debts; then, if the master sends me away, the peasants will remember the good I have done to them, and will not abandon me.

And so the steward did. He called up the peasants, those who were in debt to the master, and rewrote their bills. Instead of one hundred he wrote fifty, and instead of sixty he wrote twenty, and so he did to all.

And the master heard of it, and said to himself, In-

deed, he has done wisely, for else he would have to go a-begging. He has caused me a loss, but he has calculated well, for in the carnal life we all understand how to calculate correctly, but in the life of the spirit we do not wish to comprehend.

Even so we must do with the unjust wealth: we must give it away in order to receive the life of the spirit. If we shall regret giving up such trifles as wealth for the life of the spirit, it will not be given to us. If we do not give up the false wealth, our own life will not be given to us. It is impossible to serve at once two masters, God and wealth, — the will of God and our own will. Either the one, or the other.

When the Orthodox heard that, they laughed at Jesus, for they love wealth.

And he said to them, You think that because men respect you for your riches, you are really respected. No, God does not look without, but within, into the heart. What is high before men is insignificant before God. The kingdom of God is now on earth, and great are they who enter into it; but it is not the rich, but the poor, who enter. That has always been so according to your law, and according to Moses and the prophets. Hear what the rich and the poor are according to your faith.

There was a rich man. He dressed himself in costly garments and made merry every day. And there was a vagrant named Lazarus, who was scurfy. And Lazarus came into the yard of the rich man, thinking that he might get the remnants from the rich man's table, but he did not get even those; for the rich man's dogs ate the remnants clean and even licked the wounds of Lazarus.

And both Lazarus and the rich man died. In hell the rich man saw Abraham a long way off, and Lazarus the scurfy was sitting with him.

The rich man said, Father Abraham, Lazarus the scurfy

is sitting with thee: he used to wallow at the gate of my house. I dare not trouble thee. Send Lazarus the scurfy to me: let him dip his finger in water and refresh my throat, for I am burning in fire. But Abraham said, Why should I send Lazarus to thee, in hell? Thou hadst everything thou wantedst in the other world, while Lazarus saw nothing but sorrow there. It is time for him to have pleasure now. Even if he wanted to do it for thee, he cannot, for between you and us there is a great gulf, and it is impossible to cross it. We are living, but you are dead.

Then the rich man said, Father Abraham, at least send Lazarus the scurfy to my house: I have five brothers, and I am sorry for them: let him tell them how dangerous wealth is, or else they will have to suffer torment themselves. But Abraham said, They know, as it is, that wealth is dangerous, for Moses and all the prophets have told them that.

But the rich man said, Still it would be better if one risen from the dead came to them, for that would bring them to their senses. And Abraham said, If they do not listen to Moses and the prophets, they will not listen to one risen from the dead.

All know that we should divide with our brother and do good to men, and the whole law of Moses and all the prophets say nothing else. You know it, but do not wish to do it, because you love wealth.

And a rich Orthodox chief went up to Jesus, and said to him, Thou art a good teacher! Tell me what I must do that I may receive eternal life.

Jesus said, Why dost thou call me good? Good is only the Father. If thou wishest to receive life, do the commandments.

The chief said, There are many commandments; which must I keep? Jesus said, Do not kill, do not commit debauchery, do not steal, do not lie, and also honour

thy Father and do his will, and love thy neighbour as thyself.

And the Orthodox chief said, All these commandments I have been keeping from childhood; but I ask what else I must do according to thy teaching.

Jesus looked at him, at his rich garments, and he smiled and said, Thou lackest one little thing: thou hast not fulfilled what thou sayest. If thou wishest to do these commandments, Do not kill, do not commit debauchery, do not steal, do not lie, and, above all, the commandment, Love thy neighbour as thyself, go and sell thy estate and give it to the poor, and then thou wilt do the will of the Father.

When the chief heard this, he frowned and went away, for he was sorry to part from his possessions.

And Jesus said to his disciples, You see that it is absolutely impossible to be rich and do the will of the Father.

The disciples were frightened at these words. But Jesus repeated, and said, Yes, children, he who has wealth cannot be in the will of God. Much easier it is for a camel to pass through the eye of a needle than for a rich man to do the will of the Father.

And they were frightened more than before, and said, If so, it is impossible to save one's life.

And he said, To a man it seems impossible to save one's life without possessions, but God will save a man without possessions.

One day Jesus happened to pass through the town of Jericho. In this city there was a rich farmer of taxes named Zaccheus. This Zaccheus had heard of Jesus' teaching and believed in it. When he heard that Jesus was in Jericho, he wanted to see him. There were so many people all about him, that it was not possible to make one's way through them.

Then he ran forward and climbed a tree, that he might see Jesus as he passed by.

And indeed, as Jesus went by, he saw Zaccheus, and, having learned that Zaccheus believed in his teaching, he said, Climb down from the tree and go home, and I will go to thy house. Zaccheus climbed down, ran home, and prepared a reception for Jesus.

The people began to judge and to say about Jesus, He has gone into the house of a tax-collector, a rascal.

In the meantime Zaccheus said to Jesus, Sir, this is what I will do: I will give half of my possessions to the poor, and from the rest I will pay all whom I have injured.

And Jesus said, Now thou art saved. Thou wert dead, and art alive; thou wert lost, and hast found thyself, for thou hast done like Abraham, when he wished to sacrifice his son, in order to show his faith. For the whole life of man consists in finding and saving what is perishing in one's soul.

It is impossible to measure a sacrifice by its size. One day Jesus and his disciples happened to sit opposite a money-box. Men were placing what they had into the box for God. And rich men walked up to the box, and placed a great deal in it. And then a poor widow came up and placed two mites in it.

And Jesus pointed to her, and said to his disciples, You saw the poor widow put in two mites: she has put in more than the rest, for the others put in what they did not need for life, while she put in everything she had, her whole life.

Jesus happened to be in the house of Simon the leper. And a woman entered the house. This woman had a pitcher with precious oil worth three hundred pence.

Jesus said to his disciples that his death was near. When the woman heard this, she took pity on Jesus, and wanted to show him her love and anoint his head with oil. And she forgot everything, how much her oil cost,

and broke the pitcher, and anointed his head and feet, and spilled all the oil.

And the disciples began to judge her, saying that she had done badly. And Judas, the one who later betrayed Jesus, said, How much has been wasted!

The oil could have been sold for three hundred pence, and so many poor might have profited by it. And the disciples began to rebuke the woman, and she was troubled and did not know whether she had done right or wrong.

Then Jesus said to them, In vain do you trouble the woman, for she has truly done well. Why do you mention the poor? If you wish to do good to the poor, do it: they are always present, so there is no need of speaking of them. If you pity the poor, go and pity them and do good to them. She has pitied me and has done me a real good, for she has given me everything which she had. Who of you can tell what is needed, and what not? How do you know that it was not necessary to pour the oil over me? She has at least poured oil over me, so as to prepare my body for burial, and so it is necessary. She has truly done the will of the Father: she forgot herself and pitied another; she forgot the carnal calculation and gave away everything which she had.

[v.16]

THE FOUR GOSPELS

HARMONIZED AND TRANSLATED

Volume II.

1881 – 1882

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THE FOUR GOSPELS
HARMONIZED AND TRANSLATED

CHAPTER VII.

PROOF OF THE TRUTH OF THE TEACHING. DEMANDING PROOFS OF CHRIST

SERVING God consists only in doing the work of God. Man's life is from God. The true life is the life in God. The life in God consists in doing the will of God. The will of God is in the law of God; the law of God consists in not being angry at men; in not seeking the love of woman; in not binding oneself by promises and oaths; in not resisting evil, and in making no distinction between foreigners and countrymen. Only in the life of the flesh can one do the will of God. The life of the flesh is food for the execution of the will of God. The will of God can be executed only by works. The teaching of Jesus is the teaching about the works of life. Serving God consists in doing the work of God, and so it cannot be proved by words.

11. Καὶ ἐξῆλθον οἱ Φαρισαῖοι, καὶ ἤρξαντο συζητεῖν αὐτῷ, ζητοῦντες παρ' αὐτοῦ σημεῖον ἀπὸ τοῦ οὐρανοῦ, πειράζοντες αὐτόν.

Mark viii. 11. And the Pharisees came forth, and began to question with him, seeking of him a sign[a] from heaven,[b] tempting him.

11. And the Pharisees came out, and began to dispute with him, trying to get proofs from him and investigating his teaching.

12. Καὶ ἀναστενάξας τῷ πνεύματι αὐτοῦ λέγει, Τί ἡ γενεὰ αὕτη σημεῖον ἐπιζητεῖ; ἀμὴν λέγω ὑμῖν, Εἰ δοθήσεται τῇ γενεᾷ ταύτῃ σημεῖον.

12. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? verily I say unto you, There shall no sign be given unto this generation.

12. And suffering in spirit, he said, What? These people want proofs? Can there be any proofs for these men?

54. Ἔλεγε δὲ καὶ τοῖς ὄχλοις, Ὅταν ἴδητε τὴν νεφέλην ἀνατέλλουσαν ἀπὸ δυσμῶν, εὐθέως λέγετε, Ὄμβρος ἔρχεται· καὶ γίνεται οὕτω·

Luke xii. 54. And he said also to the people, When ye see a cloud rise out of the west, straightway ye say, There cometh a shower; and so it is.

54. And he said to the people, When you see a cloud in the west, you suppose that there will be rain, and so it happens.

55. Καὶ ὅταν νότον πνέοντα, λέγετε, Ὅτι καύσων ἔσται· καὶ γίνεται.

55. And when ye see the south wind blow, ye say, There will be heat; and it cometh to pass.

55. And when it blows from the south, you suppose that it will be good weather, and so it happens.

56. Ὑποκριταί, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν· τὸν δὲ καιρὸν τοῦτον πῶς οὐ δοκιμάζετε;

56. Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time?

56. You are able to comprehend the appearance of earth and of heaven, but this life you do not comprehend.

57. Τί δὲ καὶ ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον;

57. Yea, and why even of yourselves judge ye not what is right?

57. Why do you not judge correctly about yourselves?

38. Τότε ἀπεκρίθησάν τινες τῶν γραμματέων καὶ Φαρισαίων, λέγοντες, Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν.

Matt. xii. 38. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee.

38. Then some of the disciples turned to Jesus, and said, Teacher, we should like to see proofs of thy teaching.

29. Τῶν δὲ ὄχλων ἐπαθροιζομένων ἤρξατο λέγειν, Ἡ γενεὰ αὕτη πονηρά ἐστι· σημεῖον ἐπιζητεῖ, καὶ σημεῖον οὐ δοθήσεται αὐτῇ, εἰ μὴ τὸ σημεῖον Ἰωνᾶ τοῦ προφήτου.

Luke xi. 29. And when the people were gathered thick together, he began to say, This is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet.

29. And when the people were gathered, he began to speak, This tribe seeks proofs, but they shall have no other proof than what Jonah had.

30. Καθὼς γὰρ ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευίταις, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ.

30. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

30. And since Jonah was a proof for the Ninevites, the same will be the proof of the son of man for this tribe.

31. Βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν περάτων τῆς γῆς

31. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of

31. If the queen of the south were brought to life and compared with the men of this generation, she would still appear more just than they, for she came from the utmost parts of the

ἀκοῦσαι τὴν σοφίαν Σολομῶντος· καὶ ἰδοὺ πλεῖον Σολομῶντος ὧδε.

32. Ἄνδρες Νινευὶ ἀναστήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης, καὶ κατακρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ· καὶ ἰδοὺ πλεῖον Ἰωνᾶ ὧδε.

Solomon; and, behold, a greater than Solomon is here.

32. The men of Nineveh shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold, a greater than Jonas is here.

earth to hear the wisdom of Solomon, but here it is more important for you.

32. If the men of Nineveh were brought back to life and compared with the men of this generation, they would appear more just, for they came to their senses after Jonah's preaching, but here is one more important than Jonah.

1. Καὶ περιεπάτει ὁ Ἰησοῦς μετὰ ταῦτα ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν, ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι.

John vii. 1. After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

1. After this, Jesus walked in Galilee; he did not want to walk through Judea, because the Jews had condemned him to death.

2. Ἦν δὲ ἐγγὺς ἡ ἑορτὴ τῶν Ἰουδαίων ἡ σκηνοπηγία.

2. Now the Jews' feast of tabernacles was at hand.

2. And a Jewish feast was at hand,

3. Εἶπον οὖν πρὸς αὐτὸν οἱ ἀδελφοὶ αὐτοῦ, Μετάβηθι ἐντεῦθεν, καὶ ὕπαγε εἰς τὴν Ἰουδαίαν, ἵνα καὶ οἱ μαθηταί σου θεωρήσωσι τὰ ἔργα σου ἃ ποιεῖς·

3. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest.

3. And his brothers said to him, Go away from here, and go to Judea, that thy disciples may see before the others how thou servest God.

4. Οὐδεὶς γὰρ ἐν κρυπτῷ τι ποιεῖ, καὶ ζητεῖ αὐτὸς ἐν παρρησίᾳ εἶναι· εἰ ταῦτα ποιεῖς, φανέρωσον σεαυτὸν τῷ κόσμῳ.

4. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.

4. For no man will conceal his service of God, but every man seeks to show himself. If thou servest God in this manner, show thyself to the world.

5. Οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν.

5. For neither did his brethren believe in him.

5. For his brothers did not believe in his teaching.

6. Λέγει οὖν αὐτοῖς ὁ Ἰησοῦς, Ὁ καιρὸς ὁ ἐμὸς οὔπω πάρεστιν· ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν ἕτοιμος.

6. Then Jesus said unto them, My time is not yet come: but your time is always ready.

6. Jesus said to them, My time has not yet come; but for you the time has, of course, come.

7. Οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς· ἐμὲ δὲ μισεῖ, ὅτι ἐγὼ μαρτυρῶ περὶ αὐτοῦ, ὅτι τὰ ἔργα αὐτοῦ πονηρά ἐστιν.

7. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil.

7. The world will not hate you; but me it hates, because I prove that the world's way of serving God is evil.

8. Ὑμεῖς ἀνάβητε εἰς τὴν ἑορτὴν ταύτην· ἐγὼ

8. Go ye up unto this feast: I go not up yet

8. Go to this feast; but I cannot go to this

οὔπω ἀναβαίνω εἰς τὴν ἑορτὴν ταύτην, ὅτι ὁ καιρὸς ὁ ἐμὸς οὔπω πεπλήρωται.

unto this feast; for my time is not yet full come.

feast, for my time has not yet come.

9. Ταῦτα δὲ εἰπὼν αὐτοῖς, ἔμεινεν ἐν τῇ Γαλιλαίᾳ.

9. When he had said these words unto them, he abode still in Galilee.

9. So he spoke, and he remained in Galilee.

10. Ὡς δὲ ἀνέβησαν οἱ ἀδελφοὶ αὐτοῦ, τότε καὶ αὐτὸς ἀνέβη εἰς τὴν ἑορτήν, οὐ φανερῶς, ἀλλ' ὡς ἐν κρυπτῷ.

10. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.[a]

10. And when they went away, he went there, not for the feast, but simply.

11. Οἱ οὖν Ἰουδαῖοι ἐζήτουν αὐτὸν ἐν τῇ ἑορτῇ, καὶ ἔλεγον, Ποῦ ἐστιν ἐκεῖνος;

11. Then the Jews sought him at the feast, and said, Where is he?[a]

11. The Jews sought him at the feast, and said, Is he here, or not?

12. Καὶ γογγυσμὸς πολὺς περὶ αὐτοῦ ἦν ἐν τοῖς ὄχλοις. οἱ μὲν ἔλεγον, Ὅτι ἀγαθός ἐστιν· ἄλλοι δὲ ἔλεγον, Οὔ· ἀλλὰ πλανᾷ τὸν ὄχλον.

12. And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.

12. And there was much contention about him among the people: some said that he was a good man, and others said, No, he misleads the people.

13. Οὐδεὶς μέντοι παῤῥησίᾳ ἐλάλει περὶ αὐτοῦ, διὰ τὸν φόβον τῶν Ἰουδαίων.

13. Howbeit no man spake openly of him for fear of the Jews.

13. But no one spoke openly of him for the fear of the Jews.

(*a*) σημεῖον means *proof*, and is in this sense used in the language of the gospels. Evidently it stood here in the sense of proof, and then *from heaven* was added, and the whole was transformed into a miracle. Here are the places where σημεῖον is unquestionably used in the sense of *proof*. The signification of miracle does not suit them in the least. But the meaning of proof fits all those places where it is translated by miracle:

Luke ii. 12. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling-clothes, lying in a manger.

John ii. 18. Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things?

John vi. 30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

2 Cor. xii. 12. Truly the signs of an apostle were wrought

among you in all patience, in signs, and wonders, and mighty deeds.

2 Thess. iii. 17. The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

In these passages it cannot mean anything but proof. In all the other passages it means the same, and only by stretching it can it be interpreted as miracle:

Matt. xxiv. 3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

and elsewhere.

(*b*) Many texts have not *from heaven.*

(*c*) The word *hypocrites* is wanting in many texts.

(*d*) *καιρός temporal life.*

(*e*) The word *πονηρά* is wanting in many texts, and I prefer to leave it out.

(*f*) For as Jonah the prophet was in the belly of the whale for three days and three nights, so will the son of man be three days and three nights in the heart of the earth. Here there exists another variant, which is still more simple, and independent of the supposed resurrection. *καὶ καθὼς Ἰωνᾶς ἐν τῇ κοιλίᾳ τοῦ κήτους τρεῖς ἡμέρας καὶ νύκτας, οὕτως καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ γῇ.* Jonah the prophet was sent by God into Nineveh to preach to the Ninevites, but, foreseeing the enmity of the Ninevites, he did not go to them, but went into Spain; when a storm arose on the sea, he repented of his sins, and the sailors threw him into the sea. There a fish swallowed him and threw him out on the shore, and he went to the Ninevites, and converted them.

Jonah did not want to convert the Ninevites, but he was none the less led by the will of God to convert them.

The son of man did not wish to recognize his divinity in these people, but yet, by the will of God, he will turn them to the knowledge of God. And as Jonah departed from the execution of the will of God and was concealed in the belly of the whale, so the son of man departed from all, but, as the Ninevites were converted, so will the son of man be received.

(*g*) The meaning of the passage is this: the Pharisees and the learned demand proofs of the truth of the teaching. Jesus replies, The comprehension cannot be proved in any way. John has said, He who speaks the words of God is from God. And he who understands them, by this very fact puts the seal on the truth of the words. There are no proofs. But all men have always sought the comprehension, like the Ninevites and the queen of the south, who came to Solomon. I am revealing the comprehension to you, and you ask for proofs. You shall have no proofs.

(*h*) *ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι ἀποκτεῖναι* is used many times, as though it were a definite expression for a certain relation in which the Jews came to stand to him. In Chapter V. it says that they wanted to kill him for breaking the Sabbath. According to the law of Moses, he who broke the Sabbath was subject to death. So we must assume that *ἐζήτουν ἀποκτεῖναι* means, They tried him in order to sentence him to death.

(*i*) *θεωρέω to be a spectator.* Here it has to be translated, That they may see your works in the presence of others; or else the words make no sense. Why should he go into Judea that the disciples might see, since they saw even there? But the words, The works which thou dost, I translate by, Thy serving God, since the words *τὰ ἔργα σου ἃ ποιεῖς* have a definite and clear meaning: the life in God, the good life, serving God. The words are used in the following passages of the Gospel of John, and always with the same meaning:

III. 21. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God.

I. 34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

V. 20. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

36. But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

IV. 28. Then said they unto him, What shall we do, that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

This passage directly defines what is to be understood by works of God.

VI. 30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

X. 37. If I do not the works of my Father, believe me not.

XIV. 14. If ye shall ask anything in my name, I will do it.

(*j*) τὶ ποιεῖ ought to be translated by *does something*, but such a translation deprives the discourse of sense. Not every man who does something wants to show it to the world, but every man who professes the truth, who serves God for himself. To the word ποιεῖ must here be added ἔργα τοῦ θεοῦ; such contractions frequently occur. The whole expression is ποιεῖν ἔργα τοῦ θεοῦ, but frequently ἔργον alone or ποιεῖν alone is used, with the same meaning.

(*k*) The words, For his brothers did not believe in him, that is, in his teaching, clearly confirm the statement that ἔργα ποεῖν refers to his teaching.

(*l*) οὐ δύναται is in John used in the sense of a simple future.

The conversation between the brothers and Jesus refers to this, that if he wishes to preach his teaching, he has a

chance to go to the feast, when there will be a large multitude, and then he can announce his teaching in the presence of all. Then the disciples will see the truth of his teaching in the presence of others. They insist that he should go to the feast. To this Jesus says, For you there is a time of week-days and of holidays, but for me there is no particular time. This is the very reason why they hate me, for I show that their whole worship is evil, that there are no holidays.

(*m*) The word *this* twice repeated shows once more that Jesus does not recognize the holiday.

(*n*) It says, Not openly but in secret. In relation to his coming to the feast, and in connection with what was said before, this word must mean that he did not come for the holiday, that he might be seen on the holiday, but for his own sake.

(*o*) *ποῦ* here designates doubt, as in Luke viii. 25. Then he said to them, Where is your faith? Knowing that he denied their faith, the Jews ask whether he came for the feast, or whether by his absence he denied the feast, and on that occasion they dispute about his teaching, but are afraid to say openly that he rejects the whole worship of the Jews.

JESUS' DISCOURSES WITH THE PHARISEES

14. Ἤδη δὲ τῆς ἑορτῆς μεσούσης, ἀνέβη ὁ Ἰησοῦς εἰς τὸ ἱερὸν, καὶ ἐδίδασκε.

15. Καὶ ἐθαύμαζον οἱ Ἰουδαῖοι, λέγοντες, Πῶς οὗτος γράμματα οἶδε, μὴ μεμαθηκώς;

16. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν, Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμὴ, ἀλλὰ τοῦ πέμψαντός με·

John vii. 14. Now about the midst of the feast, Jesus went up into the temple, and taught.

15. And the Jews marvelled, saying, How knoweth this man letters,[e] having never learned?

16. Jesus answered them, and said, My doctrine is not mine, but his that sent me.

14. In the middle of the feast Jesus entered the temple, and began to teach.

15. And the Jews marvelled, and said, How does he know, having never learned?

16. To this Jesus replied, My teaching is not mine, but his who sent me.

17. Ἐάν τις θέλῃ τὸ θέλημα αὐτοῦ ποιεῖν, γνώσεται περὶ τῆς διδαχῆς, πότερον ἐκ τοῦ Θεοῦ ἐστιν ἢ ἐγὼ ἀπ' ἐμαυτοῦ λαλῶ.	17. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.	17. He who will do his will will know of the teaching, whether it is from God, or whether I speak of myself.
18. Ὁ ἀφ' ἑαυτοῦ λαλῶν τὴν δόξαν τὴν ἰδίαν ζητεῖ· ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθής ἐστι, καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν.	18. He that speaketh of himself seeketh[4] his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.	18. He who speaks of himself discusses what seems proper to him; but he who discusses what seems proper to him who sent him, is true, and there is no untruth in him.

(*a*) γράμματα means *learning*. *Acts iv.* 5. Ἐγένετο δὲ ἐπὶ τὴν αὔριον συναχθῆναι αὐτῶν τοὺς ἄρχοντας καὶ πρεσβυτέρους καὶ γραμματεῖς εἰς Ἰερουσαλήμ.

As in the majority of passages in the Gospel of John, it has to be mentally supplied by what is said in other gospels. In this place it says that Jesus taught the people, and the people marvelled at his teaching.

Consequently, to make the context clear, we must imagine what he taught. What did he teach? We cannot invent anything, and so must mentally supply his teaching about the falseness of the Jewish worship, about God being spirit, and about the necessity of serving him in spirit and with deeds, the sermon on the mount, the teaching about mendicancy and the five rules, in general, one of his teachings according to the gospel, all of which include the teaching about rejecting the false God, and about serving him in the spirit and with deeds: with doing good, with love, and with meekness.

(*b*) ζητεῖν has heretofore been used by the writer and has the meaning *to seek, to try*, but now it is for the first time used by Jesus and cannot be rendered by *to seek:* one cannot seek glory, seek judgment. Ζητεῖν here means *to reflect, to deliberate.*

Mark xi. 18. And the scribes and chief priests heard it, and sought how they might destroy him.

Mark xiv. 1. And the chief priests and the scribes sought how they might take him by craft.

11. And he sought how he might conveniently betray him.

Luke xii. 29. And seek not ye what ye shall eat.

Luke xxii. 2. And the chief priests and scribes sought how they might kill him.

1 Peter v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

And especially in John xvi. 19. Περὶ τούτου ζητεῖτε μετ' ἀλλήλων. In all these passages ζητεῖν is translated, and cannot be translated otherwise than, by *deliberate.* (According to the dictionary: *cogitando, meditando, deliberando quæro.*) Even so, if δόξα is translated here not *glory,* which it cannot mean, but *judgment* or *that which seems,* and ζητεῖν inevitably as *to deliberate,* we get a precise and clear meaning out of the absurdity, and we get a confirmation of Verse 17. The same is said in John v. 30. I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me; 39. The Scriptures are a witness that I correctly transmit the will of the Father. 44. How can you believe since you receive from each other what seems proper to you, but do not understand what seems right to God?

This passage is an expression of the same thought that the only proof of God lies in the soul of man. We must well remember that, speaking of his teaching, Jesus speaks of the destruction of the Jewish worship, of God's being a spirit; he says that man can know God only within himself, that the life of the spirit consists in doing the will of God.

In order to understand John's discourses, we must remember that Jesus in these discourses confirms, proves, elucidates what he has said in the discourse with Nicodemus, and does not expound any positive teaching.

There is here no new teaching, but only a confirmation of the old, which is especially expressed in the discourse with Nicodemus. Only by remembering this does it become clear why according to John the speeches of Jesus, which have nothing repulsive to the Jews, rouse their ire. We must remember that the purpose of every discourse of Jesus with the Jews is the denial of the worship of the Jews and of the whole law of Moses. Every discourse begins with their asking for his proofs of the legality of his denial.

19. Οὐ Μωσῆς δέδωκεν ὑμῖν τὸν νόμον, καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον; τί με ζητεῖτε ἀποκτεῖναι;	*John vii.* 19. Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?	19. Moses did not give you the law, and none of you lives according to the law, so how do you condemn me to death?

The first part is by no means an interrogative sentence. Jesus says, Moses has not given you the law of God, and none of you keep the law. Jesus is speaking here of the eternal law, of which he speaks in the sermon on the mount. He says, Moses did not give you the law; the law is given by God, and by following the law of Moses none of you executes the law. And he asks them on what law they base their demand to have him killed.

20. Ἀπεκρίθη ὁ ὄχλος καὶ εἶπε, Δαιμόνιον ἔχεις· τίς σε ζητεῖ ἀποκτεῖναι;	*John vii.* 20. The people answered and said, Thou hast a devil: who goeth about to kill thee?[a]	20. And the people replied to him, Thou art besides thyself.
21. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτοῖς, Ἓν ἔργον ἐποίησα, καὶ πάντες θαυμάζετε.	21. Jesus answered and said unto them, I have done one work,[b] and ye all marvel.	21. And Jesus answered them, I have made the service of God to be one, and at that you marvel.
22. Διὰ τοῦτο Μωσῆς δέδωκεν ὑμῖν τὴν περιτομήν, (οὐχ ὅτι ἐκ τοῦ Μωσέως ἐστὶν, ἀλλ' ἐκ τῶν πατέρων,) καὶ ἐν σαββάτῳ περιτέμνετε ἄνθρωπον.	22. Moses therefore[c] gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man.	22. For Moses gave you circumcision, not because it is from Moses, but from the fathers (as a covenant with God to keep the commandments and the Sabbath), and yet you circumcise on a Sabbath.

(*a*) The words, Who goeth about to kill thee, I omit, because these words say nothing and form a contradiction and do not call forth any answer from Jesus, and because they break the sense of the words, Thou art beside thyself.

(*b*) ἔργον means *serving God;* ἕν means *only.* The double accusative means here, I have made the matter one.

(*c*) διὰ τοῦτο, as in many passages in John, is used here as a connective. None of you fulfils the law of God, and here is the proof.

The explanation of this passage, which has no meaning according to the exposition of the church, depends on the preceding verses: on this, that Moses gave you the law and none of you lives according to the law, and on the preceding verse, where Jesus says that he has made the worship to be one, complete, not contradictory, as is the law of Moses. And so he gives an example of the internal contradiction, which is to be found in the law of Moses. We must also remember that the circumcision has two meanings: one — external, the other — a covenant with God, like the observance of the Sabbath. The Sabbath was a sign of the covenant with God. Jesus says, Here is an example: Moses told you to cut off the outer flesh, so that you may be in a covenant with God. The covenant with God is confirmed by the observance of the Sabbath, and now you, in order to keep the law of Moses, which has for its purpose the keeping of the covenant with God, break the Sabbath, the covenant with God.

23. Εἰ περιτομὴν λαμβάνει ἄνθρωπος ἐν σαββάτῳ, ἵνα μὴ λυθῇ ὁ νόμος Μωσέως, ἐμοὶ χολᾶτε ὅτι ὅλον ἄνθρωπον ὑγιῆ ἐποίησα ἐν σαββάτῳ;

John vii. 23. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?

23. If a man receives the circumcision on a Sabbath, that the law of Moses should not be broken, why are you angry at me, because I have made a man right on the Sabbath?

(*a*) ὑγιής means not only *well*, but also *straight, right, not false.* Tit. ii. 8: Sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of us.

The whole passage, from the beginning to the end, is, in our opinion, incorrectly conceived and translated.

This is the way the church explains it (Gospel of John, p. 264):

One work: The Lord did many miracles in Jerusalem on the first day of the passover, and of the events of the second passover only one work is mentioned, — the miracle which was the cause of the accusation preferred against him for breaking the law on the Sabbath.

Ye all marvel: Since I determined to do that on a Sabbath, thus, in your opinion, offending the law about the Sabbath, you marvel, are troubled and excited, and start a persecution against me; you press me hard and seek to kill me. The conception of surprise here includes the conception of an unfavourable relation to him who roused the surprise. But, continues the Lord, if I, according to your thinking, have once broken the law of Moses, you break it constantly, and I will prove it to you, and the Lord proceeds to disclose the idea which is in general terms expressed in Verse 19. The words, Moses gave unto you circumcision, correspond to the words, Did not Moses give you the law? etc., the same Moses who gave you the law in general, and among others the law about the Sabbath, gave you also the law of circumcision. The words, And ye on the Sabbath day circumcise a man, correspond to the words, None of you keepeth the law, that is, on the basis of the law of circumcision you break the law of the Sabbath, when you circumcise the new-born on the Sabbath. The Lord is pointing to a fact of common occurrence in the life of the Jews, which was that, if the eighth day, on which the law demanded that the new-born boy be circumcised, fell on a Sabbath, every father broke the law of the Sabbath, in order to observe the law of circumcision. In this manner, concludes the Lord, if you break the law of the Sabbath for the sake of observing the law of circumcision, and do not consider yourselves as lawbreakers, why do you think that I broke the Sabbath, when I did a much higher act than circumcision, when I made a man whole on the Sabbath?

Do you suppose that making a man whole is a lesser act than cutting off the outer flesh of the new-born boy?

In order to comprehend this comparison of the circumcision with the miracle of healing, performed by the Lord, we must remember that in either case there is a physical action and a spiritual reaction, — the entrance of the circumcised into the society of the chosen of God In the healing the physical action is a complete reëstablishment of the physical health; the spiritual reaction is the sanctification of the whole man (Go and sin no more, v. 14). In either case the healing is higher than the circumcision, and the actions of the Lord are thus fully justified.

Thus the fundamental moral principle, on which this defensive speech of the Lord is based, is the same which is briefly and decidedly expressed by him on another occasion: The sabbath was made for man, and not man for the sabbath (Mark xi. 27).

By dint of this principle the law of the Sabbath is broken whenever a more important work is to be accomplished, though the permission to do so may not be directly expressed in the law. If you must circumcise on the Sabbath, do so, and do not consider yourselves breakers of the law; I did on the Sabbath a more important work than circumcision, so why do you consider me a breaker of the law of the Sabbath, and persecute me, and seek to kill me?

The remark made by the Lord concerning the circumcision, that it is not from Moses, but from the fathers, still more strengthens its idea. The law of the Sabbath is so important that it entered into the decalogue (the fourth commandment), while the law of circumcision does not form part of the decalogue; it was transmitted from the fathers, that is, the patriarchs, and Moses only once mentions it in a few words. Thus, the most important law, which entered into the decalogue, is broken in the practice of the Jews for the sake of observing a law which did not enter into the decalogue. Why, then, accuse me of breaking the law of the Sabbath, since on the Sabbath I did a more important work than circumcision, and those who break the Sabbath for the sake of the latter do not consider themselves breakers of the law?

Reuss (Vol. VI., pp. 201 and 202):

Voici en deux mots le sens du raisonnement contenu dans les dernières lignes de notre texte: "La guérison du paralytique, opérée pendant le sabbat, a causé parmi vous un étonnement tel, que vous en avez même voulu à ma vie. Mais il y a des choses

qui priment le sabbat (Marc ii. 27). Ainsi la circoncision, instituée longtemps avant Moïse, se pratique à jour fixe, le huitième après la naissance de l'enfant, sans égard au sabbat. Or, qu'est-ce que la circoncision, en comparaison de la guérison d'un homme malade de tous ses membres? Qu'est-ce qu'une consécration rituelle, en comparaison d'un acte de bienfaisance? Qu'est-ce que la chair en comparaison de l'esprit?" Le raisonnement est moins populaire que celui conservé par les Synoptiques (Matth. xii. 11. Luc xiv. 5, etc.), mais il répond mieux à la circonstance, en tant qu'il s'agissait pour Jésus de s'autoriser de la loi même pour justifier son acte.

Il y a cependant un peu d'obscurité dans l'exposé de l'argument, et les éditions mêmes s'en sont ressenties. Le texte vulgaire, que nous suivons ici, commence le v. 22 par les mots: *C'est pour cela que*, tandis que les modernes rattachent ces mots au verset précédent: vous vous étonnez *à cause de cela*. Cette dernière combinaison paraît plus simple, mais elle est contraire à l'usage constant de l'auteur, qui met régulièrement ces mots en tête de ses phrases, et jamais à la fin (Chap. v. 16, 18; vi. 65; viii. 47, etc.). Ici ils doivent insinuer que c'est à dessein que Moïse a conservé l'antique institution de la circoncision, comme telle, et sans y déroger au profit du sabbat, afin de faire ressortir la supériorité de la première. Jésus voulant mettre la guérison qu'il a opérée sur la même ligne que la circoncision, comme quelque chose de supérieur au sabbat, indique ce but par l'adverbe en question placé en tête de son raisonnement. Avec l'autre ponctuation, le v. 22 est isolé du reste et le fil de l'argumentation est perdu.

Philologically such a translation is impossible, and what comes of this translation and of these interpretations? Jesus begins his discourse by saying that he does not teach from himself, but from God, and that he who does the will of God knows whether what he does is true or not. Then he says that it is not Moses who gave the eternal law, and that none of them lives according to the law, and he asks why they want to kill him. They say, No, we do not want to kill thee. And he answers (according to the interpretation of the church), You want to kill me because I healed one on a Sabbath, but the Sabbath is not important; and here is interpolated

a still more irrelevant detail about this, that it was not Moses, but the fathers, who gave the circumcision. You yourselves break the Sabbath, and it is more important to heal a man. And immediately after this excursus, which is out of season and out of reason, he says, Do not judge by appearances, but in truth. And immediately after that he says, You know me, but you do not know him who has sent me, etc., and he continues the same speech.

Involuntarily the question rises what sense there is in speaking in such a rambling fashion, and in uttering things which are quite useless and which break the train of thought and descend from high truths to base polemics.

In the proper translation nothing of the kind takes place, and these verses directly continue the same thought and are connected with the subsequent discourse. Jesus says, Not Moses gave you the law, but God, and you do not observe the law, why, then, do you want to kill me? They say, Because thou art beside thyself. He says, I made the worship to be one, I gave you the one law, which is not contradictory, and that seems strange to you. And yet you do not marvel that Moses gave you the law, to be in a covenant with God, and that, though one of the chief conditions of the covenant with God is the keeping of the Sabbath, you circumcise on the Sabbath, in order to keep the law of Moses. Why, then, do you marvel that I made a man completely free and right on a Sabbath? Judge not by the letter, but by the spirit. And he continues his speech, Do not ask who I am, but who he is who has sent the man, etc.

24. Μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε.	*John* vii. 24. Judge not according to the appearance, but judge righteous judgment.[s]	24. Do not judge according to the appearance, but in truth.
25. Ἔλεγον οὖν τινες ἐκ τῶν Ἱεροσολυμιτῶν, Οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι;	25. Then said some of them of Jerusalem, Is not this he, whom they seek to kill?	25. Then some of the inhabitants of Jerusalem said, Is this he whom they want to kill?

26. Καὶ ἴδε, παῤῥησίᾳ λαλεῖ, καὶ οὐδὲν αὐτῷ λέγουσι. μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες, ὅτι οὗτός ἐστιν ἀληθῶς ὁ Χριστός;

26. But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ?

26. He speaks openly, and they do not answer him. Have not the rulers acknowledged him to be the anointed one?

27. Ἀλλὰ τοῦτον οἴδαμεν πόθεν ἐστίν· ὁ δὲ Χριστὸς ὅταν ἔρχεται, οὐδεὶς γινώσκει πόθεν ἐστίν.

27. Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

27. The only thing is we know this man. When the anointed one comes, no man will know whence he comes.

28. Ἔκραξεν οὖν ἐν τῷ ἱερῷ διδάσκων ὁ Ἰησοῦς, καὶ λέγων, Κἀμὲ οἴδατε, καὶ οἴδατε πόθεν εἰμί· καὶ ἀπ' ἐμαυτοῦ οὐκ ἐλήλυθα, ἀλλ' ἔστιν ἀληθινὸς ὁ πέμψας με, ὃν ὑμεῖς οὐκ οἴδατε·

28. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

28. And teaching in the temple, Jesus said loudly, You know me, and you know whence I come; but I do not come of myself: he who has sent me is true, and him you do not know.

29. Ἐγὼ δὲ οἶδα αὐτόν, ὅτι παρ' αὐτοῦ εἰμί, κἀκεῖνός με ἀπέστειλεν.

29. But I know him; for I am from him, and he hath sent me.

29. I know him; I know that I am from him and that he has sent me.

30. Ἐζήτουν οὖν αὐτὸν πιάσαι· καὶ οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὴν χεῖρα, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

30. Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

30. They wanted to overcome him, but could not vanquish him, for it was not yet to be.

31. Πολλοὶ δὲ ἐκ τοῦ ὄχλου ἐπίστευσαν εἰς αὐτόν, καὶ ἔλεγον, Ὅτι ὁ Χριστὸς ὅταν ἔλθῃ, μήτι πλείονα σημεῖα τούτων ποιήσει ὧν οὗτος ἐποίησεν;

31. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done?

31. And many of the people believed in his teaching, and said, When Christ comes, he will hardly prove better than this one.

32. Ἤκουσαν οἱ Φαρισαῖοι τοῦ ὄχλου γογγύζοντος περὶ αὐτοῦ ταῦτα· καὶ ἀπέστειλαν οἱ Φαρισαῖοι καὶ οἱ ἀρχιερεῖς ὑπηρέτας, ἵνα πιάσωσιν αὐτόν.

32. The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him.

32. The Pharisees heard that the people were disturbed about his teaching; and the Pharisees and chief priests sent servants to take him.

33. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ἔτι μικρὸν χρόνον μεθ' ὑμῶν εἰμι, καὶ ὑπάγω πρὸς τὸν πέμψαντά με.

33. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me.

33. And Jesus said, Only for a short time do I walk with you and lead you to him who has sent me.

34. Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

34. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come.

34. You will seek arguments against me, and you will not find them; and whither I go you cannot come.

35. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς ἑαυτούς, Ποῦ οὗτος μέλλει πορεύεσθαι, ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν; μὴ εἰς τὴν διασπορὰν τῶν Ἑλλήνων μέλλει πορεύεσθαι, καὶ διδάσκειν τοὺς Ἕλληνας;

35. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles?

35. And the Jews said, Whither will he go, that we shall not find him? Does he want to go to the Greeks and teach them?

36. Τίς ἐστιν οὗτος ὁ λόγος ὃν εἶπε, Ζητήσετέ με, καὶ οὐχ εὑρήσετε· καὶ ὅπου εἰμὶ ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

36. What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?

36. What does it mean, You will seek and will not find, and you will not come whither I go?

37. Ἐν δὲ τῇ ἐσχάτῃ ἡμέρᾳ τῇ μεγάλῃ τῆς ἑορτῆς εἱστήκει ὁ Ἰησοῦς, καὶ ἔκραξε λέγων, Ἐάν τις διψᾷ, ἐρχέσθω πρός με καὶ πινέτω·

37. In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

37. On the last chief day of the feast, Jesus stood and spoke loudly, If any man is thirsty, let him come to me and drink.

38. Ὁ πιστεύων εἰς ἐμὲ, καθὼς εἶπεν ἡ γραφὴ, ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ ῥεύσουσιν ὕδατος ζῶντος.

38. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water (Isaiah xii. 3; Joel iii. 18).

38. He who believes in my teaching, as the Scripture has said, out of his belly will flow rivers of living water.

39. Τοῦτο δὲ εἶπε περὶ τοῦ Πνεύματος οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὔπω γὰρ ἦν Πνεῦμα Ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη.

39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

39. This he spoke of the spirit of God, which they who believed in him would receive; for the spirit was not yet, because Jesus was not yet understood.

40. Πολλοὶ οὖν ἐκ τοῦ ὄχλου ἀκούσαντες τὸν λόγον ἔλεγον, Οὗτός ἐστιν ἀληθῶς ὁ προφήτης.

40. Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet.

40. Many of the people, having understood his teaching, said, He is truly a prophet.

41. Ἄλλοι ἔλεγον, Οὗτός ἐστιν ὁ Χριστός. ἄλλοι δὲ ἔλεγον, Μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται;

41. Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

41. Others said, This is the chosen one of God. Some said, Shall the chosen one come out of Galilee?

42. Οὐχὶ ἡ γραφὴ εἶπεν, ὅτι ἐκ τοῦ σπέρματος Δαβὶδ, καὶ ἀπὸ Βηθλεὲμ, τῆς κώμης ὅπου ἦν Δαβὶδ, ὁ Χριστὸς ἔρχεται;

42. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

42. The Scripture says that he is of the seed of David, and out of the village of Bethlehem.

43. Σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο δι' αὐτόν.

43. So there was a division among the people because of him.

43. And there was a division among the people because of him.

44. Τινὲς δὲ ἤθελον ἐξ αὐτῶν πιάσαι αὐτὸν, ἀλλ' οὐδεὶς ἐπέβαλεν ἐπ' αὐτὸν τὰς χεῖρας.	44. And some of them would have taken him; but no man laid hands on him.	44. Some of them wanted to overcome him, but no one vanquished him.
45. Ἦλθον οὖν οἱ ὑπηρέται πρὸς τοὺς ἀρχιερεῖς καὶ Φαρισαίους· καὶ εἶπον αὐτοῖς ἐκεῖνοι, Διατί οὐκ ἠγάγετε αὐτόν;	45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?	45. Then the servants came to the priests, and the priests said, Why have you not taught him?
46. Ἀπεκρίθησαν οἱ ὑπηρέται, Οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρωπος.	46. The officers answered, Never man spake like this man.	46. The servants replied, No man ever spoke like this one.
47. Ἀπεκρίθησαν οὖν αὐτοῖς οἱ Φαρισαῖοι, Μὴ καὶ ὑμεῖς πεπλάνησθε;	47. Then answered them the Pharisees, Are ye also deceived?	47. And the Pharisees said, Have you, too, erred?
48. Μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτὸν, ἢ ἐκ τῶν Φαρισαίων;	48. Have any of the rulers or of the Pharisees believed on him?	48. For none of the rulers and none of the Pharisees believe in him.
49. Ἀλλ' ὁ ὄχλος οὗτος, ὁ μὴ γινώσκων τὸν νόμον, ἐπικατάρατοί εἰσι.	49. But this people who knoweth not the law are cursed.	49. But this rabble, accursed people, does not know the law.
50. Λέγει Νικόδημος πρὸς αὐτοὺς, ὁ ἐλθὼν νυκτὸς πρὸς αὐτὸν, εἷς ὢν ἐξ αὐτῶν,	50. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,)	50. Nicodemus said to them (it was he who had come to Jesus in the night, and he was with them):
51. Μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον, ἐὰν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον, καὶ γνῷ τί ποιεῖ;	51. Doth our law judge any man, before it hear him, and know what he doeth?	51. Does our law allow us to condemn a man without learning first how he teaches?
52. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Μὴ καὶ σὺ ἐκ τῆς Γαλιλαίας εἶ; ἐρεύνησον καὶ ἴδε, ὅτι προφήτης ἐκ τῆς Γαλιλαίας οὐκ ἐγήγερται.	52. They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.	52. They answered him, Art thou also of Galilee? Search in the law, and see whether there can be a prophet out of Galilee.
53. Καὶ ἐπορεύθη ἕκαστος εἰς τὸν οἶκον αὐτοῦ.	53. And every man went unto his own house.	53. And all went home.

(*a*) These words are directly connected with Verse 19, which is, that it is not Moses who taught you the law, and nobody fulfils the law. He who will judge not by appearances but by the essence of the thing will understand it.

(*b*) ἐζήτουν πιάσαι and οὐδεὶς ἐπέβαλε αὐτόν. Both expressions may have the direct meaning *to take him by*

force, or the transferred meaning *to overcome him in dispute and vanquish him with arguments*. The second is more closely connected with what follows.

(*c*) Jesus says, You will dispute with me, and will not find anything. You must not dispute, but fulfil, do, follow me, then you will know whether it is true.

(*d*) In the majority of texts *ἅγιον* is wanting.

(*e*) *δοξάζομαι*, like *παραλαμβάνω*, does not mean *to glorify*, but *to acknowledge, to understand*.

(*f*) *ἄγω* has the meaning of *to teach*.

(*g*) The answer of the servants of the priests shows that they were not police officers, but assistants of the priests in the interpretation of the laws, and that they tried to vanquish him with words.

Jesus does not go to celebrate the holiday, for he denies all holidays and all external worship; but he comes in the middle of the feast, not to celebrate it, but to speak with the people. And, entering the temple, he teaches the people to serve God in the spirit, and they marvel at his teaching, and wonder how he, an unlearned man, can know all this. He says, This teaching is not mine, but God's, the spirit's. When he is asked for the proofs of the truth of his teaching, he says that there is one thing to prove the justice of what he is teaching: You must try to do the will of God the Father, and then you will know whether it is true, or whether it is an invention.

But the will is known to everybody: it is expressed by Jesus in his preaching, where he says that God is spirit, that no one has ever seen him, that the worship of the Jews is a deception, that the spirit of God is intelligible in man only.

To the objections made to him concerning the law of Moses, Jesus replies that it is not Moses who gave the law, but God, and that they do not understand the law. To exemplify the relation of his teaching to the law, he

tells them that the chief law consists in the communion with God, which Moses commanded men to express by the circumcision. The covenant is the main thing, but the execution of the whole written law is contradictory. And he adduces as an example the case of the circumcision performed on the Sabbath. If, he says, the circumcision is performed on the Sabbath, we must understand that the chief and least important in the law is the covenant.

In my teaching the chief thing is to serve God by deeds. They do not understand him, and dispute with him, as to whether he is the Messiah, or not. It seems to them that he is not, for they know him, and no one will know the Messiah. And Jesus cries to them, You say that you will not know him who is sent by God. You do not know him: you know only me, the son of the carpenter; but you do not know him who within me speaks of God. And he is Christ, the chosen one of God, and promised to you, — there is no other, and there will be none. Even now I lead you to the Father. Follow me and do not trouble yourselves about finding out who I am. If you do, you will not understand the Father. Follow me, — I have revealed the true life to you: so come to me, and commune with this life. It is like spring water: it will never be exhausted.

The words of Jesus Christ convinced many who had no learning; but the priests and high priests said, This accursed rabble does not know the law. They believe anything which they are told. Nicodemus said, But ought we not to understand what he is saying? He may be telling the truth.

Impossible, said the Pharisees, for he is from Galilee. The learned repeated what the Jews had told Christ, what the churches have been saying for eighteen hundred years, namely, that according to the prophecies the son of God would come in a certain place, under definite conditions; and they did not hear what Jesus cried to them,

You know me and whence I came. But I did not come in my own name, and true is he who sent me, and you do not know him. And that is all you need know. If you do not know that, that is, God within yourselves, you cannot help but not know me. If I said that I am Christ, you would believe me; but you would not believe God who is within you. Only by believing God through me will you be able to understand God who is within you.

12. Πάλιν οὖν ὁ Ἰησοῦς αὐτοῖς ἐλάλησε λέγων, Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.

John viii. 12. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

12. Another time Jesus said, I am the light of the world. He who will follow me will not walk in the darkness, but will have the light of life.

John i. 4. In him is life, and life is the light of men. In this place we find what by all critics is recognized to be an interpolation of the history of the harlot's pardon; but the didactic part of the discourse is a continuation of the preceding chapter. The peculiarity of speech in this chapter is this, that before this Jesus addressed the people, while now he addresses the Pharisees.

After the conversation of the Pharisees with the servants, it must be assumed that they themselves entered into a discussion with Jesus.

13. Εἶπον οὖν αὐτῷ οἱ Φαρισαῖοι, Σὺ περὶ σεαυτοῦ μαρτυρεῖς· ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής.

John viii. 13. The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true.

13. And the Pharisees said to him, Thou bearest witness of thyself, and so thy testimony is not true.

14. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτοῖς, Κἂν ἐγὼ μαρτυρῶ περὶ ἐμαυτοῦ, ἀληθής ἐστιν ἡ μαρτυρία μου· ὅτι οἶδα πόθεν ἦλθον, καὶ ποῦ ὑπάγω· ὑμεῖς δὲ οὐκ οἴδατε πόθεν ἔρχομαι, καὶ ποῦ ὑπάγω.

14. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

14. And Jesus replied to them, Though I bear witness of myself, my testimony is true, for I know whence I came, and whither I lead: it is you only who do not know whence I come and whither I lead.

15. Ὑμεῖς κατὰ τὴν σάρκα κρίνετε· ἐγὼ οὐ κρίνω οὐδένα.

16. Καὶ ἐὰν κρίνω δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστιν· ὅτι μόνος οὐκ εἰμὶ, ἀλλ' ἐγὼ καὶ ὁ πέμψας με πατήρ.

17. Καὶ ἐν τῷ νόμῳ δὲ τῷ ὑμετέρῳ γέγραπται, ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθής ἐστιν.

18. Ἐγώ εἰμι ὁ μαρτυρῶν περὶ ἐμαυτοῦ, καὶ μαρτυρεῖ περὶ ἐμοῦ ὁ πέμψας με πατήρ.

19. Ἔλεγον οὖν αὐτῷ, Ποῦ ἐστιν ὁ πατήρ σου; ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε ἐμὲ οἴδατε, οὔτε τὸν πατέρα μου· εἰ ἐμὲ ᾔδειτε, καὶ τὸν πατέρα μου ᾔδειτε ἄν.

20. Ταῦτα τὰ ῥήματα ἐλάλησεν ὁ Ἰησοῦς ἐν τῷ γαζοφυλακίῳ, διδάσκων ἐν τῷ ἱερῷ· καὶ οὐδεὶς ἐπίασεν αὐτὸν, ὅτι οὔπω ἐληλύθει ἡ ὥρα αὐτοῦ.

21. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἐγὼ ὑπάγω, καὶ ζητήσετέ με, καὶ ἐν τῇ ἁμαρτίᾳ ὑμῶν ἀποθανεῖσθε· ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν.

22. Ἔλεγον οὖν οἱ Ἰουδαῖοι, Μήτι ἀποκτενεῖ ἑαυτὸν, ὅτι λέγει, Ὅπου ἐγὼ ὑπάγω, ὑμεῖς οὐ δύνασθε ἐλθεῖν;

23. Καὶ ἔλεγεν αὐτοῖς, Ὑμεῖς ἐκ τῶν κάτω ἐστὲ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τοῦ κόσμου τούτου ἐστὲ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.

15. Ye judge after the flesh; I judge[a] no man.

16. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.[b]

17. It is also written in your law, that the testimony of two men is true.[c]

18. I am one that bear witness of myself, and the Father that sent me beareth witness of me.

19. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.[d]

20. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.[e]

21. Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come.

22. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come.

23. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

15. You judge after the flesh; but I judge no man.

16. And if I judge, my judgment is true: for I am not alone, — there is also the Father who sent me.

17. It is also written in your law, that the testimony of two men is sufficient.

18. I bear witness of myself, and the Father who sent me bears witness of me.

19. The Jews said to him, Who is this Father of thine? And Jesus said to them, You do not know me, and you do not know my Father. If you knew me, you would know my Father.

20. These words Jesus spoke near the treasury in the temple, and no man overcame him; for evidently his time had not yet come.

21. And again Jesus said to them, I lead, and you will discuss who I am, and through your error you will die. You will not go whither I lead.

22. And the Jews said, Does he mean to kill himself? For he said, You will not go whither I lead.

23. And he said to them, You are from beneath, but I am from above. You are of this world, but I am not of this world.

24. Εἶπον οὖν ὑμῖν ὅτι ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν· ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγώ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν.	24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.	24. I said that you will die in your errors if you do not trust in me.
25. Ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὅ τι καὶ λαλῶ ὑμῖν.	25. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning.	25. Then they said to him, Who art thou? And Jesus said to them, First of all I am what I tell you.

(*a*) That *κρίνω* here means *to judge, condemn,* is confirmed by the object *οὐδένα*.

(*b*) In reply to the question, why his teaching is true, Jesus gives as the first proof, that if a man would do what he says, he would find out that his teaching is true; as the second proof of the truth he advances this, that he explains whence comes the soul of man, and whither it goes, while they do not know.

(*c*) In many texts Verses 15 and 16 are omitted. They add nothing, and only make the discourse obscure.

(*d*) As the third proof of the truth of his teaching, Jesus states that its truth is attested by two witnesses: by man himself, and by his Father, — God.

The Jews ask, Who is thy father? The trouble is, you do not know your Father; you do not know your origin. If you knew, everything would be clear to you. He says the same that he told Nicodemus, that the foundation of everything is the understanding as to whence life, the soul of man, comes.

(*e*) Many texts have not *αὐτοῦ*.

(*f*) I am what I told you about in the beginning — I am the light and the comprehension, or, I am what I tell you; I am my teaching, I am the way and the truth, as it says farther down.

There follows Verse 26: I have many things to say, and to judge of you; but he that sent me is true; and I speak to the world those things which I have heard of him. This verse has no clear meaning.

This is what the church has to say about it (Gospel of John, p. 297):

I have many things to say, etc: The utterance of the preceding verse is called forth by the question of the Jews, which interrupted the Lord's speech. Immediately after the answer to the proposed question, the Lord continues his discourse from Verses 21–24. He expressed to the people the bitter truth about their sad moral condition and proclivities, telling them what all that would bring them to, and now he continues that speech, telling them that he has much to tell them about the moral condition of the people, and to judge of them, to disclose before their eyes the whole abyss of their moral degradation, the whole weight of their responsibility before the judgment of God. But, continues the Lord, no matter how hard it is for you to hear all this, and for me to accuse you, and still more to rouse you against me, I must do so and will tell you everything, for he who has sent me is the truth itself, and I must tell the truth which I heard from him.

They understood not, etc.: The evangelist's remark as to the relation of the hearers to the meaning of Jesus' discourse. This lack of comprehension seems terrible after what the Lord has been saying all the time about him who sent him, for formerly they seem to have understood similar utterances of his. No doubt those who frequently heard the Lord, even his enemies, now understood his utterances, though only in an external manner, but the crowd which surrounded him did not understand him, and it is of this crowd that the evangelist speaks. This is the reason why the Lord goes on to speak directly of the Father as having sent him.

This is what Reuss has to say (Vol. VI., pp. 212 and 213):

On ne saisit pas bien, à première vue, l'enchaînement logique des quelques phrases mises dans la bouche de Jésus en réponse à cette nouvelle question des Juifs. Aussi les interprètes ont-ils essayé des combinaisons très-variées et qui n'arrivent guère à écarter toute espèce d'obscurité. Voici comment nous comprenons la liaison des éléments réunis dans les v. 25 et 26. A la question: Qui es-tu? Jésus répond seulement par ces mots: Je suis ce que je vous dis; en d'autres termes: je n'ai pas besoin de le dire de nouveau, je l'ait dit suffisamment. L'adverbe *tout*

d'abord, n'est pas l'équivalent de la phrase : " depuis le commencement," car il ne se lie pas avec la fin, comme on le prend ordinairement (" je suis ce que je vous ai dit dès l'abord "), mais il est placé en tête, de manière à dire : La première et seule réponse à donner, c'est, etc. C'est une espèce de fin de non recevoir, un refus de revenir à des explications désormais superflues, une espèce de question préalable. Puis il ajoute par antithèse : C'est de *vous* que j'ai à parler ; ce serait là, pour vous, une préoccupation plus importante. La théorie a été établie, il serait temps que vous en fissiez l'application ; car ce que j'ai à *dire* de vous, c'est en même temps un jugement, une critique, un avertissement sérieux et sévère. Cela est d'autant plus nécessaire que vous n'en tenez pas compte, vous le négligez, comme si cela ne vous regardait pas : et pourtant je ne suis que l'interprète de l'autorité la plus élevée, du juge suprême (Chap. v. 30 ; viii. 15, 16), et je ne dis que ce qui est salutaire au monde. Nous ne traduisons pas : J'*aurais* beaucoup de choses à dire sur vous, *mais* je me *borne* à ce que le Père me dicte.

This verse adds absolutely nothing to what has been said before, and it not only breaks the connection of the thought of Verse 25 with that of Verse 27, but even destroys the meaning of the latter. If Verse 27, They understood not that he spake to them of the Father, stands after the words, Even the same that I said unto you, then it is clear that *the same* is the Father. But after Verse 26, where reference is made to him who sent, that is, to the Father, Verse 27 has no sense. And so this verse must be omitted. In the preceding verse it says the same as what is given later, I and the Father are one. He said, I am what I tell you. What he speaks, the Father speaks, consequently they are one.

28. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Ὅταν ὑψώσητε τὸν υἱὸν τοῦ ἀνθρώπου, τότε γνώσεσθε ὅτι ἐγώ εἰμι· καὶ ἀπ' ἐμαυτοῦ ποιῶ οὐδέν, ἀλλὰ καθὼς ἐδίδαξέ με ὁ πατήρ μου, ταῦτα λαλῶ.

John viii. 28. Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself ; but as my Father hath taught me, I speak these things.

28. And Jesus said to them, When you have lifted up the son of man, then you will know what I am. I do nothing of myself; but as my Father has taught me, so I speak.

29. Καὶ ὁ πέμψας με μετ' ἐμοῦ ἐστιν· οὐκ ἀφῆκε με μόνον ὁ πατήρ, ὅτι ἐγὼ τὰ ἀρεστὰ αὐτῷ ποιῶ πάντοτε.

29. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.

29. And he who sent me is with me. The Father has not left me alone; for I do always and everywhere what pleases him.

30. Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν.

30. As he spake these words, many believed on him.

30. And when he said this, many believed in his teaching.

31. Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους, Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ, τῷ ἐμῷ ἀληθῶς μαθηταί μου ἐστέ·

31. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

31. Then Jesus said to those who believed in him, If you are firm in my comprehension, you will be taught by me,

32. Καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς.

32. And ye shall know the truth, and the truth shall make you free.

32. And you will know the truth, and the truth will make you free.

33. Ἀπεκρίθησαν αὐτῷ, Σπέρμα Ἀβραάμ ἐσμεν, καὶ οὐδενὶ δεδουλεύκαμεν πώποτε· πῶς σὺ λέγεις, Ὅτι ἐλεύθεροι γενήσεσθε;

33. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?

33. They answered him, We are of Abraham's nation, and were never anybody's slaves. How, then, dost thou say that thou wilt make us free?

34. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι πᾶς ὁ ποιῶν τὴν ἁμαρτίαν δοῦλός ἐστι τῆς ἁμαρτίας.

34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.

34. And Jesus answered them, You know yourselves that every man who makes mistakes becomes the slave of mistakes.

35. Ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα· ὁ υἱὸς μένει εἰς τὸν αἰῶνα.

35. And the servant abideth not in the house for ever: but the Son abideth ever.

35. But the slave does not always remain in the family, but the son always.

36. Ἐὰν οὖν ὁ υἱὸς ὑμᾶς ἐλευθερώσῃ, ὄντως ἐλεύθεροι ἔσεσθε.

36. If the Son therefore shall make you free, ye shall be free indeed.

36. If, therefore, the son will free you, you will be free indeed.

37. Οἶδα ὅτι σπέρμα Ἀβραάμ ἐστε· ἀλλὰ ζητεῖτέ με ἀποκτεῖναι, ὅτι ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.

37. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you.

37. I know that you are of Abraham's tribe; but you want to kill me, because my comprehension has no place in you.

38. Ἐγὼ ὃ ἑώρακα παρὰ τῷ πατρὶ μου, λαλῶ· καὶ ὑμεῖς οὖν ὃ ἑωράκατε παρὰ τῷ πατρὶ ὑμῶν, ποιεῖτε.

38. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

38. I speak what I have comprehended of my Father; and you do what you have comprehended of your father.

39. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ὁ πατὴρ ἡμῶν Ἀβραάμ ἐστι. λέγει αὐτοῖς ὁ Ἰησοῦς,

39. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's chil-

39. And they said to him, Abraham is our father. Jesus said to them, If you were Abraham's children, you

Εἰ τέκνα τοῦ Ἀβραὰμ ἦτε, τὰ ἔργα τοῦ Ἀβραὰμ ἐποιεῖτε ἄν.

dren, ye would do the works of Abraham.

would serve God like him.

40. Νῦν δὲ ζητεῖτέ με ἀποκτεῖναι, ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα, ἣν ἤκουσα παρὰ τοῦ Θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν.

40. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

40. But now you deliberate how you may kill me, a man who has told you the truth, which I have heard of God. Abraham did not do this.

41. Ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπον οὖν αὐτῷ, Ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα· ἕνα πατέρα ἔχομεν, τὸν Θεόν.

41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one father, even God.

41. You serve your father. They said to him, We are not born of fornication: we have one Father,—God.

42. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς, Εἰ ὁ Θεὸς πατὴρ ὑμῶν ἦν, ἠγαπᾶτε ἂν ἐμέ· ἐγὼ γὰρ ἐκ τοῦ Θεοῦ ἐξῆλθον καὶ ἥκω· οὐδὲ γὰρ ἀπ' ἐμαυτοῦ ἐλήλυθα, ἀλλ' ἐκεῖνός με ἀπέστειλε.

42. Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.

42. Jesus said to them, If God were your Father, you would love me: for I proceeded from God and go to him. I did not come of myself, but he sent me.

43. Διατί τὴν λαλιὰν τὴν ἐμὴν οὐ γινώσκετε; ὅτι οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν.

43. Why do ye not understand my speech? even because ye cannot hear my word.

43. You do not understand my words of the comprehension, because you cannot understand my discussion.

44. Ὑμεῖς ἐκ πατρὸς τοῦ διαβόλου ἐστέ, καὶ τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν. ἐκεῖνος ἀνθρωποκτόνος ἦν ἀπ' ἀρχῆς, καὶ ἐν τῇ ἀληθείᾳ οὐχ ἕστηκεν· ὅτι οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ. ὅταν λαλῇ τὸ ψεῦδος, ἐκ τῶν ἰδίων λαλεῖ· ὅτι ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ.

44. Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

44. You are of the devil, and you will do the lust of your father: he was a murderer in the beginning, and did not live in the truth, because there is no truth in him. When he speaks, he speaks his own lie, and there is no truth in him, for he is a liar, and the father of lies.

45. Ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.

45. And because I tell you the truth, ye believe me not.

45. But when I speak the truth, you do not believe me.

46. Τίς ἐξ ὑμῶν ἐλέγχει με περὶ ἁμαρτίας; εἰ δὲ ἀλήθειαν λέγω, διατί ὑμεῖς οὐ πιστεύετέ μοι;

46. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?[4]

46. Who of you will accuse me that I am in error? If I say the truth, why do you not believe me?

47. Ὁ ὢν ἐκ τοῦ Θεοῦ τὰ ῥήματα τοῦ Θεοῦ ἀκού-

47. He that is of God heareth God's words: ye therefore hear them

47. He who is of God understands the works of God. You do not

ει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ Θεοῦ οὐκ ἐστέ.

not, because ye are not of God.

hear, because you are not of God.

48. Ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπον αὐτῷ Οὐ καλῶς λέγομεν ἡμεῖς, ὅτι Σαμαρείτης εἶ σὺ, καὶ δαιμόνιον ἔχεις;

48. Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

48. And the Jews replied to him, Did we not say right that thou art a mad Samaritan?

49. Ἀπεκρίθη Ἰησοῦς, Ἐγὼ δαιμόνιον οὐκ ἔχω, ἀλλὰ τιμῶ τὸν πατέρα μου, καὶ ὑμεῖς ἀτιμάζετέ με.

49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

49. Jesus answered, I am not mad; but I honour my Father, and you dishonour me.

50. Ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου· ἔστιν ὁ ζητῶν καὶ κρίνων.

50. And I seek not mine own glory: there is one that seeketh and judgeth.

50. I do not discuss what seems good to me: there is one who discusses and punishes.

51. Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν λόγον τὸν ἐμὸν τηρήσῃ, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα.

51. Verily, verily, I say unto you, If a man keep my saying, he shall never see death.

51. Verily I tell you, If a man understands my comprehension and fulfils it, he will never see death.

52. Εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Νῦν ἐγνώκαμεν ὅτι δαιμόνιον ἔχεις· Ἀβραὰμ ἀπέθανε καὶ οἱ προφῆται, καὶ σὺ λέγεις, Ἐάν τις τὸν λόγον μου τηρήσῃ, οὐ μὴ γεύσεται θανάτου εἰς τὸν αἰῶνα.

52. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.

52. The Jews said to him, Now we see that thou art mad. Abraham died, and the prophets; and thou sayest, If a man fulfils my comprehension, he will never see death.

53. Μὴ σὺ μείζων εἶ τοῦ πατρὸς ἡμῶν Ἀβραὰμ, ὅστις ἀπέθανε; καὶ οἱ προφῆται ἀπέθανον· τίνα σεαυτὸν σὺ ποιεῖς;

53. Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself?

53. If thou art greater than our father Abraham, — and he died, and so did the prophets, — whom makest thou thyself?

54. Ἀπεκρίθη Ἰησοῦς, Ἐὰν ἐγὼ δοξάζω ἐμαυτὸν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι Θεὸς ὑμῶν ἐστι,

54. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God:

54. Jesus answered, If I acknowledged it myself, what seems good to me would have no meaning; but there is one who acknowledges me, he whom you call your God.

55. Καὶ οὐκ ἐγνώκατε αὐτὸν, ἐγὼ δὲ οἶδα αὐτόν· καὶ ἐὰν εἴπω ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῶν, ψεύστης· ἀλλ' οἶδα αὐτὸν, καὶ τὸν λόγον αὐτοῦ τηρῶ.

55. Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

55. You have not known him, but I know him; and if I should say that I do not know him, I would be a liar like yourselves. But I know him, and keep his comprehension.

56. Ἀβραὰμ ὁ πατὴρ ὑμῶν ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν καὶ εἶδε καὶ ἐχάρη.
57. Εἶπον οὖν οἱ Ἰουδαῖοι πρὸς αὐτόν, Πεντήκοντα ἔτη οὔπω ἔχεις, καὶ Ἀβραὰμ ἑώρακας;
58. Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, Πρὶν Ἀβραὰμ γενέσθαι, ἐγώ εἰμι.
59. Ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν. Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, διελθὼν διὰ μέσου αὐτῶν· καὶ παρῆγεν οὕτως.

56. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

57. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58. Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

56. Your father Abraham loved my light; and he saw it and was glad.

57. The Jews said to him, Thou art not yet fifty years old, and hast thou seen Abraham?

58. And Jesus said to them, Verily I tell you, Before Abraham was, I am.

59. Then they took up stones to throw them at him; but Jesus hid himself, and went out of the temple.

(*a*) Not those who believed, but those who wanted to dispute with him.

(*b*) In many texts *τῆς ἁμαρτίας* is wanting.

(*c*) This passage is obscure. From the first part of the comparison, that the slave is not always in the house, but the son always, we should expect it to say, Try not to be slaves, but sons, and instead it says that the son will set free. The church explains it by saying that the son of God, the second person, will set free. But if Jesus wanted to say that, it would be superfluous to say that every man who commits a sin is the slave of sin, and that the slave is not always in the house, but the son is. To take the slave to be the sinner whom the Christ-God sets free, destroys the whole meaning of the comparison. Man, from his knowledge, is a son of God; but from his error he is the slave of his error. The son is always in the family of the father, the slave not always. A man who commits a sin becomes for a time a slave. A man who turns to the father becomes a son and is set free and becomes eternal. It is possible to live in the house either as a son or as a slave. Only he who lives as a son is free. Consequently, the truth which makes

you free is the knowledge of our filial relation to God. (Germ of the parable of the hired shepherd.)

(*d*) Verses 41–46 continue the same thought which was expressed in the beginning, that the law of Moses is false, and that, by not understanding the law of Moses, they do not do the law of God. Jesus announces to them that their whole law is a lie, that they serve the devil, the lusts, and not God, and that, therefore, they cannot and will not comprehend his manner of serving God.

(*e*) The words are not clear, but from the next verse it follows that what they mean is, that he who deliberates and punishes is death.

(*f*) A clear denial of the external God. It is the same idea as in the Introduction and in John's epistle, that no one has ever known God.

(*g*) ἡμέρα must here be translated in the sense of *the light of day.* In many texts we read δόξαν.

Jesus says that he is that which he says; but what he says is that he knows from the Father. He who will lift up in himself the son of God — the comprehension — will receive life and will not die, because this comprehension is God, and there is no other, and he cannot conceal it, even if he wants to do so. When they say, How can one help dying? he says that the comprehension is one, that it is and was before Abraham, that it is outside time.

The discourses with the Pharisees, who demand proofs of the truth of the teaching according to the synoptics, and these two chapters of John (Chapters VII. and VIII.), constitute one discourse, in which Jesus, in reply to the questions of the Jews as to how he will prove his teaching, answers that there are no proofs of his teaching and can be none, because his teaching is the teaching about life, the serving of God the spirit, whom a man is conscious of in himself, but cannot see or show.

THE BLIND MAN RESTORED TO SIGHT

This chapter is placed between Chapters VIII. and X. and is an exposition of the same thought, and an answer to the same question, What are the proofs of the falseness of the law of Moses and of the truth of the teaching of Christ?

In analyzing this chapter, it is impossible to assume that the writer wanted to speak of the carnal healing of the blind man. Even if we admit that the reference is to the actual restoring of the sight, it is incomprehensible why Jesus, after curing him, should say that he is the light of the world, and that it is necessary to walk while there is the light. It is not clear why the blind man should speak of Jesus as the prophet; it is not clear why the Pharisees should say to him, Thou art his disciple. It is not clear why Jesus should again meet the blind man, and say to him, Thou hast seen the son of God, and thou seest him. And, above all, incomprehensible and quite superfluous are the words of Verses 39–41, in which Jesus says:

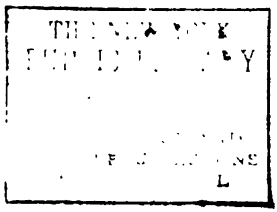
39. And Jesus said, For judgment I am come into this world; that they which see not might see, and that they which see, might be made blind.

40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

If this is only a miracle, like the one in Mark viii. 22, then the whole didactic part of the passage falls away. If it is a didactic passage, then all that has to be dropped is the making of the clay and anointing of the eyes. I choose the latter: this is the more natural in this case, since the only incomprehensible and superfluous words are, He made clay of the spittle and anointed the eyes with it.

Jesus and the man born blind.



1. Καὶ παράγων εἶδεν ἄνθρωπον τυφλὸν ἐκ γενετῆς.	*John ix.* 1. And as Jesus passed by, he saw a man which was blind from his birth.[a]	1. And as Jesus passed by, he saw a man who was blind by his nature.
2. Καὶ ἠρώτησαν αὐτὸν οἱ μαθηταὶ αὐτοῦ, λέγοντες, Ῥαββί, τίς ἥμαρτεν, οὗτος ἢ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;	2. And his disciples asked him, saying, Master, who[b] did sin, this man, or his parents, that[c] he was born blind?	2. And his disciples asked him, Teacher, in what way did this man or his parents sin, that he was born blind?
3. Ἀπεκρίθη ὁ Ἰησοῦς, Οὔτε οὗτος ἥμαρτεν οὔτε οἱ γονεῖς αὐτοῦ· ἀλλ' ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ.	3. Jesus answered, Neither hath this man sinned, nor his parents:[d] but that the works of God should be made manifest in him.	3. Jesus answered, Neither has this man sinned, nor his parents, but that the serving of God should be made manifest in him.
4. Ἐμὲ δεῖ ἐργάζεσθαι τὰ ἔργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν· ἔρχεται νὺξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι.	4. I must work the works of him that sent me,[e] while it is day: the night cometh, when no man can work.	4. We must serve him who has sent us, while it is day; when the night comes, nobody can do anything.
5. Ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.	5. As long as I am in the world, I am the light of the world.	5. When I am in the world, I am the light of the world.

(*a*) The words τυφλὸς ἐκ γενετῆς occur but once in the New Testament; ἐκ γενετῆς does not mean *from birth*, but something like it; I translate it by *from nature*.

(*b*) Many texts have τί, and this meaning is fuller.

(*c*) Here is another use of ἵνα for ὥστε.

(*d*) There ought to be a period here; otherwise the following sentence makes no sense, or that coarse sense that he was blind that the works of God might be made manifest in him. Jesus' answer is the same as his words to the Jews, Do not discuss whether I am guilty or not, but follow me. He says, Do not discuss who is to blame, but we must serve God while we are alive.

(*e*) Many texts have ἡμᾶς, both here and after *sent*.

The comprehension is the light of the world. But how if a man has not seen the light from his birth? Is it his fault, or not? the disciples ask. Jesus answers, Nobody is to blame. When we see a blind man, we must not ask who is to blame for it, but we must do the works of

God, the same works which would not be made manifest to us, if there were no blind; we must give light to the blind; not because God purposely blinded men, but because the whole manifestation of God consists in the enlightenment of the darkness, in the restoring of sight to the blind. While it is day, we must work for the illumination of the darkness. While we are in the world, we are the light of the world, and in this our true life consists.

7. Καὶ εἶπεν αὐτῷ, Ὕπαγε, νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ (ὃ ἑρμηνεύεται, Ἀπεσταλμένος). ἀπῆλθεν οὖν καὶ ἐνίψατο, καὶ ἦλθε βλέπων.

John ix. 7. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.

7. And said to him, Go, wash in the pool of him who is sent. He cleansed himself, and began to see.

8. Οἱ οὖν γείτονες, καὶ οἱ θεωροῦντες αὐτὸν τὸ πρότερον ὅτι τυφλὸς ἦν, ἔλεγον, Οὐχ οὗτός ἐστιν ὁ καθήμενος καὶ προσαιτῶν;

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

8. The neighbours and those who had seen him before, that he was a beggar, said, Is not this he who sat and begged?

9. Ἄλλοι ἔλεγον, Ὅτι οὗτός ἐστιν· ἄλλοι δέ, Ὅτι ὅμοιος αὐτῷ ἐστιν. ἐκεῖνος ἔλεγεν, Ὅτι ἐγώ εἰμι.

9. Some said, This is he: others said, He is like him: but he said, I am he.

9. Some said, This is the same. Others said, He is like him. But he said, I am he.

10. Ἔλεγον οὖν αὐτῷ, Πῶς ἀνεῴχθησάν σου οἱ ὀφθαλμοί;

10. Therefore said they unto him, How were thine eyes opened?

10. And they said to him, How were thy eyes opened?

11. Ἀπεκρίθη ἐκεῖνος καὶ εἶπεν, Ἄνθρωπος λεγόμενος Ἰησοῦς πηλὸν ἐποίησε, καὶ ἐπέχρισέ μου τοὺς ὀφθαλμοὺς, καὶ εἶπέ μοι, Ὕπαγε εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ, καὶ νίψαι· ἀπελθὼν δὲ καὶ νιψάμενος ἀνέβλεψα.

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

11. And he replied to them, A man called Jesus taught me how to cleanse myself with the cleansing of him who is sent, and I cleansed myself, and now I see.

12. Εἶπον οὖν αὐτῷ, Ποῦ ἐστιν ἐκεῖνος; λέγει, Οὐκ οἶδα.

12. Then said they unto him, Where is he? He said, I know not.

12. Then they said to him, Where is he? He said, I do not know.

13. Ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τόν ποτε τυφλόν.

13. They brought to the Pharisees him that aforetime was blind.

13. Then they brought to the Pharisees him who had been blind.

14. Ἦν δὲ σάββατον, ὅτε τὸν πηλὸν ἐποίησεν ὁ Ἰησοῦς, καὶ ἀνέῳξεν αὐτοῦ τοὺς ὀφθαλμούς.

14. And it was the sabbath day when Jesus made the clay, and opened his eyes.

14. It was the Sabbath when Jesus opened the eyes of the blind man.

15. Πάλιν οὖν ἠρώτων αὐτὸν καὶ οἱ Φαρισαῖοι, πῶς ἀνέβλεψεν. ὁ δὲ εἶπεν αὐτοῖς, Πηλὸν ἐπέθηκεν ἐπὶ τοὺς ὀφθαλμούς μου, καὶ ἐνιψάμην, καὶ βλέπω.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

15. And again the Pharisees asked him how he received the sight. He said to them, I cleansed myself, and now I see.

16. Ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινὲς, Οὗτος ὁ ἄνθρωπος οὐκ ἔστι παρὰ τοῦ Θεοῦ, ὅτι τὸ σάββατον οὐ τηρεῖ. ἄλλοι ἔλεγον, Πῶς δύναται ἄνθρωπος ἁμαρτωλὸς τοιαῦτα σημεῖα ποιεῖν; καὶ σχίσμα ἦν ἐν αὐτοῖς.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

16. And some of the Pharisees said, This man is not in a covenant with God, for he does not keep the Sabbath. Others said, How can a sinner show such examples? And there was a dissension among them.

17. Λέγουσι τῷ τυφλῷ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ, ὅτι ἤνοιξέ σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν, Ὅτι προφήτης ἐστίν.

17. They say unto the blind man again, What sayest thou of him,[d] that he hath opened thine eyes? He said, He is a prophet.

17. And again they said to him who had been blind, What dost thou say about this, that he has opened thy eyes? And he said, I suppose that he is a prophet.

18. Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ, ὅτι τυφλὸς ἦν καὶ ἀνέβλεψεν, ἕως ὅτου ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος,

18. But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight.

18. And the Jews did not believe that he had been blind and received his sight, until they called his parents.

19. Καὶ ἠρώτησαν αὐτοὺς, λέγοντες, Οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν ἄρτι βλέπει;

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

19. And they asked them, Is this your son, who you say was born blind? How, then, does he see now?

20. Ἀπεκρίθησαν αὐτοῖς οἱ γονεῖς αὐτοῦ καὶ εἶπον, Οἴδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν, καὶ ὅτι τυφλὸς ἐγεννήθη·

20. His parents answered them and said, We know that this is our son, and that he was born blind:

20. And the parents replied to them, We know that this is our son, and that he was born blind.

21. Πῶς δὲ νῦν βλέπει, οὐκ οἴδαμεν· ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμούς, ἡμεῖς οὐκ οἴδαμεν· αὐτὸν ἡλικίαν ἔχει· αὐτὸν ἐρωτήσατε, αὐτὸς περὶ αὐτοῦ λαλήσει.

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself.

21. But how he sees now, and who has opened his eyes, we do not know. He is of age; ask him: he will speak for himself.

22. Ταῦτα εἶπον οἱ γονεῖς αὐτοῦ, ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους· ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι, ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται.	22. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.	22. His parents spoke so, because they were afraid of the Jews; for the Jews had agreed already that if any man took him to be Christ, he would be put out of the assembly.
23. Διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπον, Ὅτι ἡλικίαν ἔχει, αὐτὸν ἐρωτήσατε.	23. Therefore said his parents, He is of age; ask him.	23. Therefore his parents said, He is of age; ask him.

(*a*) I leave out the stupid, useless detail of Verse 6, and in Verse 7, I put, instead of the words *εἰς τὴν κολυμβήθραν τοῦ Σιλωὰμ* (*ὁ ἑρμηνεύεται, Ἀπεσταλμένος*), *in the pool of him who is sent.* With such a translation I do not leave out anything.

The sight is restored by means of the purification by the spirit through him who is sent. And one cannot help observing that in Verse 4 it said that it is necessary to do the work of him who has sent. The blind man is cleansed and regenerated in the pool of him who is sent, that is, of him who does the works of him who has sent.

(*b*) In confirmation of the statement that the discourse is not about a blind man, we must notice that it does not say that the neighbours knew him as a blind man, but as a beggar.

Προσαιτεῖν to beg persistently, demand.

(*c*) The unnecessary detail about the clay is omitted as before.

(*d*) *περὶ αὐτοῦ* is generally translated by *of him.* This translation is faulty; if it meant *of him*, it would be *ὡς*, and not *ὅτι.* I translate it by *of this.*

The interpreters and translators take this whole chapter to be a description of a miracle and generally explain it in this way, that the Jews do not believe that a miracle was wrought and question the blind man and his parents about it.

But we need only read what is written, to see that the Pharisees have not even in mind such a testimony. They ask (v. 10), How were thy eyes opened? that is, What dost thou see? How didst thou receive sight? (v. 15.)

Again they ask him, How didst thou come to see? In neither question is there any testimony, but an interest in how this was accomplished. Then (v. 16): they do not discuss about whether he has been blind or not, but about his not being from God. In Verse 17 they ask, What dost thou think of him who has opened thy eyes? Then (v. 19) they call up his parents, and they do not ask them whether he had been blind, as they ought to have done, but say, Here is your son, whom you call blind; how did he come to see? Either the Pharisees do not know how to talk and think, or they are not inquiring about a blind man, but wish to know what it is the man sees who was blind in intellect. And they call up the parents, to find out where this man has picked up these free thoughts. If this is a testimony about blindness, then all the verses are without sense. But if the Pharisees want to know what the blind man sees and where he has picked up these thoughts, they are clear.

	John ix.	
24. Ἐφώνησαν οὖν ἐκ δευτέρου τὸν ἄνθρωπον ὃς ἦν τυφλὸς, καὶ εἶπον αὐτῷ, Δὸς δόξαν τῷ Θεῷ· ἡμεῖς οἴδαμεν ὅτι ὁ ἄνθρωπος οὗτος ἁμαρτωλός ἐστιν.	24. Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner.	24. Then they again called up the one who had been blind, and said to him, Confess God: we know that this man is a sinner.
25. Ἀπεκρίθη οὖν ἐκεῖνος καὶ εἶπεν, Εἰ ἁμαρτωλός ἐστιν, οὐκ οἶδα· ἓν οἶδα, ὅτι τυφλὸς ὢν ἄρτι βλέπω.	25. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see.	25. And he answered them, Whether he is a sinner or not, I do not know. One thing I know, that I was blind, and now I see.
26. Εἶπον δὲ αὐτῷ πάλιν, Τί ἐποίησέ σοι; πῶς ἤνοιξέ σου τοὺς ὀφθαλμούς;	26. Then said they to him again, What did he to thee? how opened he thine eyes?	26. Again they said to him, What did he do to thee? How did he open thy eyes?

27. Ἀπεκρίθη αὐτοῖς, Εἶπον ὑμῖν ἤδη, καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;

27. He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples?

27. And he replied to them, I have told you already, but you do not believe. Why do you want to hear it again? Do you want to become his disciples?

28. Ἐλοιδόρησαν οὖν αὐτὸν, καὶ εἶπον, Σὺ εἶ μαθητὴς ἐκείνου· ἡμεῖς δὲ τοῦ Μωσέως ἐσμὲν μαθηταί.

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

28. And they reviled him, and said, Thou art his disciple, but we are Moses' disciples.

29. Ἡμεῖς οἴδαμεν ὅτι Μωσῇ λελάληκεν ὁ Θεός· τοῦτον δὲ οὐκ οἴδαμεν πόθεν ἐστίν.

29. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

29. We know that God spoke to Moses: but we do not know this man, nor whence he comes.

30. Ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς, Ἐν γὰρ τούτῳ θαυμαστόν ἐστιν, ὅτι ὑμεῖς οὐκ οἴδατε πόθεν ἐστὶ, καὶ ἀνέῳξέ μου τοὺς ὀφθαλμούς.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

30. And he answered them, and said, This is the marvel that you do not know whence he is, and yet he has opened my eyes.

31. Οἴδαμεν δὲ ὅτι ἁμαρτωλῶν ὁ Θεὸς οὐκ ἀκούει· ἀλλ' ἐάν τις θεοσεβὴς ᾖ, καὶ τὸ θέλημα αὐτοῦ ποιῇ, τούτου ἀκούει.

31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

31. We know that God does not hear sinners; but he hears those who are godly and do the will of God.

32. Ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη, ὅτι ἤνοιξέ τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου.

32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

32. Since the world began it was not heard that any man opened the eyes of one born blind.

33. Εἰ μὴ ἦν οὗτος παρὰ Θεοῦ, οὐκ ἠδύνατο ποιεῖν οὐδέν.

33. If this man were not of God, he could do nothing.

33. If this man were not of God, he could do nothing.

34. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Ἐν ἁμαρτίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

34. And they answered him, Thou wast all born in sins, and yet thou teachest us. And they drove him away.

35. Ἤκουσεν ὁ Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω· καὶ εὑρὼν αὐτὸν εἶπεν αὐτῷ, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ Θεοῦ;

35. Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God?

35. Jesus heard that they had driven him away; and when he met him, he said, Does thou trust in the son of God?

36. Ἀπεκρίθη ἐκεῖνος καὶ εἶπε, Τίς ἐστι, κύριε, ἵνα πιστεύσω εἰς αὐτόν; εἶπε δὲ αὐτῷ ὁ Ἰησοῦς,

36. He answered and said, Who is he, Lord, that I might believe on him?

36. And he replied, Who is he, that I should trust in him?

37. Καὶ ἑώρακας αὐτὸν, καὶ ὁ λαλῶν μετὰ σοῦ ἐκεῖνός ἐστιν.	37. And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee.	37. And Jesus said to him, Thou hast seen him and seest him, and he talks with thee.
38. Ὁ δὲ ἔφη, Πιστεύω, κύριε· καὶ προσεκύνησεν αὐτῷ.	38. And he said, Lord, I believe. And he worshipped him.	38. And he said, I trust in him, sir; and he bowed to him.

(*a*) δὸς δόξαν τῷ θεῷ cannot mean *give God the praise.* In my opinion this means nothing but that the Pharisees demand that he should recognize their God. Only by understanding it thus, all the previous conversations and especially Verses 28 and 29, where they say that they are disciples of Moses with whom God himself spoke, and not disciples of Jesus, and the subsequent verses, become comprehensible.

(*b*) In many texts we read *believe.*

(*c*) Ye know not from whence he is, is a repetition of the words of the discourse in the temple.

(*d*) *We* shows clearly that it is not the beggar alone who speaks, but he who understands the teaching of Jesus.

The man born blind tells the Pharisees what he experiences and can tell them nothing else: he did not see the true life and did not understand it. Jesus opened his eyes, and he can say nothing for or against Moses. He sees life, and he says that he sees, and can say nothing else. But when the Pharisees excommunicate him, Jesus finds him, and says to him, Dost thou trust in the son of God? The blind man at first does not understand what the son of God is. Jesus explains to him, the son of God is that which thou knowest speaks with thee in thy soul, — thyself (the same was said in the discourse with Nicodemus); thou hearest and understandest his voice.

39. Καὶ εἶπεν ὁ Ἰησοῦς, Εἰς κρῖμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον,	*John ix.* 39. And Jesus said, For judgment I am come into this world, that they which see not	39. And Jesus said, I came into this world for the division: that they who do not see might

ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται.

might see; and that they which see might be made blind.

see; and those who see might be made blind.

40. Καὶ ἤκουσαν ἐκ τῶν Φαρισαίων ταῦτα οἱ ὄντες μετ' αὐτοῦ, καὶ εἶπον αὐτῷ, Μὴ καὶ ἡμεῖς τυφλοί ἐσμεν;

40. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also?

40. And the Pharisees and others with them heard this, and said, Dost thou consider us blind also?

41. Εἶπεν αὐτοῖς ὁ Ἰησοῦς, Εἰ τυφλοὶ ἦτε, οὐκ ἂν εἴχετε ἁμαρτίαν· νῦν δὲ λέγετε, Ὅτι βλέπομεν· ἡ οὖν ἁμαρτία ὑμῶν μένει.

41. Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

41. Jesus said to them, If you were blind, there would be no error in you; but now you consider yourselves seeing, and so there is error in you.

(*a*) κρῖμα division.

In response to the question why there are men who are deprived of the understanding of the true good, and whether they or their parents are to blame for it, Jesus replies that the human question why? and the human comprehension of justice are not applicable here. Neither he who does not see, nor his parents, are to blame; we must not discuss this, but must live by the light of the comprehension. He was blind, and he began to see. The son of man, the son of God, came into the world, only to separate those who see from those who do not see. And only he who sees and does not go to the light is sinful.

19. Σχίσμα οὖν πάλιν ἐγένετο ἐν τοῖς Ἰουδαίοις διὰ τοὺς λόγους τούτους.

John x. 19. There was a division therefore again among the Jews for these sayings.

19. And there was discord among the Jews on account of these words.

20. Ἔλεγον δὲ πολλοὶ ἐξ αὐτῶν, Δαιμόνιον ἔχει καὶ μαίνεται· τί αὐτοῦ ἀκούετε;

20. And many of them said, He hath a devil, and is mad; why hear ye him?

20. Many of them said, He is stubborn and mad; why do you listen to him?

21. Ἄλλοι ἔλεγον, Ταῦτα τὰ ῥήματα οὐκ ἔστι δαιμονιζομένου· μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοίγειν;

21. Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?

21. Others said, You will not hear such words from a madman. A madman cannot open the eyes.

In the two preceding chapters Jesus said that the whole worship of the Jews is false, that the law of Moses

is full of contradictions and is a lie, and that they do not know God and serve the lust of the devil, calling him God, while he gives them the teaching of the true service of God by deeds.

In response to their question as to the proofs of the truth of his teaching, he says that his teaching is not his own, but his from whom we all come, — the teaching of life. And, in order to find out whether this teaching is true, we must live according to it. His teaching consists in living as he teaches. He who will live in this manner will learn that he has become free, that for him there will be no terror, no evil, no death. He who will live will feel that he is a participant in the principle of life with God. He who lives for his flesh lives contrary to the principle of life — God, just as the labourer lives in the house of the master, without caring for the master's will. But we must live as in the house of the Father, unite with the will of the Father, and then we shall always live with the Father. For the life in God there is no death. It has always been and will always be, it is before the beginning of the world. He who does not live in God does not know God, and you cannot tell about him. To comprehend him, it is necessary to live in God.

Thus Jesus could not give them the proofs of the truth of his teaching, such as the Jews demanded. And to show them more clearly the impossibility of such proofs, he tells them the parable of the healing of the blind man. He who understands with his heart sees, and he who does not understand does not see, unless his eyes are opened. It is impossible to prove the truth of the teaching to another man; he who has comprehended the chief meaning of life can no longer stop before any considerations: he knows that he was blind and now sees; that heretofore everything was darkness, and now everything is light. He does not know why he did not see before,

and whether he who on the Sabbath opened his eyes [illegible] or not, and he cannot think of it: he was blind, and now he sees. There are no other proofs.

CHRIST THE DOOR OF LIFE

[illegible]	John x. 1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a [illegible].	1. Verily, I tell you, He who does not enter into the sheepfold by the door, but climbs in somewhere, is a thief and a robber.
[illegible]	2. But he that entereth [illegible] the door is the shepherd of the sheep.	2. He who enters by the door is the shepherd of the sheep.
[illegible]	3. To him the porter [illegible] and the sheep [illegible] and he [illegible] his own sheep by [illegible] and [illegible] them out.	3. To him the watchman opens, and the sheep hear his voice. And he calls each sheep by name, and lets them out into the field.
[illegible]	4. And when he [illegible] with his own sheep, he [illegible] before them, and the sheep follow him, for they know his voice.	4. And when he lets out his own sheep, he goes before them; and the sheep follow him, for they know his voice.
[illegible]	5. And a stranger will [illegible] will [illegible] the voice of strangers.	5. And a stranger they will not follow, but will run away from him, for they do not know the voice of strangers.
[illegible]	6. This parable Jesus [illegible] to them, but they [illegible] not understand what [illegible].	6. This parable Jesus spoke to them, but they did not understand what [illegible].

[illegible] of the falseness [illegible] Jesus teaching. [illegible] the discourse is [illegible] will always take place, [illegible] in this, that all [illegible] them of enlightens [illegible] something which

lies in the hearts of men; that his teaching is in comparison with the false teachings what the appearance of the true shepherd in the sheepfold is in comparison with the thief who climbs into the sheepfold. All recognize him at once, as the sheep recognize their shepherd. They know that he will feed them and will give them life, but at the false teaching men shy as the sheep shy at a robber who climbs over the fence. They do not recognize him, and are afraid, fearing evil. If Jesus said something unusual and improper to men, they might be afraid of him, as the sheep shy at him who climbs over the enclosure; but what he says to them is what they know in themselves, — he speaks of the way which alone leads to life, — he enters by the door which alone leads into the pasture, — into life. And what he tells them is known to them, as the voice of the shepherd is known to the sheep, and so they will follow him and receive life.

7. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.	*John x.* 7. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.	7. And again Jesus said to them, Verily, I tell you, my teaching is the door for the sheep.
8. Πάντες ὅσοι πρὸ ἐμοῦ ἦλθον, κλέπται εἰσὶ καὶ λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.	8. All that ever came before me are thieves and robbers: but the sheep did not hear them.	8. All those who ever came before me are thieves and robbers: but the sheep did not obey them.
9. Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ, σωθήσεται, καὶ εἰσελεύσεται, καὶ ἐξελεύσεται, καὶ νομὴν εὑρήσει.	9. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.	9. I am the door. If any man enters through me, he will be safe: he will go in and out, and will find pasture.
10. Ὁ κλέπτης οὐκ ἔρχεται εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν.	10. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.	10. The thief goes only to steal, and to kill, and to destroy. I came as the door, that they might have life more abundantly.

(*a*) One would think that it is quite clear. All those who came to teach as I teach are thieves and robbers,

that is, it is clear that Moses and the prophets are false teachers. The words, Moses' law and the prophets were before John, the law was given by Moses, but truth and joy by Jesus Christ, mean the same. More clearly, it seems, the denial of the law of Moses could not have been expressed. And what does the church do?

This is what it says (Gospel of John, p. 351):

Verily, verily (assurance of the incontestable truth of his words), *I say:* Since the Pharisees do not understand the allegorical speech of the Lord, he explains its essence to them.

I am the door of the sheep: The door which leads to the sheep, through which the shepherd passes into the sheepfold. He is the only true mediator between God and the people, the chosen people of the Old Testament, the only path for the shepherds and the sheep.

All that ever came, etc.: The Lord has above called thieves and robbers those who do not enter by the door, but climb in elsewhere, consequently, if he here calls by the same name all those who came in before him, as many as ever came, he does not mean those who came in through the door, but those who climbed in, that is, he does not mean the true God-given leaders of the nation, the prophets and the hierarchy, who acted in the true spirit, but all the false leaders of the nation, whoever they may be: false prophets, false Messiases, but in particular the Pharisees, the enemies of Christ and of his spirit, who none the less regarded themselves as leaders of the people. They are said to have come before the Lord, since they had been active before him.

The sheep did not hear them: That is, the true members of the God-chosen people, those who formed the kernel of the kingdom of Messias, whom, as he expresses himself, the Father gave him, and in general all the true members of the kingdom of God. They did not hear the voice of the false leaders, for those who listened to them and followed them did not belong to the true members of the kingdom of God, but only externally deemed themselves to belong to it.

I am the door: The repetition strengthens the speech.

By me if any man enter in: The discourse, from the connection with what precedes, refers to the shepherds who pass through the door into the sheepfold; but, as it seems, at the end of this allegory the picture is taken in a broader sense: since not only the

shepherds, but also the sheep pass through the door, both the shepherd and the sheep are to be understood by those who come in and out. But with such a conception of the sheepfold the Messianic kingdom, the church of Christ, is meant, for which reason the expression *shall be saved* is used about those who enter in, an expression which really designates the salvation in the kingdom of Messias.

By me if any man enter in, he shall be saved: The whole expression points to the entering, the condition of reconciliation with God through faith, to the participation in the salvation in the church of Christ. The subsequent expressions, And shall go in and out, and find pasture, point to the gratification in the kingdom of Christ of all true spiritual needs of those who enter in, in the form of the gratification of the needs of the sheep.

The word *shall go in* designates the gratification of the need of assurance of safety, of a true defence and protection, where one can find the spirit and peace in God, as the sheep find their defence, protection, and rest in the sheepfold; by the words *go out and find pasture* is designated the gratification of the needs of the spiritual nutrition with the food of truth, goodness, beauty, in the Messianic kingdom, where for the gratification of all the needs of the spirit there is an abundance of all kinds of objects, — an ample pasture, where all men may feed as much as they please; in the kingdom of Christ there is everything for the gratification of all spiritual needs.

The thief cometh not, — I am come, etc.: The first allegorical representation, in which the Lord pictures himself under the guise of a door leading into the sheepfold, is ended, and the Lord, continuing in general the same metaphorical discourse, changes the particular figures of speech, for the clearer enunciation of his thoughts, and represents himself, no longer under the form of a door, but under that of the true good shepherd, and the false shepherds under the form of hirelings. The transition to this change in the particular figures of speech forms a direct contrast of the Lord, as the true leader of the people, with the false ones, designated by him under the name of the thieves. The thief, who climbeth up some other way into the sheepfold, has selfish aims which, at that, are disastrous to the sheep: he steals, kills, and destroys; even so the false shepherds and leaders of the people, who are not sent by Christ, and who do not act in his name, for example, the Pharisees, are guided by selfish aims alone, and their activity is connected with the ruin of the sheep: they kill them spiritually, for by their perverse doctrine and activity they abstract

them from the true life in God and Christ, in the communion with whom alone there is life, — the life of the spirit. In contradistinction with this, the true shepherd Christ gives life and not death, life with an abundance. The spiritual life in communion with Christ in his kingdom is meant, as in numerous other parallel passages, where life is promised to the members of the kingdom of Christ.

More abundantly: The figure of speech is taken from the abundance of the pasture, which contains more than is necessary for the gratification of the needs of nutrition. The thought is the same as that expressed in the words, From his fulness have we received grace, that is, a superabundant gratification in the kingdom of Christ of all the true needs of the human spirit.

Reuss (Vol. VI., pp. 234 and 235):

Les Pharisiens n'ayant pas compris ou n'ayant pas voulu comprendre, Jésus reprend et son allégorie et sa polémique. Encore une fois il se nomme la *porte*, mais cette fois-ci, il l'est pour le troupeau lui-même. Heureuses les brebis qui savent trouver cette porte pour se mettre en sûreté dans le bercail, qui échappent ainsi aux voleurs rôdant au dehors! Voilà en deux mots le sens de ce petit tableau, dont nous nous garderons bien d'éplucher tous les éléments. Si nous insistions par exemple sur ce que le bercail doit être le royaume de Dieu, comment expliquerions-nous que les brebis en sortiront pour trouver leur pâture? Évidemment le mot *sortir* n'est là que pour les besoins de l'image, le pâturage n'étant pas dans le bercail. Par la même raison, nous disons *sauf*, et non *sauvé*, parce qu'il est encore question d'animaux qui s'abritent (voyez le verset suivant). Si l'auteur a mis *quelqu'un*, *il*, etc., c'est qu'il a mêlé à l'image une interprétation pratique parfaitement juste, mais qui brouille un peu les couleurs du tableau. Mais il va sans dire que la *pâture* aussi a son sens spirituel très-facile à trouver.

La phrase relative aux voleurs a dérouté les théologiens. On s'en est effrayé, comme si l'auteur avait voulu faire dire à Jésus que tous les conducteurs antérieurs du peuple d'Israël, les prophètes compris, avaient été de faux bergers. Les Gnostiques en ont profité pour justifier leur rejet de l'Ancien Testament. Les copistes intimidés ont rayé ces deux mots : *avant moi*, comme si cela changeait le sens. Le fait est que le troupeau est la génération contemporaine (v. 16), par conséquent les voleurs sont ceux qui, à cette époque-là, avaient prétendu s'emparer de la direction spirituelle de la nation juive et contre les attaques

desquels Jésus était venu ouvrir aux siens (Chap. vi. 45) la porte de refuge, en les recevant dans son sein ou dans ses bras. Comme il fait ici allusion à un fait, le noyau de son troupeau étant déjà formé, il pouvait dire: les brebis ne les *ont* pas écoutés. Par cette tournure, le discours quitte le terrain de la théorie ou de l'idéal et s'engage pour un moment dans celui de l'histoire. (Nous avons fait voir dans l'Introduction, p. 82, que l'expression du v. 8 dépasse le but prochain auquel nous nous sommes arrêté ici.)

I refer *shall be saved* and *shall go in and out, and find pasture* to the sheep, for without this the whole meaning of the comparison is lost, and the significance of *door* is spoiled. I understand it like this: Jesus Christ compares himself as a living man with a shepherd. But, besides this, he compares himself, his divine consciousness, with a door. And so he goes on and says, A thief comes only to steal, kill, and destroy. I came by the door, that men might have life, and might have it abundantly. And giving up the comparison of himself with the shepherd, he says:

	John x.	
11. Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων.	11. I am the good shepherd: the good shepherd giveth his life for the sheep.	11. I am the good shepherd: the good shepherd gives his life for the sheep.
12. Ὁ μισθωτὸς δὲ, καὶ οὐκ ὢν ποιμὴν, οὗ οὐκ εἰσὶ τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον, καὶ ἀφίησι τὰ πρόβατα, καὶ φεύγει· καὶ ὁ λύκος ἁρπάζει αὐτὰ, καὶ σκορπίζει τὰ πρόβατα.	12. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep.	12. A hireling is not a shepherd: the sheep are not his own; he sees the wolf coming, and leaves the sheep, and runs away; and the wolf catches and scatters the sheep.
13. Ὁ δὲ μισθωτὸς φεύγει, ὅτι μισθωτός ἐστι, καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.	13. The hireling fleeth, because he is a hireling, and careth not for the sheep.	13. The hireling flees, because he is a hireling, and does not care for the sheep.
14. Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός· καὶ γινώσκω τὰ ἐμὰ, καὶ γινώσκομαι ὑπὸ τῶν ἐμῶν,	14. I am the good shepherd, and know my sheep, and am known of mine.	14. I am the good shepherd: I know my sheep, and they know me.

15. Καθὼς γινώσκει με ὁ πατὴρ, κἀγὼ γινώσκω τὸν πατέρα· καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

15. As the Father knows me, even so I know the Father; and I lay down my life for the sheep.

16. Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνά με δεῖ ἀγαγεῖν, καὶ τῆς φωνῆς μου ἀκούσουσι· καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

16. And I have other sheep, which are not of this fold: I must lead them out, and they will hear my voice; and there will be one fold, and one shepherd.

17. Διὰ τοῦτο ὁ πατήρ με ἀγαπᾷ, ὅτι ἐγὼ τίθημι τὴν ψυχήν μου, ἵνα πάλιν λάβω αὐτήν.

17. Therefore doth my Father love me, because I lay down my life, that I might take it again.

17. Therefore my Father loves me, because I lay down my life that I may receive it again.

18. Οὐδεὶς αἴρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτήν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτήν. ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment[b] have I received of my Father.

18. No man takes it from me, but I lay it down of my own will, and I can receive it. This commandment I received from my Father.

(*a*) The good shepherd, as the master himself, or the son of the master.

(*b*) The commandment of the Father to give the carnal life for the life in God.

This parable of the sheep and the shepherd, which presented itself to Jesus Christ before, when the people appeared to him like sheep scattered without a shepherd, is now explained by Jesus Christ from three sides:

(1) He says that he said before more than once that there are many roads, but only one entrance. He says that one door leads into the sheepfold, and one exit leads from the sheepfold into the pasture, that is, out to feed, — to live. And so there is only one way out for men, — the comprehension of life, that which it teaches. Every teaching which is not based on the comprehension of life is false, and all men know this, as the sheep know when a thief climbs over the enclosure.

(2) He says that he entered by this door, and he calls men to follow him through this door, in order to receive life. And as the sheep follow the shepherd who comes in by the door and calls them with a familiar voice, so men follow him, and not only those to whom he is speaking now, but all men, so that, as when all the sheep are brought together into one fold one shepherd leads them, his teaching will unite all men.

(3) He says, Not only do the sheep in the sheepfold recognize the true shepherd and tell him from a thief, but also in the field, in the pasture, is the true shepherd easily told from the hireling. Here Jesus Christ compares the hireling with the master's son who is herding his father's flock. The hireling flees from the wolf: he does not care for the sheep; but the master's son does not spare himself for the sake of the sheep, for they are his father's. He does not leave them, for they are his, and he is their shepherd and master. Even so the teaching of Moses was false, for from his law there followed thieving, plundering, and advantages for those who preached, while according to Jesus' teaching there is no thieving, no plundering, and not only no advantage to him who preaches, but, on the contrary, his whole teaching consists in giving one's life for others, in order to receive the true life. In this consists the commandment of the Father, which he preaches to men.

	John x.	
24. Ἐκύκλωσαν οὖν αὐτὸν οἱ Ἰουδαῖοι, καὶ ἔλεγον αὐτῷ, Ἕως πότε τὴν ψυχὴν ἡμῶν αἴρεις; εἰ σὺ εἶ ὁ Χριστός, εἰπὲ ἡμῖν παῤῥησίᾳ.	24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly.*	24. Then the Jews surrounded him, and said to him, How long wilt thou torment us? If thou art Christ, tell us so.
25. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Εἶπον ὑμῖν, καὶ οὐ πιστεύετε. τὰ ἔργα ἃ ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρός μου, ταῦτα μαρτυρεῖ περὶ ἐμοῦ·	25. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me.	25. Jesus answered them, I have told you already, but you do not believe. The way I live according to my Father's teaching shows you who I am.

26. Ἀλλ' ὑμεῖς οὐ πιστεύετε· οὐ γάρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, καθὼς εἶπον ὑμῖν.	26. But ye believe not, because ye are not of my sheep, as I said unto you.	26. But you do not believe, because you are not of my sheep, as I told you.
27. Τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει, κἀγὼ γινώσκω αὐτά· καὶ ἀκολουθοῦσί μοι,	27. My sheep hear my voice, and I know them, and they follow me:	27. My sheep know my voice, and I recognise them, and they follow me.
28. Κἀγὼ ζωὴν αἰώνιον δίδωμι αὐτοῖς· καὶ οὐ μὴ ἀπόλωνται εἰς τὸν αἰῶνα, καὶ οὐχ ἁρπάσει τις αὐτὰ ἐκ τῆς χειρός μου.	28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.	28. And I give them non-temporal life; and they will never perish, and no one will take them from me.
29. Ὁ πατήρ μου, ὃς δέδωκέ μοι, μείζων πάντων ἐστί· καὶ οὐδεὶς δύναται ἁρπάζειν ἐκ τῆς χειρὸς τοῦ πατρός μου.	29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.	29. My Father, who entrusted them to me, is greater than all, and no one can take them from my Father.
30. Ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.	30. I and my Father are one.	30. I and my Father are one.

(*a*) Verses 22 and 23, which speak of a feast in the winter, which took place two months later, introduce a useless detail, the more so since the discourse on this occasion is a continuation of what was said before.

The Jews implore Jesus to reveal to them whether he is Christ. Apparently they suffer as much as many have suffered since, doubting that Christ is the second person of the Trinity and at the same time fearing to deny what millions believe and confess as a truth of religion, without which it is impossible to be saved and to recognize the lie as a truth. They implore Jesus to take the burden from their souls, — to lead them out of their agonizing doubt. And what does he answer them? He continues the saying about the sheep, and says that he and the Father are one; but he does not answer their question one way or another, — he does not solve their agonizing doubt, nor the doubt of us billions of people who have lived since his time. If he was God, how could an almighty, omniscient, all-good God help knowing all the sufferings which

would befall those Jews and us and the billions of people who have been tormented by doubt and have been deprived of salvation. He could not have helped pitying them and us. All he had to say was, Yes, I am God, and the Jews and we would have been blessed.

But he did not have to be God, if he was only a saintly man; and he did not have to be even a saintly man. Even if he had been an evil deceiver, he, knowing all the abyss of evil which would result from this doubt, could not have helped saying, Yes, or No: Yes, I am Christ, the Messiah; No, I am not the Messiah. But he said neither of these things. And all the evangelists made a note of it, yes, made a note of this cruelty of his, if he were a God, as the church understands him to be; of this begging of the question, if he was a man, as the historians understand it. He said neither the one, nor the other, but only repeated more clearly and more strongly what he had said before.

In explaining who he was, what he was, in the name of whom he was teaching, and in what sense he was Christ, he said, I and the Father are one. He answered everything he could; he could not have answered otherwise, for he acknowledged himself to be Christ, the chosen one of God, but not in the sense in which the Jews understood the word Christ, Messiah. If he had told them that he was Christ, they would have understood him to be a prophet, a king, but in no way would they have understood what he professed himself to be, — a man who had exalted in himself the comprehension of life, in order to sanctify this comprehension in everybody else. If he had told them that he was not Christ, they would have been deprived of the only good which he was preaching to men, and that would have been an untruth, for he felt himself to be Christ, the chosen one of God. He had told them before that he had come from the Father who had sent him; that he

only did the will of this Father; that he was only a shepherd who showed the door to the sheep; that he gave eternal life to those who believed him; that the Father of men, God, led them to him, and that he and the Father were one, that is, that he was the comprehension.

31. Ἐβάστασαν οὖν πάλιν λίθους οἱ Ἰουδαῖοι, ἵνα λιθάσωσιν αὐτόν.

32. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Πολλὰ καλὰ ἔργα ἔδειξα ὑμῖν ἐκ τοῦ πατρός μου· διὰ ποῖον αὐτῶν ἔργον λιθάζετέ με;

33. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι λέγοντες, Περὶ καλοῦ ἔργου οὐ λιθάζομέν σε, ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἄνθρωπος ὢν ποιεῖς σεαυτὸν Θεόν.

34. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Οὐκ ἔστι γεγραμμένον ἐν τῷ νόμῳ ὑμῶν, Ἐγὼ εἶπα, Θεοί ἐστε;

35. Εἰ ἐκείνους εἶπε θεούς, πρὸς οὓς ὁ λόγος τοῦ Θεοῦ ἐγένετο, (καὶ οὐ δύναται λυθῆναι ἡ γραφή·)

36. Ὃν ὁ πατὴρ ἡγίασε καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε, Ὅτι βλασφημεῖς, ὅτι εἶπον, Υἱὸς τοῦ Θεοῦ εἰμι;

37. Εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου, μὴ πιστεύετέ μοι·

38. Εἰ δὲ ποιῶ, κἂν ἐμοὶ μὴ πιστεύητε, τοῖς ἔργοις πιστεύσατε· ἵνα γνῶτε καὶ πιστεύσητε, ὅτι ἐν ἐμοὶ ὁ πατὴρ, κἀγὼ ἐν αὐτῷ.

John x.

31. Then the Jews took up stones again to stone him.

32. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me?

33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God.

34. Jesus answered them, Is it not written in your law, I said, Ye are gods?

35. If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;

36. Say ye of him, whom the Father hath sanctified,[e] and sent into the world, Thou blasphemest; because I said, I am the Son of God?

37. If I do not the works of my Father, believe me not.

38. But if I do, though ye believe not me, believe the works; that ye may know, and believe, that the Father is in me, and I in him.

31. Then the Jews took up stones again to stone him.

32. Jesus said to them, I have showed you many good works of my Father; for which of those works do you want to stone me?

33. And the Jews replied to him, We will not stone thee for a good work, but for blasphemy, because, being a man, thou makest thyself a God.

34. And Jesus answered them, Is it not written in your law, I, God, said, You are gods?

35. If he called those gods, to whom he spoke, and the Scripture cannot be broken;

36. How, then, do you say to me, whom God has loved and sent into the world, that I blaspheme, because I said that I was the son of God.

37. If I do not do as my Father, do not believe me.

38. But if I do as my Father, do not believe me; believe the work, then you will understand that the Father is in me, and I am in him.

(*a*) Many texts have *ὁ πατὴρ ἡγίασε*, the same thought which is given in the discourse with Nicodemus (iii. 16), where obviously the words refer to the spirit of God, which is to be found in every man.

Jesus says that he is Christ in this sense, that he has within him the comprehension of the one God, whom we know, and so he and God are one.

The Jews want to kill him. He says, Has the comprehension produced anything bad? The works of this comprehension, the works of the Father, cannot have been bad, so why stone me? They say, Thou blasphemest, calling thyself God. And he says to them, Where is here the blasphemy? In your Scripture it says, You are gods; this is said in Psalm LXXXII., where God reproves the mighty of the world who do injustice. It says there, They know not, neither will they understand: they walk on in darkness. I have said, Ye are gods; and children of Jehovah the Most High. If unrighteous men and oppressors are called gods in the Scripture, in which you believe, why, then, do you say of me, who am doing the will of God, that I blaspheme when I say that I am the son of God. If my works are bad, condemn them, but if the works of God proceed from me, believe that they are from the Father. Since I do the works of God, I am in the Father, and the Father is in me.

25. *Εἶπεν αὐτῇ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ἀνάστασις καὶ ἡ ζωή. ὁ πιστεύων εἰς ἐμέ, κἂν ἀποθάνῃ, ζήσεται·*	*John xi.* 25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:	25. And Jesus said to her, My teaching is the teaching of the awakening and of life. He who believes in my teaching, though he died, will be alive.
26. *Καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα.*	26. And whosoever liveth and believeth in me shall never die. Believest thou this?	26. And he who believes in my teaching will not die.
39. *Ἐζήτουν οὖν πάλιν αὐτὸν πιάσαι· καὶ ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν.*	*John x.* 39. Therefore they sought again to take him; but he escaped out of their hand,	39. And the Jews deliberated again how to overthrow him. But he could not be vanquished.

40. Καὶ ἀπῆλθε πάλιν πέραν τοῦ Ἰορδάνου, εἰς τὸν τόπον ὅπου ἦν Ἰωάννης τὸ πρῶτον βαπτίζων· καὶ ἔμεινεν ἐκεῖ.

40. And went away again beyond Jordan into the place where John at first baptized; and there he abode.

40. And he went again beyond the Jordan, to the place where John the Baptist used to baptize. And he stopped there.

41. Καὶ πολλοὶ ἦλθον πρὸς αὐτὸν, καὶ ἔλεγον, Ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν οὐδέν· πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου, ἀληθῆ ἦν.

41. And many resorted unto him, and said, John did no miracle: but all things that John spake of this man were true.

41. And many took up his teaching, and said that John had given no proofs, but that everything he had said of this man was true.

42. Καὶ ἐπίστευσαν πολλοὶ ἐκεῖ εἰς αὐτόν.

42. And many believed on him there.

42. And many believed in his teaching there.

13. Ἐλθὼν δὲ ὁ Ἰησοῦς εἰς τὰ μέρη Καισαρείας τῆς Φιλίππου, ἠρώτα τοὺς μαθητὰς αὐτοῦ, λέγων, Τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι, τὸν υἱὸν τοῦ ἀνθρώπου;

Matt. xvi. 13. When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am?

13. And Jesus went into the villages of Cesarea, into Philippi, and asked his disciples, saying, How do people understand this, that I am the son of God?

14. Οἱ δὲ εἶπον, Οἱ μὲν Ἰωάννην τὸν βαπτιστήν· ἄλλοι δὲ Ἠλίαν· ἕτεροι δὲ Ἱερεμίαν, ἢ ἕνα τῶν προφητῶν.

14. And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

14. They said, Some take you to be John the Baptist; some, Elijah; others, Jeremiah, or one of the prophets.

15. Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι;

15. He saith unto them, But whom say ye that I am?

15. And he said to them, And how do you judge of me?

16. Ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

16. And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

16. And Simon, named the Rock, replied to him, Thou art Christ, the son of the living God.

68. Ῥήματα ζωῆς αἰωνίου ἔχεις·

John vi. 68. Thou hast the words of eternal life.

68. Thou hast the words of the eternal life.

17. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτῷ, Μακάριος εἶ, Σίμων Βὰρ Ἰωνᾶ, ὅτι σὰρξ καὶ αἷμα οὐκ ἀπεκάλυψέ σοι, ἀλλ' ὁ πατήρ μου ὁ ἐν τοῖς οὐρανοῖς.

Matt. xvi. 17. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood[b] hath not revealed it unto thee, but my Father which is in heaven.

17. And Jesus replied to them, Happy art thou, Simon, son of Jonah, for no mortal has revealed this to you, but God my Father.

18. Κἀγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν, καὶ πύλαι ᾅδου οὐ κατισχύσουσιν αὐτῆς.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.[c]

18. And I tell thee that thou art a rock, and on this rock will I build my assembly of men, and death will not overcome this assembly of men.

(*a*) In many texts the word ἐμέ, which gives a more private meaning to this verse, is wanting. Ἐμέ is interpolated so that the words of the preceding verse may refer to the resurrection of Lazarus. Without this word the verse only strengthens the meaning of the first.

(*b*) *Flesh and blood* in Hebrew means *mortal.*

(*c*) The words of Verse 19, Whatever thou shalt loose on earth, etc., have evidently been transferred here through a misunderstanding and for church purposes; they have here no méaning, nor connection, for the address refers first to one, and then to all.

Simon understood well what Jesus Christ was saying of himself, and he gave a correct answer. He said, Thou art what thou sayest: in thee is the word of life, — thou art the son of life; thy teaching is life.

And Jesus said to him, Thou art blessed, for thou hast comprehended, not from me, who am mortal, but from the spirit of God. Now, since thy foundation is the immortal one, not my words, not my prophecy, but the comprehension of God, thou art firm, and on this comprehension alone will the true union of men be based.

20. Τότε διεστείλατο τοῖς μαθηταῖς αὐτοῦ, ἵνα μηδενὶ εἴπωσιν ὅτι αὐτός ἐστιν Ἰησοῦς ὁ Χριστός.	*Matt. xvi.* 20. Then charged[a] he his disciples that they should tell no man that he was Jesus the Christ.	20. Then he explained to the disciples that they should tell no man that he was Christ.

(*a*) διαστέλλω means *to divide, distinguish, explain.* On what ground it is translated by *to command* we can understand only by considering that the meaning of this most important verse was lost, as we shall later see. Jesus said to Peter that he correctly understood him to be Christ in the sense of the living God, and added, Thou art right in looking for my rights, not in me, the mortal Jesus, but in the spirit of God; and he went on to say that only on such a comprehension could an

assembly of men be founded. Then it says that he explained to his disciples in what sense he was Christ, so that they should not again fall into the error of saying that he, the mortal Jesus out of Nazareth, was the Christ.

This verse is repeated in all the synoptics with the change of the word διαστέλλω, for which we there have ἐπιτιμάω, that is, *commanded*, and the meaning is somewhat weakened.

Here is the delirium of the church (Gospel of Matt., p. 299):

Then he charged his disciples, etc.: The cause of this charge could have been, on the one hand, the desire not to kindle the passions too early in the people, with their false conceptions of the Messiah; on the other, not to rouse in the Pharisees and the rulers, who were ill-disposed toward him, premature and violent anger, which would subject his life to danger, while his time had not yet come; finally also this, that they would not have understood him then, since they had a false conception about him, by taking him to be, not the Messiah himself, but his forerunner. Time was needed for his teaching and for the activity of his person to clear up everything for those who could comprehend. Why did he charge them not to tell? In order that, after the removal of the tempters, after the accomplishment of the exploit on the cross, and after the cessation of all his sufferings, when there would not be any one to interfere with the belief of men in him and to harm them, the correct conception of him should be clearly and firmly impressed on the minds of those who heard him. So long as his mightiness was not yet made very manifest, he wanted the apostles to begin to preach only when the obvious truth of the preacher and the force of the events would confirm their words. For it was one thing to see him do miracles in Palestine and to be subject to insults and persecutions, especially when after the miracles the cross was to follow; and another thing to see the whole universe bow to him and believe in him, when he no longer had to bear those sufferings through which he had passed. And so he charged them not to tell any man.

If those who had seen many miracles and had heard so many unuttered secrets were sorely tried at the very rumour about his sufferings, and among them not only all the other apostles, but

the chief of them, Peter, you can imagine to what trial the people would have been subjected, if they had known that Jesus Christ was the son of God, and then had seen him crucified and spat upon, while they did not yet comprehend what was concealed in these mysteries, had not yet received the holy spirit! And so he justly charged them not to tell the people before the crucifixion, since before the crucifixion he was afraid to tell it even to those who were to be the teachers.

Here is Reuss's view (Vol. I., pp. 395 and 396):

La réponse de Simon, diversement formulée dans les trois textes, mais revenant partout au même sens, est la preuve que même sans la déclaration positive de Jésus, il s'était formé dans l'esprit des disciples, spectateurs journaliers des miracles de leur maître et auditeurs permanents de son enseignement, la conviction arrêtée qu'il était le Christ, l'Oint de Dieu, le Messie promis, le fils de Dieu, formules partout identiques pour le sens et qui ne disent rien sur la *nature* de la personne, mais qui expriment la notion de la *dignité* de l'envoyé. "Tu es celui que les prophètes ont annoncé, que le peuple attend, qui doit fonder le royaume de Dieu et restaurer Israël." La *spiritualité* relative de la notion n'est pas déterminée par cette déclaration et nous allons en voir la preuve.

Tous les trois narrateurs ajoutent que Jésus interdit aux disciples de parler de cette conviction à d'autres personnes. Pourquoi cela? Il n'y a qu'une seule réponse à donner à cette question: c'est que la notion qu'ils avaient du Christ n'était pas encore celle que Jésus voulait leur faire adopter et qu'il voulait faire prévaloir dans le monde. Leur éducation apostolique n'était pas terminée. Ils auraient répandu ou corroboré des erreurs en combinant, avec leur attachement à sa personne, les espérances populaires qu'ils partageaient.

This is terrible! Jesus in every imaginable way makes statements about his being a man, like everybody else, and all men being like himself; at the same time he preaches the teaching about the spirit and the filial relation to the living God, a teaching which cannot be expressed in any other way than by the words of Jesus. He preaches this doctrine, and all understand it topsy-turvy, saying that he makes himself out a God. He

labours hard, and says, I am not God, but all of you are gods; I am a man, I am saved by God who is within me; this God in every man is the only Christ; there will never be any other. And no one wants to understand him. Some cry, He is the son of David; and recognize him only as God, and worship him; others recognize him only as man and want to crucify him for calling himself God. Finally his disciple, Simon Peter, understands him, and he explains to his disciples that he is not to be regarded as Jesus Christ.

This same phrase is copied with a slight change, and it turns out that he charges them for some reason not to tell that he is Jesus Christ.

They do not hear with their ears, and do not see with their eyes.

After transferring the parable of the man born blind to the end of the chapter, there follows the so-called resurrection of Lazarus.

This is what the church has to say (pp. 391 and 398):

He groaned in the spirit and was troubled: The Greek word which is translated by *groaned* includes the idea of provocation, anger, and disgust, caused by the provoking act, and the word which is rendered by *troubled* includes the idea of agitation, convulsion: consequently the whole expression could more correctly be translated by was agitated and convulsed.

What was it that at that moment so agitated the Lord's soul? A little later, when the Jews, who were present, clearly expressed their hostile relation to him, he was again agitated, which gives us reason for supposing that the Lord was at that moment agitated from the same cause, that is, on account of the Jews, on account of their conduct at that time. The evangelist says that the Lord was troubled when he saw Mary weeping and the Jews, who came with her, weeping, that is, when he saw, on the one hand, the sincere tears of the deeply mourning sister of the deceased man, and on the other, side by side with her, the weeping of these men (or of some of them), whose tears, it seems, were as sincere as the tears of Mary, but who harboured a hostile feeling toward him, the beloved friend of the grieving sisters. The Lord was profoundly troubled by the crocodile tears

of his enemies. Besides, the Lord saw that this enmity toward him would lead to death, and the organs of this hostility toward him were there, in the presence of the greatest miracle, which was soon to take place. This miracle would be the greatest token and proof of his Messianic worth, and ought to wipe out the hatred; but instead of this, he knew it would serve as a decisive cause for sentencing him to death.

The greatest miracle will be made by Satan the signal for the fatal capital punishment, and a few of the organs of this dark force are present, weeping crocodile tears. The Lord groaned in the spirit. This groaning was so great that it produced an external bodily agitation; according to the meaning of the Greek word, this agitation was not entirely involuntary, but expressed a certain effort of the Lord himself to subdue this spiritual agitation.

Many believed on him, but some went their ways to the Pharisees, etc.: Again a usual division of the Jews, to which John generally points; this division is now deeper than it was before. Those who were less blinded, who were struck by the grandeur of the unquestionable miracle which was wrought in their presence, believed on the miracle-worker, as the Messiah; but those who were more blinded became, so to speak, completely blind and grew furious in their unbelief. They went to the Lord's worst enemies, to the Pharisees, and told them what Jesus had said to them. Judging from the fact that the council of the Sanhedrim was called immediately after their denunciation was in, and that it was decided there to kill the Lord, we must assume beyond a doubt that their report was evil, with a malicious purpose. They, no doubt, denounced him to the Pharisees with the intention of maligning him, as though he had done some unlawful thing, when he had ordered the dead man to be disinterred. How remarkable such malicious unbelief and blindness are in view of the greatest unquestionable miracle! The evangelist himself marvels at such unbelief and blindness. No doubt they misinterpreted even this miracle, as they misinterpreted other miracles, either by saying that he wrought them with the aid of an unholy agency, or suspecting some trickery, and so forth. What limits will be reached by the blindness of man, whose heart is filled with malice, envy, and prejudices!

This is what Reuss says (Vol. VI., pp. 250 and 251):

La *prière* prononcée par Jésus ne présente rien qui puisse mériter les reproches qu'on lui a faits quelquefois de nos jours,

dès qu'on s'en tient au texte qui déclare que c'était une prière d'action de grâces. Jésus n'a pas demandé en ce moment le pouvoir exceptionnel de ressusciter un mort; toujours uni à son père, il ne peut pas être question entre eux d'une délégation de faveur pour une circonstance spéciale. S'il a parlé à haute voix, c'est pour bien convaincre le monde que son pouvoir vient de Dieu, et que ses œuvres sont accomplies à la gloire de Dieu (Chap. v. 36 suiv.; xvii. 4, etc.). S'il remercie Dieu d'avance, c'est une preuve d'autant plus irréfragable qu'il n'est pas un thaumaturge d'occasion, mais le dépositaire des forces divines, d'une manière permanente (Chap. i. 52). — On remarquera encore qu'il *rappelle* à Marthe (v. 40) qu'il lui avait prédit qu'elle verrait la gloire de Dieu, si elle avait la foi. Or, cette phrase est composée d'éléments des versets 4, 23 et 26, et prouve encore que la rédaction est faite pour le lecteur du livre, et non inspirée par les préoccupations d'une exactitude diplomatique. Prétendre que Jésus avait fait dire à Marthe, par quelque messager, ce que nous lisons au v. 4, c'est retomber dans l'ornière du rationalisme vulgaire, qui s'obstine à ne voir partout dans cet évangile qu'une narration à fleur de terre.

Quant au fond de l'histoire, et au fait même de la résurrection de Lazare, il faut reconnaître que tous les essais d'écarter le miracle sont arbitraires, et reviennent en fin de compte à nier purement et simplement la crédibilité de l'auteur. Aucune explication, de toutes celles qu'on a proposées, ne porte en elle-même un caractère de vraisemblance et de simplicité tel qu'on serait tenté de la substituer sans plus ni moins à la forme traditionnelle du récit. L'argument négatif le plus grave est tiré du silence des Synoptiques; mais il peut être neutralisé par la considération des nombreuses lacunes que présentent leurs récits, pris individuellement. La tradition ayant conservé le souvenir de plusieurs faits analogues (Hist. év., sect. 31, 37), la présence de celui-ci ne compromet pas plus particulièrement l'autorité de notre auteur. Cependant il convient de faire remarquer ici, qu'après le rationalisme l'orthodoxie a éprouvé, à son tour, le besoin d'amoindrir le miracle. Si elle ne parle plus d'une simple léthargie, elle prétend cependant que l'assertion de Marthe, au v. 39, repose sur une présomption erronée. Elle aussi ne peut se décider à admettre le retour de la vie dans un corps dont la décomposition aurait commencé d'une manière sensible. La question physiologique n'est pas de notre compétence, mais nous soutenons qu'elle n'a pas arrêté le narrateur. Il ne fait pas dire à Jésus que Marthe se trompe, mais il oppose directement la gloire de Dieu à la désolation désespérée de l'homme, la réalité

de la vie nouvelle à l'absolue destruction de la vie première. En méconnaissant ce fait, non seulement on marchande le miracle en lui-même, mais on efface aussi ce qu'il est destiné à mettre en relief, dans l'économie de cet ouvrage, savoir, l'antithèse radicale entre la vie physique et la vie spirituelle. A ce point de vue, nous osons affirmer que l'odeur cadavéreuse émanée du tombeau, même avant la levée de la pierre, est un trait essentiel dans le récit.

Reuss's point of view is the so-called scientific one. Though the absurdity of the miracles is very clear, we have been brought to such a point by the obfuscation of a thousand years, wrought upon us by the church, that we are not at once struck by such absurdities, and so I do not consider it superfluous to explain how I now understand such stories of miracles.

Lazarus, of whose life nothing is said, is dead. Jesus arrives. Lazarus is in the grave, stinking. Jesus says certain words, and the dead man rises. This is to prove the truth of this, that Jesus was the son of God, God himself, and that he came to save us and to give us the teaching of truth.

First of all, what is meant by raising the dead? If a man is dead and smells, that means that his whole body has begun to decompose, and the life of the flesh has come to an end. The man has again come back to life: what does this mean? Either that the man was not dead, that is, has not accomplished the process of death; or that something took place which destroys the concept of life and death, that for me there does no longer exist the difference between death and life. In either case there is nothing remarkable. If he did not die, nothing is to be said; but if my conceptions of death and of the carnal life are incorrect, there is again no cause for wonderment.

But let us say that we shall forget this reflection, and shall say that the resurrection is a manifestation of

the mightiness of God. If so, we not only think of his mightiness, but involuntarily also of his wisdom, and ask ourselves, Why did he raise Lazarus, and not John or Peter? And why did he raise Lazarus, since he could have made wings or two heads grow out of him? And we are obliged to confess that in this action of God his wisdom was not expressed with his mightiness.

It says that Jesus raised Lazarus, because he pitied his sisters: this is something undivine. But suppose we shall forget that, too. God's mightiness was manifested in order to prove his truth. Even if we suppose this to be so, we cannot help asking what the connection is between the truth of God and the resurrection of Lazarus. I am in doubt whether the coin which is given to me is genuine gold. I am shown that this coin has the property, say, of emitting sounds. Yes; very well, he raised Lazarus, and the coin emits sounds, but how does this prove to me that Jesus is God, and that the coin is of gold? There is no causal connection between them. But let us assume that we shall forget even this, and that we admit that the miracles assure us of the truth of the divinity. Very well, Jesus proved his divinity by raising a dead man. Even if he did so, this is a poor proof of his divinity, because the magicians did the same, and the spiritualists materialized Katie King. The apostles raised from the dead, and so did relics. If God wanted at all to prove his mightiness by some extraordinary act, he would have chosen something unusual, something which men could not imitate him in: he would have done something more marvellous, say, he would have made a square star. But let us forget this too, and let us suppose that God forgot that men would do such miracles, or would say that they did them, and let us admit that this miracle is one and unrepeated. To prove his truth to men, God raised Lazarus from the dead. Very well, he raised him to prove his own truth.

I am a man, so what use is there after eighteen hundred years of proving to me that eighteen hundred years ago God in the presence of a dozen people raised a man. I should have been glad to believe it, if I had seen it; but I did not see it. It would have been an easy matter for God to have raised a man and let him live until now; or to have caused a tree to grow on the leaves, with the roots in the air; or to make a star as long as a stick, standing all the time in one spot, and then there would be no doubt. But as it is, I have not seen anything. I see such tricks performed by magicians and spiritualists, and this, too, not eighteen hundred years ago, but now, in our day, and they write in books about them, and adduce witnesses. Why, then, should I believe that more? And so there is nothing to lay hands on, and it turns out in every way that God has disgraced himself, that he undertook to prove his truth, without proving it. More than that: by his very method of bad proofs he has acknowledged that he has no good proofs, that his coin is not genuine, and that a spurious coin is being foisted upon me.

Reuss's point of view, the so-called scientific one, as was said before, is not even a point of view, but *un faux fuyant*, a begging of the question. I have no need of knowing what the author had in mind, when he wrote it; what I want to know is what I am to think of it, and this Reuss does not say. If the author actually thought that Jesus raised Lazarus from the dead, and thus proved his divinity, I cannot help observing that the author knows nothing of the teaching of Christ. And yet I draw from that very book the true meaning of Christ's teaching, and even in this passage do I find the words of Verse 25, which directly contradict the story of the material resurrection of the dead man, He that believeth in me, though he were dead, yet shall he live, — which means that, as is said in the whole teaching, the true life is not in time, and does not depend on the will of man;

from the story, however, it turns out that the resurrection of Lazarus took place at the will of Jesus: if he had not come and had not been told of it, as he has not been informed of millions who died believing in him, Lazarus would not have been raised. This inner contradiction has to be explained; but the quasi-scientific tone about what a putative author thought can be of no interest to any one. So also it is impossible to accept the whole chapter about the raising of Lazarus, if one understands and believes in the resurrection of Jesus. This and similar chapters could have been accepted only by church people, who never understood the teaching of Christ. But for all others, who are seeking the teaching, there cannot even be a question as to what the story of the resurrection means: it means nothing, just like all the other miracles. It has to be cleaned out and rejected, and all there will be left will be the words of Verses 25 and 26:

25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:
26. And whosoever liveth and believeth in me shall never die. Believest thou this?

THE PROOF OF THE TRUTH OF THE TEACHING

To receive the true life one must give up the carnal life. The carnal life is the food for the true life. The teaching of Jesus consists in giving up the carnal life for the true life.

The Pharisees and learned men began to ask Jesus, Thou sayest that it is necessary to give up the carnal life and all its pleasures in order to receive the true life, but how dost thou prove this?

And Jesus groaned from pity for these men. Their asking for proofs showed him that they did not understand him. And he said, Men want proofs, and proofs cannot be given to them.

And he said to them, What carnal proofs do you want for a non-carnal life? Have you no proofs for everything which you know? Looking at the beautiful evening glow you assume that next day there will be fair weather, and when it looks gloomy in the morning, you assume that it will rain. You have no proofs, but you judge of this from the appearance of the sky, and you are able to draw your conclusions. Why, then, do you not draw the same correct conclusions in regard to yourselves? If you judged just as correctly about yourselves as you do about the signs of the weather, you would know that just as certainly as the west wind brings rain, death follows after the temporal life.

And so there is no other proof, and there can be none, for the proof of my teaching, except the teaching itself.

There can be no proofs of the comprehension.

The southern queen went to see Solomon, not to ask for proofs, but to listen to his wisdom. The Ninevites did not ask Jonah for proofs, but listened to his teaching, and were converted; even so you must do, and must not ask for any proofs.

After this the Jews tried to sentence Jesus to death, and Jesus went into Galilee, and there lived with his relatives.

There came the Jewish feast of the tabernacles.

The brothers of Jesus got ready to go to the feast, and asked Jesus to go with them. They did not believe in his teaching, and said to him, Thou sayest that the Jewish way of serving God is not right, and that thou knowest the right way of serving him with deeds. If thou truly believest that none but thee know the true service of God, go with us to the feast, for a large multitude will be there. There thou canst announce in the presence of the whole people that the teaching of Moses is false. If all of them will believe thee, all thy disciples will see that thou art right. What is the sense in con-

cealing thyself? Thou sayest that our service is wrong, that thou knowest the true way of serving God, so show it to all.

And Jesus said to them, For you there is a special time and place for serving God; but I have no such special time and place. I always and everywhere work for God. It is this that I show people: I show them that their service of God is false, and for this they hate me. Go yourselves to the feast, and I will go whenever I wish.

And the brothers went away, but he remained at home; later he went to the feast when it was half over.

The Jews were troubled, because he did not honour their holiday and did not come. And they disputed a great deal about his teaching: some said that he was telling the truth; and others said that he only agitated the people.

In the middle of the holiday Jesus entered the temple and began to teach the people, saying that their worship was false, and that God must be worshipped not in the temple and with sacrifices, but in the spirit and with works. All listened to him and marvelled at his wisdom.

And Jesus, hearing that they marvelled at his wisdom, said to them, My wisdom consists in this, that I teach what I know from my Father. My teaching consists in doing the will of the spirit, which gives me life. He who does this will know that it is the truth, for he will not do what seems good to him, but what seems good to the spirit which lives within him. Your law of Moses is not the eternal law, and so those who follow it do not execute the eternal law, and do wrong and what is untrue. I teach you to do the one will, and in my teaching there can be no contradiction, but your written law of Moses is all filled with contradictions. I give you a teaching, with which man stands higher than all decrees and finds the law within himself.

And many said, They have said that he is a false prophet, and he has been condemning the law, and yet no one says anything to him. Maybe he is indeed real, and maybe the rulers have acknowledged him. There is one thing, however, which does not fit: it is said that when he who is sent by God shall come, no one will know whence he comes, but we know whence he comes, and we know his whole family.

The people did not understand his teaching, and kept looking for external proofs.

Then Jesus said to them, You know whence I come in a carnal way, but you do not know whence I come in the spirit. You do not know him from whom I come in the spirit, and it is only him that you ought to know. If I said that I am Christ, you would believe me as a man, but you would not believe God who is in me and in you. You must believe in the one God. I am here among you for a brief space of time: I show you the way of salvation, the return to that source of life from which I came. And you ask me for proofs and want to condemn me. If you do not know the way, you will certainly not find me when I am gone. You must not condemn me, but follow me. He who will do what I say will find out whether what I say is true or not. He for whom the life of the flesh has not become the food of the spirit, who does not seek the truth, as the thirsty person seeks water, cannot understand me. But he who thirsts for water may follow me and drink. And he who will believe in my teaching will receive the true life. He will receive the life of the spirit.

And many believed in his teaching, and said, What he says is true and from God. Others did not understand him, and kept looking in the prophecies for proofs of his being sent by God. And many disputed with him, but could not prevail against him. The Pharisees and learned men sent their assistants to contend with him. But their

assistants returned to them, saying, We can do nothing with him.

And the high priests said, Why did you not accuse him?

And they replied, Never has a man spoken like him.

Then the Pharisees said, It does not mean anything, that you cannot prevail against him, and that the people believe in his teaching. We do not believe, and none of the rulers believe, but the accursed people are always stupid and ignorant.

And Jesus said to the Pharisees, There can be no proofs of the truth of my teaching, just as there can be no illumination of the light. My teaching is the true light, that light when men see what is good and what bad, and so it is impossible to prove my teaching: it proves everything else. He who will follow me will not be in the dark, but with him life and light is the same.

But the Pharisees still demanded proofs of the truth of his teaching, and said, Thou art the only one who says this.

And he replied to them, If I am the only one who says this, I am still in the right, for I know whence I come and whither I go. Besides, not I alone teach this, but the Father, my spirit, teaches it also. But you do not know him, and so this proves the falseness of your teaching. You do not know whence you come and whither you go. I am leading you, but, instead of following me, you discuss who I am; and so you cannot come to salvation and to life, to which I lead you. And you will perish, if you abide in this error and do not follow me.

And the Jews asked, Who art thou?

He said, I am not any special man; as a man I am nothing; but, above all, I am what I tell you: I am the way and the truth, — I am the comprehension. And when you make the spirit of the son of man your God, you will know what I am, because what I do and say

is not from me, as a man, but what my Father has taught me.

Only he who keeps the comprehension, who does the will of the Father, can be taught by me. To comprehend the truth, it is necessary to do good. He who does evil loves the darkness and goes toward it; he who does good goes toward the light. And so, in order to understand my teaching, it is necessary to do good. He who will do good will know the truth, and he who will know the truth will be free from evil and from death; for every man who errs becomes the slave of his error.

And as the slave does not always live in the house of his master, while the master's son is always there, even so a man, who errs in life and becomes the slave of his error, does not live for ever, but dies. Only he who is in the truth lives for ever. But the truth consists in being a son, and not a slave. And so, if you err, you will be slaves, and you will die; but if you abide in the truth, you will be free sons, and will live.

You say of yourselves that you are the children of Abraham, and that you know the truth; and yet you want to kill me, because I tell you the truth. Abraham did not do so. If you wish to do this, — to kill a man, you are not the sons of God the Father, and you do not serve him, but serve your father. You are not with me the sons of the same Father: you are the slaves of error, and its sons. If you had the same Father with me, you would love me, for I, too, come from God. I was not born of myself, but am also from God. For this reason you do not understand my words, and the comprehension has no place in you. If I am from the Father, and you are from the same Father, you cannot wish to kill me. But since you wish to kill me, we are not of one Father. I am from God, but you are from the devil. You want to do the will of your father: he has always been a murderer and liar, and there is no truth in him. If he, the

devil, says anything, he says his own personal matters, and not what is common to all, and he is the father of lying and error; and so you are the slaves of error, and his children.

You see how easy it is to accuse you of error. If I err, accuse me; but if there is no error, why do you not believe me?

And the Jews began to scold him, and said that he was mad.

He said, I am not mad, but honour my Father, and you want to kill me, the son of the Father; consequently you are not my brothers, but children of another father. Not I affirm that I am right, but the truth speaks for me. And so I repeat to you, He who will grasp and execute my teaching will not see death.

And the Jews said, Do we not tell the truth, when we say that he is a mad Samaritan? Thou accusest thyself. The prophets are dead; Abraham is dead, and thou sayest that he who will execute thy teaching will not see death. Abraham is dead, and thou wilt not die! Or art thou greater than Abraham?

The Jews kept discussing whether he, Jesus of Galilee, was an important prophet or not, and forgot everything which he had said, and that he said nothing of himself as a man, but spoke of the spirit of God which was within him.

And Jesus said, I make nothing of myself. If I spoke of what seems good to me, everything I say would be without meaning; but there is a beginning of all things, which you call God, and of him I speak. You have not known the true God, but I know him. I cannot help saying that I know him. I should be a liar, such as you are, if I said that I did not know him. I know him, and I know his will, and do it. Your father Abraham is holy for this reason only, that he saw my comprehension and rejoiced in it.

The Jews said, Thou art thirty years old; how could you have lived in the days of Abraham?

He said, Before Abraham was, I was, that I, of whom I have told you, — the comprehension.

The Jews picked up stones, to stone him, but he went away from them.

I am the light of the world. He who will follow me will not walk in darkness, but will have the light of life. If a man does not see the light, neither his parents, nor he, are to blame; but if he has light, it is his duty to shine for others. While we are in the world, we are the light of the world. If we see men who are deprived of light, we reveal the light to them from the principle which has produced us. And if a man sees the light, he will all be changed so that no one can tell him. A man remains the same man; but there is this difference that, having learned that he is a son of God, he receives the light and sees what he never saw before.

A man who did not see the light and has come to see it can say nothing as to whether it is true that he has regained his sight; all he can say is, I am regenerated; I am different from what I was; before this I was blind and did not see the true good, but now I see it. I do not know how I came to see, but I think that he who revealed the light to me is a man from God.

And no matter how much they may say to a man who has seen the light, that it is not the true light; that he must pray to another God, the one he does not see; that he who gave him the light is mistaken, the man will not believe it. He will say, I know nothing about your God, nor whether the man who opened my eyes was mistaken, or not; but I know that formerly I did not see, and now I see.

And no matter how much you may ask such a man how his eyes were opened, he will tell you the same. They were opened in this way, that I found out that the

beginning of my life is the spirit, and, having learned this, I was regenerated. No matter how much you may say that the law of Moses is the true law of God; that God himself revealed it to Moses; that God communes with the saints, and that he who opened his eyes is a sinner, the man will repeat the one answer, I know nothing about all that, but I know that I was blind, and now I see. And I know that he who opened my eyes is from God. For, if he were not from God, he could not do it.

Such a man trusts only in the spirit of the son of God, which is in him, and that is all he needs.

And Jesus said, The teaching separates men: the blind receive their sight, and those who think that they see become blind. If men do not see the light from their birth, they are not to blame, and they may receive their sight. Only those who affirm that they see, when they see nothing, are to blame indeed.

And the Jews began to dispute. Some said, He is simply mad; and others said, A madman cannot open men's eyes.

Men abandon themselves to my teaching, not because I prove it to them: it is impossible to prove the truth, but the truth proves everything else. But people abandon themselves to my teaching, because it is one, and familiar to people, and promises them life. My teaching is for people what the familiar voice of the shepherd is for the sheep, when he enters to them by the door, and gathers them, to drive them into the pasture. But nobody believes your teaching, because it is foreign to men, and men see in it your lusts. It is for men what for the sheep is the sight of a man who does not enter by the door, but climbs over the enclosure: the sheep do not know him, and they feel that he is a robber.

My teaching is the only true one, as one door is for the sheep. All your teachings of the law of Moses are a lie, — as the thieves and robbers are lies for the sheep.

He who abandons himself to my teaching will find the true life, just as the sheep will go out and find food, if they follow the shepherd. For a thief comes only to steal, rob, and destroy, while a shepherd comes to feed and give life. And it is only my teaching which promises the true life.

The shepherds are masters, whose lives are formed by the sheep and who give their lives for the sheep; they are true shepherds. But there are hirelings, who do not trouble themselves about the sheep, because they are hirelings, and the sheep are not their own, such as, when a wolf comes, forsake their sheep, and these are not true shepherds. Even so there are untrue teachers, such as have no thought for the life of men, and true teachers, such as give their souls for the life of men. I am such a teacher.

My teaching consists in giving the life for other men. No one takes it from me, but I of my own will give it for men, in order that I may receive the true life. This commandment I received from my Father. And as the Father knows me, so I know the Father, and so I lay my life down for the sake of men. And so the Father loves me, for I fulfil his commandments.

And all men, not only here and now, but all men, will understand my voice and will all come together, and will be one, and the teaching will be one.

And the Jews surrounded him, and said, Everything which thou sayest is hard to understand and does not agree with our Scripture. Do not torment us, but tell us outright, Art thou that Messiah who according to our books is to come into the world?

And Jesus replied to them, I have already told you who I am. I am what I have told you; but you do not believe my words. Believe my works, — the life in God, which I lead, — you will understand by them who I am, and wherefore I have come. But you do not

believe, for you do not follow me. He who walks in my path and does what I say understands me. And he who understands my teaching and fulfils it will receive the true life. My Father united them with me, and nobody can sever them. I and the Father are one.

And the Jews were offended by this, and laid hold of stones to stone him.

But he said to them, I have shown you much good through my Father, so for what deed do you want to stone me?

They said, Not for a good deed do we wish to stone thee, but because thou, a man, makest thyself a God.

And Jesus answered them, But the same is said in your Scripture: it says that God himself said to the bad rulers, You are gods. If vicious people were called gods, why should you consider it a blasphemy to call God that which God, loving it, sent into the world? Every man according to the spirit is a son of God. If I do not live in godly fashion, do not believe that I am a son of God; but if I do, believe according to my life that I am in God. And then you will understand that God is in me, and I am in God, that I and the Father are one.

And Jesus said, My teaching is the awakening of life. He who believes in my teaching retains his life, though he dies carnally. He who lives does not die.

And the Jews did not know what to do with him, and were not able to sentence him.

And he went once more beyond the Jordan, and remained there. And many believed in his teaching, and said that it was as true as John's teaching. And so many believed in his teaching.

And Jesus once asked his disciples, and said, Tell me how people understand my teaching about the son of God and the son of man.

They said, Some understand it like John's teaching; others, like the prophecy of Elijah; others again say that

it resembles the teaching of Jeremiah, and take you to be a prophet.

He said, And how do you understand my teaching? And Simon Peter said to him, In my opinion thy teaching consists in this, that thou art the chosen son of God, of life. Thou teachest that God is the life in man.

And Jesus said to him, Happy thou art, Simon, to have understood this. No man could have revealed this to thee, for God within thee has revealed it to thee. Not carnal reflection and not I with my words, but God, my Father, has directly revealed it to thee.

And on this comprehension is based the assembly of men, for whom there is no death.

CHAPTER VIII.

THERE IS NO OTHER LIFE. OF THE REWARDS IN THE KINGDOM OF GOD

37. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος· καὶ ὁ φιλῶν υἱὸν ἢ θυγατέρα ὑπὲρ ἐμέ, οὐκ ἔστι μου ἄξιος.

Matt. x. 37. He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me.

37. He who loves father or mother more than me, does not agree with me: and he who loves son or daughter more than me, does not agree with me.

38. Καὶ ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστι μου ἄξιος.

38. And he that taketh not his cross, and followeth after me, is not worthy of me.

38. And he who is not prepared for carnal privations and does not follow me, does not agree with me.

39. Ὁ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ εὑρήσει αὐτήν.

39. He that findeth his life shall lose it: and he that loseth his life for my sake, shall find it.

39. He who acquires (carnal) life will lose it; and he who loses his carnal life according to my teaching, will receive life.

27. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ, Ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμέν σοι· τί ἄρα ἔσται ἡμῖν;

Matt. xix. 27. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

27. Then Simon Peter said to him, Behold, we have forsaken all, and followed thee; what shall we have for it?

29. Καὶ πᾶς ὃς ἀφῆκεν οἰκίας, ἢ ἀδελφοὺς, ἢ ἀδελφὰς, ἢ πατέρα, ἢ μητέρα, ἢ γυναῖκα, ἢ τέκνα, ἢ ἀγροὺς, ἕνεκεν τοῦ ὀνόματός μου, ἑκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει.

29. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life.

29. And Jesus answered them, You know yourselves that every one who forsakes his family, his brothers and sisters, or father, or mother, or wife and children, and fields for the sake of my teaching, — the true good,

30. Ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ, οἰκίας καὶ ἀδελφοὺς καὶ ἀδελ-

30. But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and chil-

30. Will receive a hundred times more here, in this life, amidst persecutions, families, brothers, sisters, chil-

φὰς καὶ μητέρας καὶ τέκνα καὶ ἀγροὺς, μετὰ διωγμῶν, καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζωὴν αἰώνιον.	dren, and lands, with persecutions; and in the world to come eternal life.	dren, and fields, and eternal life in the passing world.
31. Πολλοὶ δὲ ἔσονται πρῶτοι ἔσχατοι, καὶ οἱ ἔσχατοι πρῶτοι.	31. But many that are first shall be last; and the last first.	31. And many who are first will be last, and who were last will be first.

(*a*) ἔρχομαι means *to go, to pass.*

Peter's question as to what reward we shall receive is understood by Christ in two ways: first, as a reward in general for the execution of the law; and secondly, What reward will they receive, — a reward which should correspond to the sacrifices which they are making?

To the first part of the question as to the thrones in heaven, Jesus replies that they know themselves what the reward will be. The reward here, in this life, is a hundred times greater than the human joys which they have left, — it is the life outside of time.

In response to the second part of the question, Jesus says that in the kingdom of God there is no first and no last; that the first are last, and the last first; that the conception of the kingdom of God is not connected with the idea of rewards, which correspond to the deserts, — which was said in the parable of the talents. And he goes on to explain these words of the parables.

Peter's next question and Jesus' answer stand in Matthew directly after the conclusion of the discourse with the rich young man, which is, that no one can be saved, except he be a mendicant. These cruel words startle the disciples. It is these sacrifices of the carnal life which call forth Peter's question. According to my harmonization of the chapters, this question follows after all the examples and indications as to how we must give up the carnal life for the life of the spirit. To this Peter asks, What shall we have?

I omit Verse 28 from Matthew, as it has no definite meaning. It speaks of their sitting on twelve thrones and judging the twelve tribes of Israel. Either it is entirely incomprehensible and means nothing, or it is meant for an irony, in response to the question what they will receive, what reward. The next passage points directly to an irony.

PARABLE OF THE LABOURERS IN THE VINEYARD

1. Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωΐ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

Matt. xx. 1. For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard.

1. For the kingdom of God is like this: a master went out in the morning to hire labourers.

2. Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

2. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

2. When he had agreed with the labourers for a penny a day, he sent them into his garden.

3. Καὶ ἐξελθὼν περὶ τὴν τρίτην ὥραν, εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς·

3. And he went out about the third hour, and saw others standing idle in the market-place,

3. Then he went out at breakfast time to look around, and found other labourers, who were not occupied,

4. Κἀκείνοις εἶπεν, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον δώσω ὑμῖν.

4. And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.

4. And he said to them, Go you also to work in my garden, and I will pay you what is right. And they went.

5. Οἱ δὲ ἀπῆλθον. πάλιν ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν, ἐποίησεν ὡσαύτως.

5. Again he went out about the sixth and ninth hour, and did likewise.

5. And again the master went out to the market-place at the sixth and at the ninth hour, and he found other labourers who were not occupied, and he did the same with them.

6. Περὶ δὲ τὴν ἑνδεκάτην ὥραν ἐξελθὼν, εὗρεν ἄλλους ἑστῶτας ἀργούς, καὶ λέγει αὐτοῖς, Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;

6. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

6. At noon the master went again to the market-place, and saw labourers standing idle; and he said to them, Why do you stand here the whole day idle?

7. Λέγουσιν αὐτῷ, Ὅτι οὐδείς ἡμᾶς ἐμισθώσατο. λέγει αὐτοῖς, Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον λήψεσθε.

7. They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive.

7. They said, Because no man has hired us. And he said to them, Go you also into the garden, and you will receive what is right.

8. Ὀψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ, Κάλεσον τοὺς ἐργάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.

8. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first.

8. When evening came, the master said to his steward, Call the labourers, and give them their wages; first to the last, and then to the first.

9. Καὶ ἐλθόντες οἱ περὶ τὴν ἑνδεκάτην ὥραν, ἔλαβον ἀνὰ δηνάριον.

9. And when they came that were hired about the eleventh hour, they received every man a penny.

9. And those that came at noon received a penny.

10. Ἐλθόντες δὲ οἱ πρῶτοι ἐνόμισαν ὅτι πλείονα λήψονται·

10. But when the first came, they supposed that they should have received more; and they likewise received every man a penny.

10. And those who came first supposed that they would receive more; but they received only a penny each.

11. Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου,

11. And when they had received it, they murmured against the goodman of the house,

11. They took it, but they began to murmur against the master.

12. Λέγοντες, Ὅτι, οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν, καὶ ἴσους ἡμῖν αὐτοὺς ἐποίησας, τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

12. Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

12. How is this? they said. They have done but one hour's work, and thou hast made them equal with us. We have worked hard and sweated all day.

13. Ὁ δὲ ἀποκριθεὶς ἓν ἐξ αὐτῶν, Ἑταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;

13. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny?

13. But the master answered one of them, Friend, I do thee no wrong; did we not agree for a penny?

14. Ἆρον τὸ σὸν καὶ ὕπαγε. θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί·

14. Take that thine is, and go thy way: I will give unto this last, even as unto thee.

14. Take what is thine, friend, and go thy way. I want to give the last as much as to thee.

15. Ἢ οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι;

15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

15. Have I no right over what is mine? Or dost thou see that I am good, and so thy eye has become envious?

16. Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι, καὶ οἱ πρῶτοι ἔσχατοι· πολλοὶ γάρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

16. So the last shall be first, and the first last: for many be called, but few chosen.

16. So the last shall be like the first, and the first like the last.

The final words, For many be called, but few chosen, are apparently a useless addition. In many texts these words are wanting, and they are not in Tischendorf. In

Luke the disciples say these words to Jesus immediately after the elucidation that brothers are to be forgiven, not seven times, but seventy times seven times. Obviously these words, like Peter's words, refer to all the cruel words of the demand for the renunciation of the carnal life. The possibility of the true life is given to all men. He who wants takes it; he who does not want it does not take it. He who receives the true life has it and it cannot be said that it is equal for all, for to it cannot be applied the conceptions of more and less, of sooner and later. It is outside the category of space, time, and causality, as they would say in philosophical language.

But we are so accustomed to the retribution of the terrestrial life, that we cannot rid ourselves of the idea that he who does everything which is regarded as good and pleasing to a God, whom we represent as being outside us (while Jesus never stops expatiating on this, that no man has ever known God, except that the son has declared him) and that we want to establish our relations to God like those which exist between the peasants and their master. We want to please some one and do what we do not understand and do not wish to do, in order to please the master's will; but, while we admit that we ought to be punished for not pleasing the master, as we ourselves are fond of punishing the slaves for not doing so, we want to be rewarded for doing the will of a stranger. And although the whole teaching of Jesus denies this view, the disciples and all of us ask what we shall get for forsaking our children and house, and our life, in order to follow his teaching. What is it we ask about? We ask what we shall get for going to the feast to which we are invited; what we shall get for creeping into that boat of salvation which is ready to receive us; what we shall get for having forsaken our wives and children, and having followed him. That is, what we shall get for having exchanged sorrow for joy, fetters for freedom,

death for life. And he replies, In the first place, you do not sacrifice anything: when you forsake in this life your families, children, possessions, and all that, you will have a hundred times more, even amidst persecutions; in the second place, you will receive the true life. What other reward do you wish? Do you want to sit on thrones, like kings, and judge the nations?

In this world of death I teach you the one possible life, the one plank of salvation. And thou, getting ready to clutch this plank, ask, What will the reward be for this?

GREATEST IS HE WHO IS A SERVANT TO ALL

35. Καὶ προσπορεύονται αὐτῷ Ἰάκωβος καὶ Ἰωάννης, οἱ υἱοὶ Ζεβεδαίου, λέγοντες, Διδάσκαλε, θέλομεν ἵνα ὃ ἐὰν αἰτήσωμεν ποιήσῃς ἡμῖν.

Mark x. 35. And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire.

35. And James and John, the sons of Zebedee, came to Jesus, saying, Teacher, we wish thou wouldst do for us what we shall ask thee.

36. Ὁ δὲ εἶπεν αὐτοῖς, Τί θέλετε ποιῆσαί με ὑμῖν;

36. And he said unto them, What would ye that I should do for you?[a]

36. And he said to them, What do you want me to do for you?

37. Οἱ δὲ εἶπον αὐτῷ, Δὸς ἡμῖν, ἵνα εἷς ἐκ δεξιῶν σου καὶ εἷς ἐξ εὐωνύμων σου καθίσωμεν ἐν τῇ δόξῃ σου.

37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.[b]

37. And they said to him, Make us both equal to thee in thy teaching.

38. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐκ οἴδατε τί αἰτεῖσθε. δύνασθε πιεῖν τὸ ποτήριον ὃ ἐγὼ πίνω, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθῆναι;

38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

38. And Jesus replied to them, You do not know what you ask. On earth you can do the same as I am doing, and you may be regenerated in the spirit, just I am regenerated.

22. Λέγουσιν αὐτῷ, Δυνάμεθα.

Matt. xx. 22. They say unto him, We are able.

22. They said to him, We can.

23. Καὶ λέγει αὐτοῖς, Τὸ μὲν ποτήριόν μου πίεσθε, καὶ τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε· τὸ δὲ καθίσαι ἐκ δεξιῶν μου καὶ ἐξ εὐωνύμων μου, οὐκ ἔστιν ἐμὸν δοῦναι, ἀλλ' οἷς ἡτοίμασται ὑπὸ τοῦ πατρός μου.

23. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my father.[c]

23. And he said to them, You can live and be regenerated the same as I; but to make you such as I am is not in my power, but in the power of my Father.

24. Καὶ ἀκούσαντες οἱ δέκα ἠγανάκτησαν περὶ τῶν δύο ἀδελφῶν.

24. And when the ten heard it, they were moved with indignation against the two brethren.

24. When the other ten heard this, they were angry at the two brothers.

25. Ὁ δὲ Ἰησοῦς προσκαλεσάμενος αὐτοὺς εἶπεν, Οἴδατε ὅτι οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν, καὶ οἱ μεγάλοι κατεξουσιάζουσιν αὐτῶν. οὐχ οὕτως δὲ ἔσται ἐν ὑμῖν·

25. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

25. And Jesus called them up, and said, You know that those who consider themselves rulers of the people have power over them. And the officers exercise authority over them.

26. Ἀλλ' ὃς ἐὰν θέλῃ ἐν ὑμῖν μέγας γενέσθαι, ἔστω ὑμῶν διάκονος·

26. But it shall not be so among you: but whosoever will be great among you, let him be your minister;

26. But it ought not to be so among you: whoever will be great among you let him be a servant;

27. Καὶ ὃς ἐὰν θέλῃ ἐν ὑμῖν εἶναι πρῶτος, ἔστω ὑμῶν δοῦλος·

27. And whosoever will be chief among you, let him be your servant:

27. And whoever will be first, let him be a slave.

26. Τμεῖς δὲ οὐχ οὕτως· ἀλλ' ὁ μείζων ἐν ὑμῖν γενέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος ὡς ὁ διακονῶν.

Luke xxii. 26. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve.

26. He who is as the younger is greatest, and he who is as the servant is first.

28. Ὥσπερ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε διακονηθῆναι, ἀλλὰ διακονῆσαι, καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν.

Matt. xx. 28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.[e]

28. For the son of man did not declare himself to be ministered to, but to minister and lay down his life, as a ransom for what is great.

(*a*) That is, You speak nonsense.

(*b*) These disciples put the question to Jesus as to why they are so dull and he so wise, and beg him to make them as wise as he himself is.

(*c*) *To drink the cup* means, in Hebrew, *to have the same part in the carnal life, to live in the same manner.*

(*d*) To make you such as I am, to give you the same intellect, is not in my power. That is in the power of the Father, and is given variously, like the different amounts of the talents. But you can live and be regenerated in spirit like me.

(*e*) πολλά in the plural means *something important, great.*

This last verse and Mark x. 45, which serve as the chief foundation of the misunderstanding, from which has resulted the stupid and immoral dogma of the redemption, has a simple and clear meaning, which follows strictly from the meaning of the whole passage.

The son of man is the only essence of the divinity which is to be found in all men. The existence of the son of man consists in nothing but the return to the source of God. The comprehension of the one God in all men is what we call life. In returning to the one source, the son of man reëstablishes his unity. From this results the love of men among themselves. From this results the first commandment, the love of God, and the second, which is similar to it, the love of our neighbour.

The earthly life consists in nothing but giving it as a ransom for the true life. The sons of Zebedee want to be like Jesus, just as wise as he. He says to them, Why do you want this? You can live and be regenerated in the spirit like me; consequently you want it, in order to be more important than the rest.

According to my teaching there is no more and less, no important and unimportant. To govern their nations, kings have to be greater and more important than others, but you do not need this, for according to my teaching it is more advantageous to be less than the rest. According to my teaching one must be a servant, a slave of everybody. My teaching consists only in this, that it is the business of the son of man to lay down his carnal flesh for others, in order to receive the true life.

11. Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου σῶσαι τὸ ἀπολωλός.

12. Τί ὑμῖν δοκεῖ; ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα, καὶ πλανηθῇ ἓν ἐξ αὐτῶν·

Matt. xviii. 11. For the Son of man is come to save that which was lost.

12. How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and

11. It is the business of the son of man to save what is perishing.

12. How do you think? If a man has a hundred sheep, and one of them goes astray, does he not leave the ninety-nine,

οὐχὶ, ἀφεὶς τὰ ἐννενηκονταεννέα, ἐπὶ τὰ ὄρη πορευθεὶς ζητεῖ τὸ πλανώμενον;	nine, and goeth into the mountains, and seeketh that which is gone astray?	and go everywhere to find the one which has gone astray?
13. Καὶ ἐὰν γένηται εὑρεῖν αὐτὸ, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐννενηκονταεννέα τοῖς μὴ πεπλανημένοις.	13. And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray.	13. And if it happens that he finds it, you know yourselves that he rejoices more at this one sheep, than at the ninety-nine that have not gone astray.
6. Καὶ, ἐλθὼν εἰς τὸν οἶκον, συγκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς, Συνχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.	*Luke xv.* 6. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me; for I have found my sheep which was lost.	6. And when he comes home, he calls his neighbours, and says, I rejoice, I have found the sheep that went astray.
14. Οὕτως οὐκ ἐστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.	*Matt. xviii.* 14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.	14. Even so it is the will of your Father in heaven that not one of these little men should perish.

(*a*) I translate ἦλθε by the words *it is the business of*, since the words, The son of man came to, mean precisely this. I prefer this turn, because it excludes the ambiguity of the word *came*.

The verse from Luke xv., continuing the comparison, breaks the sense of the parable, and, strengthening the meaning of joy in heaven, introduces a false idea about somebody's greater joy with the sinner than with the righteous man, and so I retain the words of Matthew, applying them to the following parables in Luke.

The sense of the parables results from Matthew's first utterance that the son of man came to save what is perishing. Men rejoice in the return of what is lost, and direct all their forces to this. Even such is the aim of the son of man, for it is the will of the Father, who sent the light into the world, to return to himself the comprehension.

8. Ἢ τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν	*Luke xv.* 8. Either what woman having ten	8. If a woman loses one out of ten dimes,

ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον, καὶ σαροῖ τὴν οἰκίαν, καὶ ζητεῖ ἐπιμελῶς, ἕως ὅτου εὕρῃ;

pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?.

she will light a candle, and sweep the house, and seek diligently, till she finds it.

9. Καὶ εὑροῦσα συγκαλεῖται τὰς φίλας καὶ τὰς γείτονας, λέγουσα, Συγχάρητέ μοι, ὅτι εὗρον τὴν δραχμὴν ἣν ἀπώλεσα.

9. And when she hath found it, she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

9. And when she finds it, she says to her neighbours, I rejoice, for I have found the dime I had lost.

10. Οὕτω, λέγω ὑμῖν, χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.

10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

10. Even so your Father in heaven wishes that not one of these little people be lost.

Luke xiv. 7. Λέγων πρὸς αὐτοὺς,

Luke xiv. 7. And he put forth a parable.

7. And he said to them,

8. Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν· μήποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ,

8. When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him;

8. When thou art called to a wedding, do not sit down in the front corner, for it might happen that a more honoured guest than thou is invited;

9. Καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι, Δὸς τούτῳ τόπον· καὶ τότε ἄρξῃ μετ' αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

9. And he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room.

9. And the host will come and say to thee, Yield thy place to him; for then thou wilt in shame sit down in the lowest place.

10. Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσον εἰς τὸν ἔσχατον τόπον· ἵνα, ὅταν ἔλθῃ ὁ κεκληκώς σε, εἴπῃ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι δόξα ἐνώπιον τῶν συνανακειμένων σοι.

10. But when thou art bidden, go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

10. But when thou art invited, go and sit down in the lowest place, that when the host sees thee, he may say, Friend, sit up higher; then thou wilt be honoured in the presence of the guests.

11. Ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται· καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

11. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted.

11. For whoever exalts himself will be abased; and he who humbles himself will be exalted.

47. Ὁ δὲ Ἰησοῦς ἰδὼν τὸν διαλογισμὸν τῆς καρδίας αὐτῶν,

Luke ix. 47. And Jesus, perceiving the thought of their heart,

47. And Jesus knew their thoughts,

39. Καὶ λέγει αὐτοῖς, Εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος, καὶ πάντων διάκονος.

Mark ix. 39. And saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

35. And said to them, He who wants to be first will be the last of all, and a servant of all.

Representing to themselves the kingdom of God as something earthly, the disciples dispute again as to who of them is better, and ask, Who is greater?

Jesus says, It is impossible to be better and greater than another, because the kingdom of God consists in regarding others as better than oneself. The moment a man begins to measure himself with others, asking himself who is better, he places himself in unloving relations, and so at once becomes worse. And so it is not possible to be better in the kingdom of God: this is so from the essence of the kingdom of God, and cannot be otherwise.

Even so, if a guest at a wedding makes for the front corner, he disgraces himself. And if the guest humbles himself and sits down at a distance, he will be brought out and honoured. Aggrandizement is incompatible with what is the kingdom of God.

THE PARABLE OF THE PRODIGAL SON

11. Εἶπε δέ, Ἄνθρωπός τις εἶχε δύο υἱούς·

12. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. καὶ διεῖλεν αὐτοῖς τὸν βίον.

13. Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακράν, καὶ ἐκεῖ διεσκόρπισε τὴν οὐσίαν αὐτοῦ, ζῶν ἀσώτως.

14. Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὸς κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

15. Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν

Luke xv. 11. And he said, A certain man had two sons:

12. And the younger of them said to his father, Father, give me the portion of goods that falleth to me. And he divided unto them his living.

13. And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

14. And when he had spent all, there arose a mighty famine in that land; and he began to be in want.

15. And he went and joined himself to a citi-

11. And Jesus said, A certain peasant had two sons:

12. And the younger of them said to his father, Father, give me my portion. And the father gave it to him.

13. And soon after the younger son took his whole portion, and went away; and he squandered all his substance.

14. When he had spent all, there arose a great famine in that land; and he began to suffer want.

15. And he joined a citizen; and he sent him

τῆς χώρας ἐκείνης· καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

zen of that country; and he sent him into his fields to feed swine.

into the field to herd swine.

16. Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἀπὸ τῶν κεράτιων ὧν ἤσθιον οἱ χοῖροι· καὶ οὐδεὶς ἐδίδου αὐτῷ.

16. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

16. Nobody gave him anything, and he was glad to eat the acorns that the swine ate.

17. Εἰς ἑαυτὸν δὲ ἐλθὼν εἶπε, Πόσοι μίσθιοι τοῦ πατρός μου περισσεύουσιν ἄρτων, ἐγὼ δὲ λιμῷ ἀπόλλυμαι;

17. And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger!

17. And he reflected, and said, How many hired servants of my father's have bread enough to eat, and I perish with hunger!

18. Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου, καὶ ἐρῶ αὐτῷ, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου·

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

18. I will go to my father, and will say to him, Father, I am guilty toward God and toward thee,

19. Καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.

19. And am no more worthy to be called thy son: make me as one of thy hired servants.

19. And am not worthy to be called thy son: take me for a hired servant.

20. Καὶ ἀναστὰς ἦλθε πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ, καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ κατεφίλησεν αὐτόν.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

20. And he got up and went to his father. And his father recognized him at a distance, and groaned, and ran toward him, and embraced his neck, and kissed him.

21. Εἶπε δὲ αὐτῷ ὁ υἱὸς, Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

21. And the son said, Father, I am guilty toward God and toward thee, and am not worthy to be thy son.

22. Εἶπε δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ, Ἐξενέγκατε τὴν στολὴν τὴν πρώτην, καὶ ἐνδύσατε αὐτὸν, καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, καὶ ὑποδήματα εἰς τοὺς πόδας·

22. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet:

22. But the father said to his servants, Bring the best coat, and dress him; and I will put a costly ring on his hand, and give him good shoes;

23. Καὶ ἐνέγκαντες τὸν μόσχον τὸν σιτευτὸν θύσατε, καὶ φαγόντες εὐφρανθῶμεν·

23. And bring hither the fatted calf, and kill it; and let us eat, and be merry:

23. And bring the fatted calf, and kill it; and we shall rejoice.

24. Ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη. καὶ ἤρξαντο εὐφραίνεσθαι.

25. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισε τῇ οἰκίᾳ, ἤκουσε συμφωνίας καὶ χορῶν·

26. Καὶ προσκαλεσάμενος ἕνα τῶν παίδων, ἐπυνθάνετο τί εἴη ταῦτα.

27. Ὁ δὲ εἶπεν αὐτῷ, Ὅτι ὁ ἀδελφός σου ἥκει· καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

28. Ὠργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν. ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

29. Ὁ δὲ ἀποκριθεὶς εἶπε τῷ πατρὶ, Ἰδοὺ, τοσαῦτα ἔτη δουλεύω σοι, καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ.

30. Ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν μόσχον τὸν σιτευτόν.

31. Ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σά ἐστιν.

32. Εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν, καὶ ἀνέζησε· καὶ ἀπολωλὼς ἦν, καὶ εὑρέθη.

14. Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25. Now his elder son was in the field: and as he came and drew nigh to the house, he heard music and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry, and would not go in: therefore came his father out, and entreated him.

29. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment; and yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

Matt. xviii. 14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

24. For this son of mine was like one dead, and is alive again. He was lost, and is found. And he began to be merry.

25. But his elder son was at that time in the field: and as he came up, he heard music and dancing.

26. And he called up a boy, and asked, What is going on at our house?

27. And the boy said, Thy brother has come, and thy father has had the fatted calf killed, because he has returned safe.

28. And the elder brother was angry, and would not go in. His father went out, and called him.

29. And the elder son said, These many years have I served thee, and have not disobeyed thy command, and thou hast not as much as given me a kid, that I might make merry with my friends.

30. But this son of thine has squandered thy possessions with harlots, and as soon as he came home, thou hast killed for him the fatted calf.

31. And the father said to him, Thou art always with me, and all that I have is thine.

32. But how can I help being happy, since thy brother was dead, and is alive again; he was lost, and is found.

14. Even so your Father in heaven does not want one man, even the least, to perish.

The son of man came, that is, lives, exists, in order to save what is perishing. His existence is the return of the comprehension of men to himself. In this does his life lie. Those who are with him, are with him, and he does not feel them; but those who have departed from him, those he calls and seeks.

THE PARABLE OF THE VINEYARD

1. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λέγειν, Ἀμπελῶνα ἐφύτευσεν ἄνθρωπος, καὶ περιέθηκε φραγμὸν, καὶ ὤρυξεν ὑπολήνιον, καὶ ᾠκοδόμησε πύργον, καὶ ἐξέδοτο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησε.

2. Καὶ ἀπέστειλε πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος·

3. Οἱ δὲ λαβόντες αὐτὸν ἔδειραν, καὶ ἀπέστειλαν κενόν.

4. Καὶ πάλιν ἀπέστειλε πρὸς αὐτοὺς, ἄλλον δοῦλον· κἀκεῖνον λιθοβολήσαντες ἐκεφαλαίωσαν, καὶ ἀπέστειλαν ἠτιμωμένον.

5. Καὶ πάλιν ἄλλον ἀπέστειλε· κἀκεῖνον ἀπέκτειναν· καὶ πολλοὺς ἄλλους, τοὺς μὲν δέροντες, τοὺς δὲ ἀποκτείνοντες.

6. Ἔτι οὖν ἕνα υἱὸν ἔχων ἀγαπητὸν αὐτοῦ, ἀπέστειλε καὶ αὐτὸν πρὸς αὐτοὺς ἔσχατον, λέγων, Ὅτι ἐντραπήσονται τὸν υἱόν μου.

7. Ἐκεῖνοι δὲ οἱ γεωργοὶ εἶπον πρὸς ἑαυτοὺς,

Mark xii. 1. And he began to speak unto them by parables. A certain man planted a vineyard, and set a hedge about it, and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country.

2. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3. And they caught him, and beat him, and sent him away empty.

4. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled.

5. And again he sent another; and him they killed, and many others; beating some, and killing some.

6. Having yet therefore one son, his well beloved, he sent him also last unto them, saying, They will reverence my son.

7. But those husbandmen said among themselves, This is the heir;

1. And he began to speak to them in parables. A man planted a garden, and hedged it in, and dug a pond, and built a house, and let it out to peasants, and himself departed.

2. And at the proper time he sent to the peasants a servant, to receive from them by agreement the fruits of the garden.

3. The peasants caught the servant, and beat him, and sent him away empty.

4. The master sent another servant; and they stoned him, and wounded him in the head, and handled him disgracefully, and sent him away.

5. The master sent again another. And they killed him. And they beat and killed many other servants who were sent to them.

6. The master had a beloved son, and finally he sent him to them, saying, Maybe they will respect my son.

7. But the peasants said to themselves, This is the master himself.

Ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

come, let us kill him, and the inheritance shall be ours.

Let us kill him, and everything will be ours.

8. Καὶ λαβόντες αὐτὸν ἀπέκτειναν, καὶ ἐξέβαλον ἔξω τοῦ ἀμπελῶνος.

8. And they took him, and killed him, and cast him out of the vineyard.

8. And they took him, and killed him, and threw him out of the garden.

9. Τί οὖν ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;

9. What shall therefore the lord of the vineyard do?

9. What was the master of the garden to do?

41. Λέγουσιν αὐτῷ, Κακοὺς κακῶς ἀπολέσει αὐτούς· καὶ τὸν ἀμπελῶνα ἐκδόσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

Matt. xxi. 41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

41. They replied to him, Let him kill these murderers, and let out the garden to others, who will give him the fruits of the garden.

42. Λέγει αὐτοῖς ὁ Ἰησοῦς, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς, Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ Κυρίου ἐγένετο αὕτη, καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

42. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?

42. And Jesus said to them, Did you never read in the Scripture, The stone which the builders rejected became the keystone. This keystone is from God, and it is marvellous in our eyes.

43. Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ Θεοῦ, καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

43. Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

43. Therefore I tell you, You will be deprived of the kingdom of God, and it will be given to those who bring forth its fruits.

(*a*) This passage — the reference to the keystone — is based on Psalm CXVIII.:

22. The stone which the builders refused is become the head stone of the corner.
23. This is the Lord's doing; it is marvellous in our eyes.

These verses have no definite meaning in the Book of Psalms and do not explain the connection of these verses with the parable. In the New Testament there are three references to the stone in the same sense:

Acts iv. 10. Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11. This is the stone which was set at nought of you builders, which is become the head of the corner.

1 Peter ii. 6. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded.

Rom. ix. 31. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.

32. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;

33. As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.

In all these passages the meaning of the stone is the foundation of everything, the foundation of life and of the teaching.

The words *corner stone* as an expression of the foundation of everything are first met with in Isaiah, and so we must quote the passage in Isaiah, to make the present one clear:

14. Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem.

15. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves:

16. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

17. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.

18. And your covenant with death shall be disannulled, and your agreement with hell shall not stand.

So this is the meaning of the foundation stone. The stone which will stand against death is justice and righteousness. And this stone, according to the verses of the psalm, men began to build with, but refused. And yet it is given by God, and for us it is marvellous.

This parable, which is full of the deepest meaning, is entirely lost on account of the particular meaning which is ascribed to it. The parable directly continues the idea of the preceding one about the labourer who came from the field, — that faith is not based on what men will promise us, but on the knowledge of our relation to God. This relation is expressed in the labourers in the garden, in the labourer coming from the field, and now is expressed from a new side. Jesus places himself on the standpoint of carnal people, who are convinced that life is given to them for their amusement, and who then condemn that spiritual foundation of life which rejects the carnal life. This parable clearly advances the idea, which is expressed in the labourer who hid the talent in the ground, and then scolded the master for being cruel and taking where he had not put away. Jesus expresses, as in all didactic passages, the same fundamental idea of his teaching, that life is a gift of God, a divine principle, and that man, having come to understand this, is able, by uniting with the principle of life, to save his true life. But in this parable Jesus expresses this idea from another side: he shows what becomes of those people who do not understand it and do not wish to understand it. He shows how absurd life becomes for those who imagine that there is but the carnal life. He says, The condition of men in the world is like the condition of the labourers in a garden which is not their own. It is necessary to work, to live. Whether you wish it, or not, you will work, and you will live, but not for yourselves. No matter how you may live and work, you will be working for others, in

a stranger's garden. If you do not acknowledge the master of the garden, him who has sent me hither, and will not do what he has commanded, he will drive you away, and will send others.

The sower sows: some seeds perish, others grow. The men who do not do the will of God, perish, and others are put in their place. The chief significance of the parable is a negative one. Jesus vividly portrays the absurdity of life, if there is no master and no definite will of the master. As soon as men shall forget the master and shall not know him, life will appear as a senseless game: to work all one's life, to labour for another, to hear certain demands of conscience, which lead to nothing, to drown them, and then to perish. And if we do not recognize the master, there is not any other life, and there cannot be. Life is an absurdity. Life receives a meaning only when people recognize the master and give to him his fruits, when men recognize God, work for him, and unite their life with God's will.

A master hired some labourers. Some came in the morning, others at noon, others again in the evening. The master gave the same wages to all.

And when those who worked from the morning rebuked the master, the master said, Have I promised you more? If thou art not satisfied, it is because thou art evil.

Carnal life is given to men that they may lay it down for the non-temporal life. And in laying down one life and receiving another, thou askest what thy reward will be, or why thou hast not the reward which thou wishest to have. When thy servant serves thee, dost thou thank him for it? Dost thou ask what reward he is to get for it? He did what he had to do, and he receives the stated reward for his labour, — his food and home.

Even so, no man who has entered into the kingdom of God, who lives by the will of God, can either compare himself with others, or find his reward great or small.

This is the one true life, the one good, and there can be no greater and no smaller good.

	Luke xvii.	
5. Καὶ εἶπον οἱ ἀπόστολοι τῷ Κυρίῳ, Πρόσθες ἡμῖν πίστιν.	5. And the apostles said unto the Lord, Increase our faith.	5. And the disciples said to Jesus, Cause us to believe.
6. Εἶπε δὲ ὁ Κύριος, Εἰ εἴχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκαμίνῳ ταύτῃ, Ἐκριζώθητι, καὶ φυτεύθητι ἐν τῇ θαλάσσῃ· καὶ ὑπήκουσεν ἂν ὑμῖν.	6. And the Lord said, If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.[δ]	6. And Jesus said, If you had faith like a birch seed, you would say, Tree, go and transplant thyself into the sea, and it would obey you.

(*a*) ὡς means *like*, that is, the faith, the likeness of which I represent by a mustard seed. A mustard seed can by no means be taken as a picture of the smallest thing. It is never used in this sense: a mustard seed is used in the sense of the resemblance to the kingdom of heaven, which is found within men, and here it must have the same significance.

(*b*) The last part of the verse ought to be interrogative. From the construction of the Greek sentence, these words may be rendered by, You would say, and it would obey; but then the conjunction καὶ is wanting before ἐλέγετε. But if these words are rendered in an interrogative form, the particle μὴ is wanting. Neither translation is exact, but with the first we get no meaning, while with the second the meaning is clear, and continuous with the rest of the speech.

This passage, which appears so monstrously senseless according to the interpretation of the church, is especially important, because it gives an exact definition of what Jesus calls faith. The church sees in this nothing but the possibility of doing miracles (Gospel of Luke, pp. 488 and 489):

Increase our faith: Add to our faith, strengthen our faith. The demand of the Lord that our neighbour be forgiven his transgressions, in case of his repentance, seemed difficult of

execution to the apostles, so that they felt here the need of having their faith strengthened, and asked the Lord for it. The all-forgiveness of our neighbour is a high triumph of love, the highest victory over egoism ; and such a triumph, such a victory can be only the fruit of strong faith.

If ye had, etc.: The Lord does not therewith deny the presence of faith in the souls of his disciples, but at the same time shows how distant their faith is from that stage on which they were to enter in time, and on which they actually entered.

This sycamine tree: Obviously the Lord pointed to some sycamine tree which was growing near by.

It should obey you: The tree is represented as though it were alive and rational ; it would obey the command of the apostles, if they reached the degree of faith necessary for it.

But which of you, etc.: The connection of this parable with the preceding instruction of the Saviour is as follows: Your faith, when it has grown in your soul, will be such that it will produce great miracles ; but take care of yourselves: beware of pride and self-conceit as to your own deserts, that you may not lose the fruits of such faith.

This is what Reuss says (Vol. I., pp. 507 and 508):

Dans le troisième fragment, la réponse ne va pas bien à la question. Il serait possible que Luc, ne connaissant pas l'occasion dans laquelle Jésus avait fait sa déclaration assez paradoxale, ait supposé, de son chef, qu'elle avait été provoquée par une question des disciples. En tout cas, le passage parallèle (Matt. xvii. 20) nous empêchera de traduire cette question par: Augmente notre foi ! à quoi Jésus aurait répondu : un peu suffit, pourvu qu'elle soit vivante et réelle. Mais le *peu* dont parle Jésus n'est pas opposé à une demande de *plus ;* il est opposé à *rien* du tout. Il reprochait aux disciples de n'avoir pu opérer de guérison faute de foi. Ils pouvaient donc lui dire : *Donne*-nous-en ! Mais que cette demande ait été formulée ou non, Jésus n'y répond pas, par une très-simple raison: la foi ne se donne pas de la main à la main (quoi qu'en disent les théologiens) ; elle vient du dedans, elle naît spontanément, et sa puissance est telle que, pour parler d'une manière figurée, la plus petite quantité, le germe déjà, suffit pour faire l'impossible. Celui qui en est à la demander, ne la possède pas, autrement il se sentirait aussi la puissance qu'elle confère. La réponse de Jésus, en supposant la demande faite réellement, contient donc implicitement un refus et un regret.

This passage has a deep significance. The disciples say, Increase our faith. And he tells them what faith is. He says, If you had the faith which I defined to you by the semblance of the mustard seed, which is the smallest of all seeds, from which grow the largest trees, you would not be looking for more faith. The faith, which is like the mustard seed, is the faith in this, that the seed which seems the smallest is the germ of what is immense, the faith in this, that what is least noticeable in you, life, the spirit, is a germ of the true life. If you believed in this, that is, if you knew it as unquestionably as you know that a tree will grow out of the mustard seed, you would not be asking for an increase of faith. Faith is an unquestionable knowledge. And here he utters those words which can have a double explanation. If the last words of Verse 6 mean what the church understands by them, he says, If you had such faith, you would not be asking, and nothing would appear remarkable to you; but if these words have an interrogative sense, then he says, Faith is indubitable knowledge, so that if you know what you are, if you know that you have within you the germ of the spirit of God, according to the parable of the mustard seed, then you need no miracles. There can be nothing more miraculous than that there is in you a germ of the spirit of God. Thus, in either version, this verse points to this, that the foundation of everything is the consciousness of the spirit of God, and that there can be nothing more miraculous and more convincing than that. Then the subsequent parable of the labourer coming from the field follows directly from it. The whole truth of the mustard seed is this, that within thee there is a germ of God, that within is the son of man, sent to thee from God, and all thou hast to do is to fulfil that for which thou art sent.

7. Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ	*Luke xvii.* 7. But which of you, having a servant ploughing or feeding	7. If thou hast a labourer ploughing or herding and he returns

ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ εὐθέως, Παρελθὼν ἀνάπεσαι·

cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

from the field, wilt thou say to him at once, Seat thyself at the table?

8. Ἀλλ' οὐχὶ ἐρεῖ αὐτῷ, Ἑτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω· καὶ μετὰ ταῦτα φάγεσαι καὶ πιεσαι σύ;

8. And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

8. No, thou wilt say, Friend, get my supper ready, and serve me while I eat and drink; and then sit down thyself, and eat and drink.

9. Μὴ χάριν ἔχει τῷ δούλῳ ἐκείνῳ, ὅτι ἐποίησε τὰ διαταχθέντα αὐτῷ; οὐ δοκῶ.

9. Doth he thank that servant because he did the things that were commanded him? I trow not.

9. Dost thou thank the labourer very much, because he has done what thou hast commanded him to do? Hardly.

10. Οὕτω καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, Ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὅτι ὃ ὠφείλομεν ποιῆσαι πεποιήκαμεν.

10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

10. Even so you, when you shall have done what you are commanded to do, must think of yourselves that you have not done more than unprofitable labourers, and only what was wanted of you.

What we call the earthly life is death. To-day, to-morrow, it will come to an end. We need only reflect on what we can acquire in it, in order to understand that everything of this earth is like the beginning of a structure which we cannot finish, and that its significance is only the possibility of life in God, which is not destroyed. We must make use of this possibility; in this alone does the true life lie. Whether it is good or bad; whether we like it or not; whether, according to our ideas, we find it just or not, is a matter of indifference: it is so, and there is nothing else. When we find this unjust, it is so because we measure it with an earthly measure. In the true life there is no greater and no lesser. He says, A good master gives alike to all, both to those who work since the morning and to those who work since noon. And thou art offended, because the master is good. Evidently thou art evil, if thou canst not comprehend the true good, which does not measure and reward, but pours forth everywhere and at all times. And he says to them, Thou askest what thy reward will be; conse-

quently thou wantest thanks from somebody. For what does this gratitude belong to thee? For doing what thou shouldst do in order to live? For this thou wantest gratitude? If thou wantest to look upon God, as the labourer looks upon his master, look that way. The labourer works, and for the work he is fed, and that is all. Maybe we should like to sit on thrones in heaven, and have a hundred wives, and all that; but it is not my fault, not I have invented this, that it is impossible to have it, that all this is death. To-day thou livest; to-morrow thou wilt be dead and rotten, and nothing will be left. That is so, and thou canst not escape from it.

In this world of death I teach you how to obtain the true life; amidst perdition I give you the plank of salvation. And you ask, What will be my reward, because thou hast saved me? Ask for no reward, but try to save thyself.

OF THE COMING OF THE KINGDOM OF GOD

20. Ἀπεκρίθη αὐτοῖς, καὶ εἶπεν, Οὐκ ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως·

21. Οὐδὲ ἐροῦσιν, Ἰδοὺ ὧδε, ἢ, Ἰδοὺ ἐκεῖ. ἰδοὺ γὰρ, ἡ βασιλεία τοῦ Θεοῦ ἐντὸς ὑμῶν ἐστιν.

22. Εἶπε δὲ πρὸς τοὺς μαθητὰς, Ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε μίαν τῶν ἡμερῶν τοῦ υἱοῦ τοῦ ἀνθρώπου ἰδεῖν, καὶ οὐκ ὄψεσθε.

23. Καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ὧδε, ἢ, Ἰδοὺ ἐκεῖ· μὴ ἀπέλθητε, μηδὲ διώξητε.

24. Ὥσπερ γὰρ ἡ ἀστραπὴ ἡ ἀστράπτουσα ἐκ τῆς ὑπ' οὐρανὸν εἰς τὴν

Luke xvii. 20. He answered them and said, The kingdom of God cometh not with observation:

21. Neither shall they say, Lo here! or, Lo there! for behold, the kingdom of God is within you.

22. And he said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it.

23. And they shall say to you, See here! or, See there! go not after them, nor follow them.

24. For as the lightning that lighteneth out of the one part under heaven, shineth unto the

20. He said to them, The kingdom of God does not come through anything happening.

21. You will not be told, Here it is; or, There it is; for it is within you.

22. And he said to the disciples, The time will come, when you will wish to see one of the days of salvation of the son of man, and you will not see it.

23. And if they said to you, Here it is, there it is, do not go after it, do not seek it.

24. For it shines like lightning from one end of the heavens to the other. Let the son of

ὑπ' οὐρανὸν λάμπει, οὕτως ἔσται καὶ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.	other part under heaven; so also shall the Son of man be in his day.	man be such in the day of his salvation.
25. Πρῶτον δὲ δεῖ αὐτὸν πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῆς γενεᾶς ταύτης.	25. But first must he suffer many things, and be rejected[c] of this generation.[d]	25. But first he must suffer and bear from his birth.

(*a*) ἡμέρα in the plural, according to the Jewish idea, means *life*, as can be clearly seen from the following:

Heb. v. 7. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

Heb. vii. 3. Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually.

Luke i. 7. And they had no child, because that Elizabeth was barren; and they both were now well stricken in years.

But here ἡμέρα has the meaning of *day of salvation*, that is, of *the means of salvation*, or simply *salvation*.

Such a meaning is defined by Luke xvii. 27 and 28, and Matt. xxiv. 37, where it says that the day of the son of man will be the same as the day for Noah and Lot, when the first entered into the ark, and the second came out of Sodom.

The same meaning of ἡμέρα occurs in:

2 Cor. vi. 2. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.).

(*b*) Many texts have here ἐὰν.

(*c*) ἀποδοκιμασθῆναι is translated by *to be rejected*, which this word has never meant, and never can mean. It means *to demand, investigate, try.* ἀπὸ means separation from, completion.

(*d*) γενεά means *birth.*

The discourse was begun about death, and is continued here. It says that man will inevitably die and perish, if he does not save himself through the teaching of Jesus. Wherein does this salvation consist? In exalting the spirit. How is the spirit to be exalted? And he says to them, The kingdom of God is neither here nor there, — it is within you. The time will come, when you shall feel the inevitableness of death and shall seek salvation, but you will not find what is passed. If they shall tell you, Here, there is salvation, do not believe them: the salvation of the son of man flashes suddenly, like lightning; it is within you; it is only in the present moment of life; it is in the spirit, for which there is no time. Let man seek salvation in this present. And first of all let him suffer and endure much.

	Luke xvii.	
26. Καὶ καθὼς ἐγένετο ἐν ταῖς ἡμέραις τοῦ Νῶε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου.	26. And as it was in the days of Noe, so shall it be also in the days[a] of the Son of man.	26. And as it was in the life of Noah, so it will be in the day of salvation of the son of man.
27. Ἤσθιον, ἔπινον, ἐγάμουν, ἐξεγαμίζοντο, ἄχρι ἧς ἡμέρας εἰσῆλθε Νῶε εἰς τὴν κιβωτὸν, καὶ ἦλθεν ὁ κατακλυσμὸς, καὶ ἀπώλεσεν ἅπαντας.	27. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.	27. They ate, they drank, they married, until the day that Noah entered into the ark, and the flood came, and destroyed them all.
28. Ὁμοίως καὶ ὡς ἐγένετο ἐν ταῖς ἡμέραις Λώτ· ἤσθιον, ἔπινον, ἠγόραζον, ἐπώλουν, ἐφύτευον, ᾠκοδόμουν·	28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;	28. Even so it was in the days of Lot: they ate, they drank, they bought, they sold, they planted, they built;
29. Ἡ δὲ ἡμέρᾳ ἐξῆλθε Λὼτ ἀπὸ Σοδόμων, ἔβρεξε πῦρ καὶ θεῖον ἀπ' οὐρανοῦ, καὶ ἀπώλεσεν ἅπαντας·	29. But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.	29. But on the day that Lot went out of Sodom, it rained fire and brimstone, and all were destroyed.
30. Κατὰ ταῦτὰ ἔσται ᾗ ἡμέρᾳ ὁ υἱὸς τοῦ ἀνθρώπου ἀποκαλύπτεται.	30. Even thus shall it be in the day[b] when the Son of man is revealed.	30. Even thus it will be in the day when the son of man is revealed.

(*a*) In many texts *ἡμέρα* is given in the singular. Obviously *ἡμέρα σωτηρίας* is meant here.

(*b*) ᾗ ἡμέρᾳ *on the day in which the son of man is revealed.* The day of the revelation of the human spirit is the same as the day of Noah and of Lot, that is, the day when they learned of their salvation.

Just as Noah and Lot were saved, so will man be saved when he has learned the meaning of the life of man, when he shall understand that life is in the spirit. Even so nothing changes or will be changed in the world, when each, having exalted the spirit of the son of man within him, leaves the cares of the world and steps out of it. And as the men perished who did not go out of it in the time of Lot, so the men of this world will perish if they have not transferred their life into the spirit of the son of man.

The coming of the son of man, or his declaration, is the manifestation of the life of the spirit, for which there is no death. And so what is meant by the coming of the son of man is death. The carnal death is, as it were, the separation of life from what is dead, like the flood and the rain of fire. All this passage is what in the language of the church is generally called the completion of time, the end of the world.

This is what Reuss says about this place (Vol. I., pp. 609–611):

D'après nos textes, Jésus aurait prédit: 1° la ruine de Jérusalem; 2° son propre retour pour l'établissement éclatant de son royaume; 3° la connexité de ces deux faits; 4° leur proximité ou leur accomplissement pendant l'existence de la génération contemporaine. Or, il faut avant tout remarquer que ces textes ne sont pas les seuls du Nouveau Testament qui parlent de ces choses, et qu'on aurait tort de négliger les nombreux passages parallèles qui peuvent servir à l'intelligence de notre péricope. A la vérité, il n'est question nulle part ailleurs de la destruction de Jérusalem, et l'auteur de l'Apocalypse promet très-explicitement la conservation du temple. En revanche, la perspective de la prochaine fin du monde, de la *parousie* du Christ pour une

époque antérieure à l'extinction totale de la présente génération, revient souvent et chez presque tous les auteurs du premier siècle; l'Évangile selon Saint-Jean est le seul livre qui ne reproduise pas cette idée. Dans nos évangiles synoptiques mêmes nous l'avons déjà rencontrée plusieurs fois.

Or la prédiction, ainsi formulée et comprise, ne s'étant point réalisée, on a cherché différents moyens de sauvegarder l'autorité du texte, malgré cet embarras provenant de la nature des faits positifs. Les orthodoxes ont dit que Jésus est revenu d'une manière invisible lors de la ruine de Jérusalem. Les rationalistes ont dit qu'il parle uniquement de celle-ci et non d'une parousie ultérieure. Les théoriciens du juste-milieu ont prétendu que la difficulté n'est qu'apparente, en ce que ce n'est pas l'époque, mais les faits en eux-mêmes qui ont été l'objet de la prophétie. La lettre du texte renverse toutes ces échappatoires: elle parle d'une parousie *visible, postérieure* à la ruine de Jérusalem, mais la suivant *immédiatement*.

Reste donc le dilemme que voici: Ou bien Jésus s'est trompé, ou bien nous ne sommes pas bien renseignés sur ce qu'il a dit. Et dans ce dernier cas, ou bien il n'a pas du tout prononcé des paroles telles que nous les lisons ici, ou bien ce qu'il a pu dire a été imparfaitement compris. Mais, en présence de tous les autres témoignages, il sera tout aussi impossible de regarder ceux-ci comme de pures inventions, qu'il serait téméraire de le traiter lui de visionnaire et d'enthousiaste, alors que tant de paroles incontestablement authentiques constatent son admirable sagacité et sa merveilleuse pénétration à l'égard des destinées réservées à sa cause. Ce n'est donc que la dernière alternative qui mérite d'être sérieusement prise en considération. Or, il est de fait que l'auditoire auquel Jésus s'adressait était imbu d'idées préconçues sur l'avenir; ces idées, loin de s'affaiblir sous l'influence des autres éléments de l'enseignement du maître, gagnaient en force et en vivacité, à mesure que les convictions relatives à sa personne et à sa dignité messianique devenaient plus énergiques. D'un autre côté, Jésus, alors même qu'il tâchait d'élever ses disciples à des points de vue plus spiritualistes, ne jugeait pas nécessaire d'éviter absolument les formes populaires, les images familières au commun de ses auditeurs. On sera donc autorisé à admettre que son enseignement, en tant qu'il avait en vue l'avenir, comprenait: 1° la prédiction positive d'une catastrophe nationale, terrible et définitive; 2° la perspective des destinées de l'Évangile, représentées comme une manifestation permanente, sensible, visible même de son esprit et de sa puissance; et 3° les conseils pratiques à donner à chacun

individuellement au sujet de ses rapports avec le royaume à venir, conseils d'autant plus pressants que ses rapports pouvaient dépendre de la durée très-incertaine de l'existence actuelle d'un chacun.

As I have not the same point of view as Reuss, for whom the personality of Christ is of interest, I am also unable to share his opinion that Jesus wanted to predict something. For us Christians it is immaterial whether he meant to prophesy something or not; what is important for us to know is what he taught. And what he did teach, as Reuss concludes quite correctly, is that the day of salvation of the son of man comes for every man in the same way in which it came for Noah. There can be no doubt but that Jesus Christ was speaking simply of the death of every man, an event of far greater importance to humanity than the knowledge of the heavens. What furnishes an unquestionable proof of this is the fact that in all the gospels this passage is immediately followed by admonitions as to being at all times ready for death. It is difficult to make out in what manner the accretion about the strange external events was made to this discourse; but it is only natural that such an accretion should have happened among people who did not comprehend the sense of the discourse.

Much may be added to those contradictions which Reuss cites. One of these things is especially remarkable, and excludes the possibility of admitting these verses about the external miracles which are performed. In Verse 20 it says clearly that the kingdom of God will not come with outward signs. In order to accept the verse about the tokens it is necessary to reject the verses about the kingdom of God being within us.

31. Ἐν ἐκείνῃ τῇ ἡμέρᾳ, ὃς ἔσται ἐπὶ τοῦ δώματος, καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ, μὴ	*Luke xvii.* 31. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down	31. In the day of salvation he who is on the roof, and his clothes in the house, let him not come down to fetch

καταβάτω ἆραι αὐτά· καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω.

to take it away: and he that is in the field, let him likewise not return back.

them; and he who is in the field, let him not look back.

32. Μνημονεύετε τῆς γυναικὸς Λώτ.

32. Remember Lot's wife.

32. Remember Lot's wife (she looked back, hated to lose what was of earth, and so perished).

He who looks back, having taken hold of the plough, is not fit for the kingdom of heaven. When the meaning of the life of the spirit and of the life of the flesh, that is, the son of man, is revealed, man, having come to see that his life is perishing, like Noah and Lot, must not look back, but go on, and throw away everything; and that there may be no doubt as to the meaning of the whole speech Jesus adds:

33. Ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· καὶ ὃς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσει αὐτήν.

Luke xvii. 33. Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it.

33. Whoever wants to save his earthly life will lose it; and whoever loses it, will give it an increase, — eternity.

3. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος.

Matt. xxiv. 3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming,[a] and of the end[b] of the world?

3. And as he sat on the Mount of Olives, his disciples came privately to him, and said, Tell us, when will it be, and what is the sign of the coming of thy teaching and of the getting of the eternal life?

(*a*) the word *thy* is to be understood in the sense of *thy teaching.*

(*b*) συντέλεια means *accomplishment;* αἰών means *eternity,* and so these words mean *the getting of the eternal life.*

The disciples ask, Thou promisest the eternal life, and since thou sayest that nothing visible will take place, how are we to know whether we have attained this eternal life and when?

This verse is from one of the chapters which are generally called, The completion of the world. An analysis of these chapters may be seen in all the critics of the Gospel.

These chapters represent a complicated series of stratifications, which are foreign to the fundamental idea. I leave from these chapters according to the synoptics whatever is left, that is, whatever has a definite meaning. The impossibility of giving any explanation for them and of unravelling the contradiction is evident to every reader without any preconceived notions and is partly given in Reuss.

The formation of these chapters, in my opinion, is as follows: there are very few additions by the writers, or passages which have lost their meaning, but there is a transposition of verses from one place to another. In viewing this chapter according to the synoptics, we get the following: Matt. xxiv. 1–4, and the corresponding verses from Mark and Luke, have for their purpose the rejection of the temple, which is expounded in the second chapter of John. Outside of Verse 4, in which we have a question, to which Jesus replies, and from Verse 6 to Verse 14, the basis is formed by a discourse to the disciples on sending them out to preach. From Verse 15 to Verse 25 we obviously have an interpolation according to the introductory words of Mark in Chap. xiii. 11; Verses 26–29 are a repetition of what has been said about the inward kingdom of God; Verses 29–31 are predictions which refer to something material and which bear the seal of the distortion of some other idea. After these verses everything becomes again intelligible. And only for the greater connection of ideas do I find it better to place the parable of the fig-tree after the words that no one knows the time.

The meaning of the preceding is this, that, having explained that the kingdom of God appears outside time,

suddenly, in the spirit of man, Jesus says again that for the manifestation of the kingdom of God in the spirit of man there can be no place and no time.

32. Περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ οἱ ἄγγελοι οἱ ἐν οὐρανῷ, οὐδὲ ὁ υἱὸς.	*Mark xiii.* 32. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.	32. And no one knows of the day of salvation and of the time, neither the powers of God, nor the son.
37. Καὶ ἀποκριθέντες λέγουσιν αὐτῷ, Ποῦ, κύριε; ὁ δὲ εἶπεν αὐτοῖς, Ὅπου τὸ σῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.	*Luke xvii.* 37. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.	37. And again they said to him, Where? And he said to them, Where the carcass is, there the crows gather.

I omit the words of Verses 34, 35, and 36 of Luke xvii., where it speaks of one who shall be taken, and the other left. The idea which is expressed by these words is the same which is given in the discourse of the sending forth of the disciples, namely, that the teaching of Jesus will produce a division.

The irrelevant interpolation of this verse in this place may be explained by the fact that the whole passage, about the end and completion of the world, being understood by the writers in a material way, is composed of interpolations from various places, as will appear from what follows.

That these verses are an interpolation is confirmed by the fact that the question of the disciples, Where? cannot refer to these verses, for there it says where: in one bed, in the mill, in the field; in Verse 33, the words, Whosoever shall lose his life shall preserve it, show what the word, Where? refers to, — to preserve the life where? And to this question Jesus replies, Nowhere. For the kingdom of God there is no place.

If you speak of what happens in the world, everything in the world is dead and carcasses, and where the carcasses are, there the crows gather.

The kingdom of God does not come in a visible manner. It is impossible to say of it, Here it is; There it is. But if you wish to see in time the son of God, that is, the kingdom of God, and you do not find it, and will be told, Here it is, There it is, do not go, and do not believe. It is outside time and space. Look within yourselves. Like lightning, the sudden flash from heaven to heaven will illuminate your souls. But first you must suffer and endure much. And, as in the days of Noah and Lot, when you shall be very close to perdition, as close as were Lot and Noah, then the son of man will appear in you. And whenever and wherever this inner light shall reach you, do not turn back to your former life.

But what proof have we that we have already received this life, that it has already come to us, is what the disciples ask. He says, Nobody knows, for it cannot be proved. It is impossible to say where it will be. Where? we may say of the carcass, of the crows, but for what is spiritual there is no space, as there is no time. You will understand an example:

28. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν· ὅταν αὐτῆς ἤδη ὁ κλάδος ἁπαλὸς γένηται, καὶ ἐκφύῃ τὰ φύλλα, γινώσκετε ὅτι ἐγγὺς τὸ θέρος ἐστίν·

29. Οὕτω καὶ ὑμεῖς, ὅταν ταῦτα ἴδητε γινόμενα, γινώσκετε ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

28. Ἀρχομένων δὲ τούτων γίνεσθαι, ἀνακύψατε καὶ ἐπάρατε τὰς κεφαλὰς ὑμῶν· διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν.

Mark xiii. 28. Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near:

29. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors.

Luke xxi. 28. And when these things begin to come to pass,[a] then look up, and lift up your heads,[b] for your redemption draweth nigh.

28. When the branches of the fig-tree become soft, and the leaves begin to come out, you know that summer is near.

29. So you, when you will see that these things have come to pass, shall know that the kingdom of God is at the door.

28. But when these things come to pass, straighten yourselves up and lift up your eyes, for your salvation is near.

(*a*) *Have come to pass* is generally explained by saying that everything which has been prophesied heretofore has

come to pass; but these predictions did not come to pass (are not comprehensible). It does not say *πάντα ταῦτα*, but simply *ταῦτα*, consequently *ταῦτα* refers to what is said of the fig-tree. Jesus says, The only proof of summer is life. The only proof of the kingdom of God is the union with the will of God, it is the life in the will of God.

(*b*) Many texts have *eyes*.

I place this verse here, as it contains an explanation of the parable of the fig-tree. There are no proofs, except the consciousness of the life in God; this consciousness is expressed in deeds, as the growth of leaves takes place in the spring. When you feel this, when you lift up your eyes and are not afraid, then you may know that your salvation has begun.

This is the one token, the one proof.

OF PRAYER

1. Ἔλεγε δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακεῖν.

Luke xviii. 1. And he spake a parable unto them to this end, that men ought always to pray,[a] and not to faint;

1. And Jesus gave them an instruction to this end, that men should always pray, and never stop.

2. Εἶπε δὲ αὐτοῖς, Ὅταν προσεύχησθε, λέγετε, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς.

Luke xi. 2. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name.[b] Thy kingdom come. Thy will be done,[c] as in heaven, so in earth.

2. And Jesus said to them, When you pray, say, Father, be holy in us. Thy kingdom come, that is, thy will be done. Thy spirit come down upon us and cleanse us.

3. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.

3. Give us day by day our daily[d] bread.[e]

3. Give us the food of the spirit, which gives us life.

4. Καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφίεμεν παντὶ ὀφείλοντι ἡμῖν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

4. And forgive[f] us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation; but deliver us from evil.

4. And do not request everything of us which we owe, for we do not request of those who owe us. Have no accounting with us.

11. Τίνα δὲ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; εἰ καὶ ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν ἐπιδώσει αὐτῷ;

12. Ἢ καὶ ἐὰν αἰτήσῃ ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον;

13. Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν αὐτόν;

5. Καὶ εἶπε πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου, καὶ εἴπῃ αὐτῷ, Φίλε, χρῆσόν μοι τρεῖς ἄρτους,

6. Ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με, καὶ οὐκ ἔχω ὃ παραθήσω αὐτῷ·

7. Κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι;

8. Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι αὐτοῦ φίλον, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρῄζει.

9. Κἀγὼ ὑμῖν λέγω. Αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ εὑρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν.

2. Λέγων, Κριτής τις ἦν ἔν τινι πόλει, τὸν Θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντρεπόμενος.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion?

13. If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?

5. And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

6. For a friend of mine in his journey is come to me, and I have nothing to set before him?

7. And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth.

9. And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

Luke xviii. 2. Saying, There was in a city a judge, which feared not God, neither regarded man:

11. If any son will ask bread of any of you who is a father, will he give him a stone? or if he asks a fish, will he give him a snake?

12. Or if he asks an egg, will he give him a spider?

13. If you live badly, and know how to give gifts to your children; so much the more will God give the holy spirit to those who ask him.

5. And he said to them, If thou hast a neighbour, and goest to him at midnight, and sayest to him, Friend, give me three loaves,

6. For a friend of mine is stopping with me in his journey, and I have nothing to set before him;

7. That neighbour will not say from within, Do not trouble me: the door is already shut, and the children are with me in bed; I cannot get up and give you the loaves.

8. I suppose, if he will not get up because of his friendship and give it, he will jump up because of his shame (before him) and give him what he wants.

9. And I tell you, Ask, and it will be given to you; who seeks finds, and to him who knocks it is opened.

2. He said, There was in a city a judge, who neither feared God, nor was ashamed before men.

3. Χήρα δέ τις ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ ἤρχετο πρὸς αὐτὸν, λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

3. And there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary.

3. And there was a widow in that city, and she kept going to the judge and saying to him, Judge between me and him who has offended me.

4. Καὶ οὐκ ἠθέλησεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι, καὶ ἄνθρωπον οὐκ ἐντρέπομαι·

4. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man;

4. And for a long time the judge would not judge; but afterward he said to himself, Though I do not fear God, and do not regard men,

5. Διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην, ἐκδικήσω αὐτὴν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

5. Yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

5. Yet that I may not be annoyed by this widow, I will decide the case, lest she lose her patience and scratch out my eyes.

6. Εἶπε δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς ἀδικίας λέγει·

6. And the Lord said, Hear what the unjust judge saith.

6. And Jesus said, Hear what the judge of unrighteousness said.

7. Ὁ δὲ Θεὸς οὐ μὴ ποιήσει τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν ἐπ' αὐτοῖς;

7. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

7. How, then, will God not act righteously with his own elect, who cry day and night to him, and endure.

8. Λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

8. I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

8. I tell you that he will treat them righteously at once. Besides, the son of man will come and find faith on earth.

Luke xii. 22. Εἶπε δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, Διὰ τοῦτο ὑμῖν λέγω, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν,

22. And he said unto his disciples, Therefore I say unto you, Take no thought for your life,

22. And he said to his disciples, Therefore take no thought for your life.

25. Τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἕνα;

25. And which of you with taking thought can add to his stature one cubit?

25. Who of you with taking thought can add one hour to his life?

31. Πλὴν ζητεῖτε τὴν βασιλείαν τοῦ Θεοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.

31. But rather seek ye the kingdom of God, and all these things shall be added unto you.

31. Seek only to be in the will of God, and everything else will come of itself.

35. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι, καὶ οἱ λύχνοι καιόμενοι·

35. Let your loins be girded about, and your lights burning;

35. Be girded and ready, and let the night candles burn all the time.

36. Καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν,

36. And ye yourselves like unto men that wait for their lord, when he will return from the

36. Be always like servants, when they wait for their master to return from a visit, that, when

πότε ἀναλύσει ἐκ τῶν γάμων, ἵνα, ἐλθόντος καὶ κρούσαντος, εὐθέως ἀνοίξωσιν αὐτῷ.	wedding; that, when he cometh and knocketh, they may open unto him immediately.	he knocks, they may open to him at once.
37. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας. ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς, καὶ παρελθὼν διακονήσει αὐτοῖς.	37. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.	37. Happy are the servants, whom the master finds prepared. You know yourselves that he will make them sit down at the table, and will serve them.
38. Καὶ ἐὰν ἔλθῃ ἐν τῇ δευτέρᾳ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ, καὶ εὕρῃ οὕτω, μακάριοί εἰσιν οἱ δοῦλοι ἐκεῖνοι.	38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.	38. And if he comes at the first, the second, or the third hour, the servants will always be satisfied.
39. Τοῦτο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν ἀφῆκε διορυγῆναι τὸν οἶκον αὐτοῦ.	39. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.	39. You know, that if the householder knew when the thief would come, he would not sleep, and would not allow the house to be broken into.
40. Καὶ ὑμεῖς οὖν γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.	40. Be ye therefore ready also: for the Son of man cometh[h] at an hour when ye think not.	40. Even thus be you ready, for you do not know the time when the son of man will go away.

(*a*) The first meaning of προσεύχομαι is *to wish, seek, strive after something.* Since it says that we must pray only about the Holy Spirit, we must also remember that the prayer, the wish, must be only about this, that God may give us the possibility of being in the kingdom of God, that is, of the Holy Spirit. In this verse I changed the word *parable* to *instruction,* because the instruction about the manner of praying is given here; and the parables of Luke xi. without the slightest doubt make reference to the same.

(*b*) Many texts have ἐφ' ἡμᾶς, which gives a clearer meaning.

(*c*) Some verses have *thy will,* others again, *thy spirit in us, and purify us.*

(*d*) ἄρτος means the feeding of the spirit.

(*e*) ἐπιούσιος occurs but once, and only here. From the composition it means *what gives existence.*

(*f*) Do not demand of us what we owe thee.

We owe the life of the comprehension and do not give up our whole carnal life for the comprehension, and so we are insolvent debtors. There is one thing we can do, and that is, not to have an accounting with his children, with men, so that God may not have an accounting with us.

(*g*) The emphasis is here on the word *unrighteousness.* Remember that it is a judge of *unrighteousness* who said this. Even the judge of *unrighteousness* was compelled to do *righteousness.*

(*h*) πλήν here means *besides.*

(*i*) The question-mark only obscures the meaning.

Pray always, seek, strive. Even the unrighteous judge is afraid of the poor widow and does her will, so how will God not do what he is asked to do? And even if there is no God in heaven, it is impossible not to believe in the son of man in the souls of men.

(*j*) Verses 26–30 are given in Chapter IV., in the sermon of the mount.

(*k*) ἔρχομαι may here mean *to go away,* and then it is clear that he is speaking of death, which is the subject of the discourse. But if we translate it by *to come,* no meaning is got: whither, whence, how?

This is what Reuss says (Vol. I. pp. 470–472):

Ici encore, la simple comparaison des textes parallèles fait ressortir ce qu'il y a d'arbitraire dans la rédaction des divers éléments réunis par l'évangéliste en un discours continu, lequel, à vrai dire, serait à considérer comme la suite de celui de la péricope précédente. Nous voyons bien la liaison des idées qui forme le trait d'union entre les deux parties que nous avons séparées: la parabole de l'homme surpris par la mort, la mention faite de trésors impérissables, la promesse du royaume, tout cela peut être envisagé comme préludant aux exhortations que nous

lisons ici et qui tendent essentiellement à inculquer le devoir de se tenir prêt pour le moment suprême. C'est cette association d'idées qui a dû guider Luc dans l'arrangement successif des maximes éparses, recueillies par lui et classées d'après leur affinité plus ou moins facile à saisir. Mais par les textes correspondants du premier évangile, nous voyons que cet arrangement n'est pas le fait de la tradition primitive, ni d'une source écrite qui l'aurait imposé aux narrateurs plus récents; nous voyons même que le sens de l'un ou de l'autre mot a été mal compris ou diversement interprété, que tout ne se range pas naturellement dans le cadre général une fois adopté; enfin, notre texte même n'a pas complétement effacé les traces du genre de travail que nous venons de signaler. Voyez v. 41, 42, 54, et surtout aussi le passage subit du pluriel au singulier, v. 58. D'après cela, nous serons autorisés à étudier le sens propre et prochain de chaque maxime indépendamment du contexte.

1° (v. 35–40). Soyez prêts à tout moment! Cétte idée est exprimée par plusieurs images. Celle de la ceinture serrée nous représente le voyageur qui se met en route, ou l'ouvrier qui met la main à la besogne; celle de la lampe allumée peint une scène domestique, où les gens de la maison veillent plus ou moins avant dans la nuit, quand le maître est dehors, assistant à un festin, pour qu'au moment de son retour, dont l'heure n'est pas fixée d'avance, la porte lui soit immédiatement ouverte, la cour éclairée, et qu'il puisse être conduit dans sa chambre. Enfin, une troisième image, celle du voleur, est destinée à mettre en relief l'idée de l'incertitude absolue du moment précis où chacun sera mis en demeure de faire voir par le fait qu'il s'était tenu prêt. Toutes ces images sont claires et transparentes. Dans celle du voleur, il faut faire abstraction de tout autre élément (notamment de toute considération morale), pour ne s'en tenir qu'au seul point de comparaison que nous venons d'indiquer. Dans l'allégorie du maître revenant au milieu de la nuit, il faut mettre de côté tout ce que l'exégèse traditionnelle a dit d'une *noce*, pour s'arrêter à ce seul fait que le retard prolongé du maître est de nature à fatiguer le serviteur et l'entraîne à se livre au sommeil. Le fait que dans l'une de ces images c'est le maître lui-même qui veille pour attendre le voleur, tandis que dans l'autre ce sont les serviteurs qui veillent pour attendre le maître, ce fait prouve surabondamment que la pensée intime, qu'il s'agissait d'exprimer, ne s'attache pas aux personnes représentées, mais à l'acte de veiller, qui est le seul élément commun aux diverses images.

Mais il y a là une autre question, plus intéressante au point de vue théologique, et en même temps plus difficile à résoudre. Quel est ce moment suprême de l'épreuve décisive dont Jésus a voulu faire ressortir l'importance, ce moment à la fois certain et incertain, inévitable et inattendu? Nos évangélistes ont positivement songé à la parousie du Christ, à son retour triomphant pour l'établissement de son royaume, et l'Église l'a toujours compris ainsi. La phrase qui termine notre texte: *le fils de l'homme viendra* à l'heure où vous n'y penserez pas, ne laisse aucun doute à cet égard. Nous trouverons encore plus d'un passage qui confirme cette interprétation et qui fera voir clairement que Jésus a dû, dans de pareilles circonstances, se servir de terms qui l'autorisaient assez directement. Néaumoins ses paroles sont susceptibles d'être appliquées d'une manière plus immédiatement pratique, plus indéfiniment salutaire encore. Si nous nous bornions au premier sens, elles auraient perdu à peu près toute leur force, aujourd'hui que la perspective d'une fin prochaine du monde actuel, telle que la concevait la théologie judéo-chrétienne, ne captive plus guère les esprits; tandis qu'elles subsistent, aussi sérieuses, aussi pressantes qu'au premier jour, si nous les supposons adressées, non à l'humanité considérée comme un seul tout et attendant sa destinée collectivement, mais à chaque homme individuellement, en vue de sa fin particulière et du moment où il sera appelé à rendre compte, pour sa part personnelle, de l'usage qu'il a fait de son existence sur la terre, de ses moyens d'agir, et des instructions reçues. Nous ne craignons pas d'affirmer que ce point de vue peut être revendiqué à l'egard de la plupart des textes en question sans qu'il leur soit fait violence, et il resterait seulement à examiner si l'autre élément, celui que nous avons signalé d'abord, a été introduit par suite d'une méprise des auditeurs ou de la tradition, ou s'il doit être considéré comme une partie intégrante et authentique de l'enseignement de Jésus. Mais dans ce dernier cas, il restera encore la grande question de savoir si, dans sa bouche, ce n'était là qu'une forme imagée de la pensée, dont il empruntait les contours aux conceptions populaires relatives à l'avenir, ou bien s'il faut admettre que pour lui aussi l'idée de la proximité d'une grande révolution humanitaire effaçait la différence entre la sphère des destinées de notre espèce et celle des destinées individuelles. C'est là une question capitale pour l'appréciation de l'enseignement de Jésus. Nous aurons à y revenir.

45. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος καὶ φρόνι-

Matt. xxiv. 45. Who then is a faithful and wise servant, whom his

45. Will he be a faithful and wise slave whom the master has put in

μος, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ, τοῦ διδόναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

lord hath made ruler over his household, to give them meat in due season?

charge of his servants, to feed them in time?

46. Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως.

46. Blessed is that servant, whom his lord when he cometh shall find so doing.

46. Happy is the slave, if the master comes and finds him doing so.

47. Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσι τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

47. Verily I say unto you, That he shall make him ruler over all his goods.

47. Truly I tell you, the master will put him in charge of all his possessions.

48. Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ, Χρονίζει ὁ κύριός μου ἐλθεῖν,

48. But and if that evil servant shall say in his heart, My lord delayeth his coming;

48. But if the evil slave shall say to himself, My master will be late in coming back,

49. Καὶ ἄρξηται τύπτειν τοὺς συνδούλους, ἐσθίειν δὲ καὶ πίνειν μετὰ τῶν μεθυόντων,

49. And shall begin to smite his fellow servants, and to eat and drink with the drunken;

49. And shall begin to beat the servants, and to eat and drink with the drunkards;

50. Ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ ᾗ οὐ γινώσκει.

50. The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of.[a]

50. And the slave's master shall come at a time when he does not expect him, the slave will fare ill.

33. Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γὰρ πότε ὁ καιρός ἐστιν.

Mark xiii. 33. Take ye heed, watch and pray: for ye know not when the time is.

33. And so do not fall asleep, for you do not know when the time will come.

34. Ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ, καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, καὶ ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο ἵνα γρηγορῇ.

34. As though a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

34. When a man goes away from his house (giving freedom to his servants and each his work), and orders his watchman not to sleep,

35. Γρηγορεῖτε οὖν, (οὐκ οἴδατε γὰρ πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ὀψὲ, ἢ μεσονυκτίου, ἢ ἀλεκτοροφωνίας, ἢ πρωΐ·)

35. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning:

35. Do not sleep, for you do not know when the master of the house will return, in the evening, or at midnight, or at cockcrow, or in the morning:

36. Μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας.

36. Lest coming suddenly he find you sleeping.

36. Lest, coming back, he find you sleeping.

37. Ὃ δὲ ὑμῖν λέγω, πᾶσι λέγω, Γρηγορεῖτε.

37. And what I say unto you I say unto all, Watch.

37. It is this that I say to you, Be always ready.

34. Προσέχετε δὲ ἑαυτοῖς, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραι-

Luke xxi. 34. And take heed to yourselves, lest at any time your hearts be overcharged

34. Restrain yourselves, lest your hearts be surfeited with eating and drinking, and

πάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς, καὶ αἰφνίδιος ἐφ' ὑμᾶς ἐπιστῇ ἡ ἡμέρα ἐκείνη·

with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

worldly cares, and that day find you unawares.

35. Ὡς παγὶς γὰρ ἐπελεύσεται ἐπὶ πάντας τοὺς καθημένους ἐπὶ προσωπον πάσης τῆς γῆς.

35. For as a snare shall it come on all them that dwell on the face of the whole earth.

35. For it is thrown like a snare over all who live on earth.

36. Ἀγρυπνεῖτε οὖν ἐν παντὶ καιρῷ δεόμενοι, ἵνα καταξιωθῆτε ἐκφυγεῖν ταῦτα πάντα τὰ μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ υἱοῦ τοῦ ἀνθρώπου.

36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand[b] before the Son of man.

36. Be wakeful therefore, fearing at all times, so that you may at all times be worthy of escaping everything which will be, and be worthy of the son of man.

(*a*) The last incomprehensible Verse 51 about the cutting up and apportioning to the hypocrites (comedians) is omitted.

(*b*) *σταθῆναι to become worthy.*

To receive the kingdom of God, which is within us, avoid the carnal life, be afraid of everything that will take you away from the comprehension of God, so that you may be able to avoid what happens, and may reëstablish the son of man in you.

PARABLE OF THE VIRGINS AND THE LAMPS

42. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε ποίᾳ ὥρᾳ ὁ κύριος ὑμῶν ἔρχεται.

Matt. xxiv. 42. Watch therefore; for ye know not what hour your Lord doth come.

42. Do not sleep, for you do not know what hour the master will come.

44. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι· ὅτι ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

44. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

44. Therefore be prepared; for at an hour that you do not know the son of man will come.

1. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας αὐτῶν ἐξῆλθον εἰς ἀπάντησιν τοῦ νυμφίου.

Matt. xxv. 1. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.

1. Then will the kingdom of God be like the ten girls, who took their lamps, and went out to meet the bridegroom.

2. Πέντε δὲ ἦσαν ἐξ αὐτῶν φρόνιμοι, καὶ πέντε μωραί.

2. And five of them were wise, and five were foolish.

2. Five of them were wise, and five foolish.

3. Αἵτινες μωραὶ, λαβοῦσαι τὰς λαμπάδας ἑαυτῶν, οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·

3. They that were foolish took their lamps, and took no oil with them:

3. The foolish girls took the lamps, but took no oil with them.

4. Αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις αὐτῶν μετὰ τῶν λαμπάδων αὐτῶν.

4. But the wise took oil in their vessels with their lamps.

4. And the wise girls took their lamps and oil in the vessels.

5. Χρονίζοντος δὲ τοῦ νυμφίου, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

5. While the bridegroom tarried, they all slumbered and slept.

5. The bridegroom tarried, and they were sleepy and fell asleep.

6. Μέσης δὲ νυκτὸς κραυγὴ γέγονεν, Ἰδοὺ, ὁ νυμφίος ἔρχεται· ἐξέρχεσθε εἰς ἀπάντησιν αὐτοῦ.

6. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

6. In the night they suddenly cried, The bridegroom is coming. Go out to meet him.

7. Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι, καὶ ἐκόσμησαν τὰς λαμπάδας αὐτῶν.

7. Then all those virgins arose, and trimmed their lamps.

7. Then all the girls awoke, and trimmed their lamps.

8. Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπον, Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

8. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.

8. The foolish girls said to the wise, Give us of your oil, for our lamps have gone out.

9. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι, λέγουσαι, Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν· πορεύεσθε δὲ μᾶλλον πρὸς τοὺς πωλοῦντας, καὶ ἀγοράσατε ἑαυταῖς.

9. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves.

9. But the wise girls answered them, That is impossible: there will not be enough for us and you; go into the shop, and buy some.

10. Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι, ἦλθεν ὁ νυμφίος· καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους, καὶ ἐκλείσθη ἡ θύρα.

10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

10. And while they went to buy, the bridegroom came. Those who were ready went with the bridegroom to the wedding, and the door was shut.

11. Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι, λέγουσαι, Κύριε, κύριε, ἄνοιξον ἡμῖν.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

11. Then came the other girls, and said, Master, open the door.

12. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

12. But he answered and said, Verily I say unto you, I know you not.

12. And he said to them, Truly, I do not know who you are.

13. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν, ἐν ᾗ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

13. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

13. So do not sleep, for you do not know the day and the hour when the son of man will come.

43. Ἐκεῖνο δὲ γινώσκετε, ὅτι εἰ ᾔδει ὁ οἰκοδεσπότης ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἄν, καὶ οὐκ ἂν εἴασε διορυγῆναι τὴν οἰκίαν αὐτοῦ.

Matt. xxiv. 43. But know[w] this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.[a]

43. But you know also that if the master of the house knew when the thief was coming, he would not sleep and would not allow his house to be broken into.

23. Εἶπε δέ τις αὐτῷ, Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπε πρὸς αὐτούς,

Luke xiii. 23. Then said one unto him, Lord, are there few that be saved? And he said unto them,

23. And a man said to him, Sir, are there few who are saved?

24. Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς πύλης· ὅτι πολλοί, λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν, καὶ οὐκ ἰσχύσουσιν.

24. Strive[b] to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.[c]

24. Fight to enter through the narrow gate, for many, I tell you, will strive to enter, and but few will prevail.

25. Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης, καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν, λέγοντες, Κύριε, κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ·

25. When[d] once the master of the house is risen up,[e] and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are:

25. If, from the time that the master comes, and shuts the door, you begin to stand outside, and to push at the door, saying, Master, master, open to us, he will say to you, I do not know you, and I do not know whence you come.

26. Τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

26. Then you will begin to say, We have eaten and drunk in thy presence, and thou hast taught among us.

27. Καὶ ἐρεῖ, Λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ, πάντες οἱ ἐργάται τῆς ἀδικίας.

27. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

27. And he will say, I tell you, I do not know you, whence you are. Go away from me, all you workers of iniquity.

(*a*) The kingdom of heaven is outside of time and space; it is in you, in your present life. You will want to turn back those days, when it was within you, but it will be too late. The kingdom of God is your liberty to live in this world like sons, and not like slaves: your freedom is to live in the present. If you miss this life, you cannot turn it back.

(*b*) *ἀγωνίζομαι to struggle, fight.* This word is placed here on purpose, in contradistinction to *ζητήσουσιν* and in connection with *ἡ βασιλεία βιάζεται.* In this place

the same thought is expressed as in the words, The kingdom of God is taken by force.

(*c*) *ἰσχύω* here, as in Acts xix. 20, in the sense of *to prevail.*

(*d*) This sentence is translated, When the master shuts the door, you will knock, etc.; but the translation is incorrect: *ἀφ' οὗ ἂν* does not mean *when*, and *ἄρχομαι* means *to begin*, and not *will.*

(*e*) Many texts have, The master will come. *Will wake* does not fit in with the master's getting up on purpose to shut the door.

Having explained that the presence of the son of man is nowhere and not in time, Jesus proceeds to elucidate it by parables. He says that, since the days of the son of man are outside time, men who bear in themselves the comprehension of God must not represent it to themselves in time, but always outside of time, and must live the life of the son of man, unite with him. If in the comparison with the master of the house and the girls we are to see, as the church does, an indication of the time, and by the bridegroom we are to understand Christ's coming in time, then the meaning of the whole teaching is lost, and we affirm precisely what Jesus denied.

The parables make it clear that there is no time for the son of man. The night watchman is made a night watchman for the very purpose that he may not sleep the whole night, for he cannot know the time when he may be needed. Even thus the girls met to receive the bridegroom. And even thus it is with the son of man. The son of man is a son of man for the very purpose that he may always live as the son in the house of the Father, and not as a slave, and may always recognize God in himself.

The master of the house which the thief broke into would not have allowed the house to be robbed, if he had

known when the thief would come. Consequently it is impossible to know the time. Always and never. The master must so arrange his house that nothing may be stolen from it. Even thus it is with the comprehension of God. It does not come or go, — time does not exist for it. If there is the comprehension, that means that the life of the son of man outside of time has begun.

Jesus is asked after that whether there will be many who will be saved. He does not answer this question, for he cannot answer it.

For the son of man there is neither place, nor time, and so neither much, nor little. The seed is cast into all men. But he replies to it, We must not discuss who will be saved, and in what manner; but we must work, struggle, by force enter through the door, for those who will discuss will not enter. There was a time for entering, but they did not do so, and the door is shut. And no reflection will be of any avail. We must not discuss, but work. Those enter who struggle and do righteousness. The doers of unrighteousness cannot enter, because the master does not know them, — they do not exist for him.

While instructing concerning the life of the son of man in all men, concerning its independence from place and time, Jesus Christ speaks of the life of men in general. Speaking of the son of man, he does not speak of the death of men. There is no death for the son of man; death is only the manifestation of darkness. Death is everything which is not the son of man. If Jesus were speaking of the death of men, he ought to say that the spirit of man comes to life, but he does not say so anywhere, and seems to be avoiding the question of the visible death. He does not really avoid it, but this concept does not exist in his teaching. The death of the individual man is the same darkness as every action of all men who do not live by the comprehension

of God. The death of individual men, according to his teaching, is a condition in which it is no longer possible to live by the comprehension of God; it is that which in his similes he represents by the shut door.

OF THE COMING OF THE SON OF MAN

27. Μέλλει γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ· καὶ τότε ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ.	*Matt. xvi.* 27. For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works.[a]	27. For the son of man will enter with his powers, and will reward every man according to his works.
31. Ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ δόξῃ αὐτοῦ, καὶ πάντες οἱ ἅγιοι ἄγγελοι μετ' αὐτοῦ, τότε καθίσει ἐπὶ θρόνου δόξης αὐτοῦ,	*Matt. xxv.* 31. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory:	31. When the son of man will enter into his meaning, and all his powers with him, he will settle himself in the seat of his meaning.
32. Καὶ συναχθήσεται ἔμπροσθεν αὐτοῦ πάντα τὰ ἔθνη, καὶ ἀφοριεῖ αὐτοὺς ἀπ' ἀλλήλων, ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων,	32. And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats:	32. Then all men will appear before him, and he will separate them one from another, as a shepherd separates the sheep from the goats;
33. Καὶ στήσει τὰ μὲν πρόβατα ἐκ δεξιῶν αὐτοῦ, τὰ δὲ ἐρίφια ἐξ εὐωνύμων.	33. And he shall set the sheep on his right hand, but the goats on the left.	33. And he will drive the sheep to the right, and the goats to the left.

(*a*) I repeat this verse here so as to make clear Matt. xxv. 31, in which it says what will happen when the son of man will come in the glory of the Father. The word *ἐν* is in the gospel language frequently used for *εἰς*, as in Mark vi. 17: Αὐτὸς γὰρ ὁ Ἡρῴδης ἀποστείλας ἐκράτησε τὸν Ἰωάννην, καὶ ἔδησεν αὐτὸν ἐν τῇ φυλακῇ.

The coming of the son of man in the meaning of the Father, in his meaning, has no other significance than exalting the son of man. When this meaning of the son of man will appear, it will by this very appearance

divide all men into two parts, as the shepherd separates the sheep from the goats. It is the office of the son of man to divide the world, to separate the living from the dead.

34. Τότε ἐρεῖ ὁ βασιλεὺς τοῖς ἐκ δεξιῶν αὐτοῦ, Δεῦτε, οἱ εὐλογημένοι τοῦ πατρός μου, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου.

Matt. xxv. 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world:

34. Then the lord will say to those whom he has separated and placed on the right, Come hither, you beloved of my Father, and inherit the kingdom prepared for you from the beginning of the world.

35. Ἐπείνασα γὰρ, καὶ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ ἐποτίσατέ με· ξένος ἤμην, καὶ συνηγάγετέ με·

35. For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

35. For I was hungry, and you fed me; I was thirsty, and you gave me to drink; I was a stranger, and you took me in;

36. Γυμνὸς, καὶ περιεβάλετέ με· ἠσθένησα, καὶ ἐπεσκέψασθέ με· ἐν φυλακῇ ἤμην, καὶ ἤλθετε πρός με.

36. Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

36. I was naked, and you clothed me; I was sick, and you tended on me; I was in prison, and you came to see me.

37. Τότε ἀποκριθήσονται αὐτῷ οἱ δίκαιοι, λέγοντες, Κύριε, πότε σε εἴδομεν πεινῶντα, καὶ ἐθρέψαμεν; ἢ διψῶντα, καὶ ἐποτίσαμεν;

37. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink?

37. Then the righteous will answer him, and say, When did we see thee hungry, and fed thee? or thirsty, and gave thee to drink?

38. Πότε δέ σε εἴδομεν ξένον, καὶ συνηγάγομεν; ἢ γυμνὸν, καὶ περιεβάλομεν;

38. When saw we thee a stranger, and took thee in? or naked, and clothed thee?

38. When did we see thee a stranger, and took thee in? or naked, and clothed thee?

39. Πότε δέ σε εἴδομεν ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ ἤλθομεν πρός σε;

39. Or when saw we thee sick, or in prison, and came unto thee?

39. When did we see thee sick, or in prison, and came to see thee?

40. Καὶ ἀποκριθεὶς ὁ βασιλεὺς ἐρεῖ αὐτοῖς, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον ἐποιήσατε ἑνὶ τούτων τῶν ἀδελφῶν μου τῶν ἐλαχίστων, ἐμοὶ ἐποιήσατε.

40. And the king shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.

40. And the lord will say to them in reply, You know yourselves that whatever you have done to the least of these my brethren, you have done to me.

41. Τότε ἐρεῖ καὶ τοῖς ἐξ εὐωνύμων, Πορεύεσθε ἀπ' ἐμοῦ, οἱ κατηραμένοι, εἰς τὸ πῦρ τὸ αἰώνιον, τὸ ἡτοιμασμένον τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις αὐτοῦ.

41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting[3] fire, prepared for the devil and his angels:

41. Then he will say to those who are on the left, Go away from me, unbeloved, into the outer fire, prepared for evil and its powers.

42. Ἐπείνασα γὰρ, καὶ οὐκ ἐδώκατέ μοι φαγεῖν· ἐδίψησα, καὶ οὐκ ἐποτίσατέ με·	42. For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink:	42. For I was hungry, and you did not give me to eat; I was thirsty, and you did not give me to drink;
43. Ξένος ἤμην, καὶ οὐ συνηγάγετέ με· γυμνὸς, καὶ οὐ περιεβάλετέ με· ἀσθενὴς, καὶ ἐν φυλακῇ, καὶ οὐκ ἐπεσκέψασθέ με.	43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.	43. I was a stranger, and you did not receive me; I was naked, and you did not clothe me; I was sick and in prison, and you did not look after me.
44. Τότε ἀποκριθήσονται αὐτῷ καὶ αὐτοὶ, λέγοντες, Κύριε, πότε σε εἴδομεν πεινῶντα, ἢ διψῶντα, ἢ ξένον, ἢ γυμνὸν, ἢ ἀσθενῆ, ἢ ἐν φυλακῇ, καὶ οὐ διηκονήσαμέν σοι;	44. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?	44. Then these will answer him, saying, Lord, when did we see thee hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not serve thee?
45. Τότε ἀποκριθήσεται αὐτοῖς, λέγων, Ἀμὴν λέγω ὑμῖν, ἐφ' ὅσον οὐκ ἐποιήσατε ἑνὶ τούτων τῶν ἐλαχίστων, οὐδὲ ἐμοὶ ἐποιήσατε.	45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me.	45. Then he will answer them, You know yourselves that whatsoever you did not do to the least of your brethren, you did not do to me.
46. Καὶ ἀπελεύσονται οὗτοι εἰς κόλασιν αἰώνιον· οἱ δὲ δίκαιοι εἰς ζωὴν αἰώνιον.	46. And these shall go away into everlasting punishment:[c] but the righteous into life eternal.	46. And they will go into the everlasting segregation, but the righteous into life eternal.

(*a*) The same idea is expressed here as in the words, Before Abraham was, I am, and in the words, For God all are alive.

(*b*) Many texts have *ἐξώτερον external*, that is, outside of life. The idea has been frequently expressed before.

(*c*) *κόλασις* means not only *punishment*, but also *cutting away, pruning.*

The son of man in his meaning, that is, when the son of man is exalted, when the life of the spirit is understood, the son of man will reward each man according to his works. The son of man, the spirit in man, is the lord of life, and he separates the men. The same is said in Chapter V. of John. The Father does not judge, does not separate any one, but gives every judgment and divi-

sion to the son. And the son divides all men, as the shepherd divides the sheep from the goats. To the first he says, Come and receive what has been intended for you since the beginning of the world, that is, receive the life, not the carnal life, but that of the spirit, which has no beginning, no end, and which you have retained in yourselves.

THERE IS NO OTHER LIFE

You will be mendicants and vagrants, you will be humbled. But he who loves father or mother, son or daughter, more than me, has not comprehended my teaching. He who is not prepared for all carnal sufferings has not understood me. He who acquires everything which is best for the carnal life will lose the true life. And he who loses the carnal life will receive the true life.

In response to these words Peter said to him, That is true, and we have listened to you, and have given up all cares and all property, and have become vagrants, and have followed thee. What will be our reward?

Jesus said to them, Thou knowest thyself what thou hast given up; and every man who gives up his family, sisters, brothers, father, mother, wife, children, and property, and follows my teaching of the true good, will he not receive a hundred times more even in this life, now, sisters, and brothers, and fields, and everything which he needs? and besides, in this life, he receives the life outside of time. But thou art mistaken in supposing that thou wilt get a reward for what thou hast done. There are no rewards in the kingdom of God. The kingdom of God is the aim and the reward. In the kingdom of God all are equal, and there are no first, and no last.

The kingdom of God is like this: A master went out in the morning to hire labourers for the garden. He

hired them at a penny a day, and brought them to the garden, where he set them to work.

And he went out again at noontime, and hired more labourers, and sent them to the garden to work. And he agreed with all of them to give them a penny.

When the time for paying came, the master commanded that all the labourers be paid an equal amount, first those who came last, and then those who came first.

When the first saw that the last were getting a penny each, they thought that they would get more. But the first received but a penny each. And they murmured, and said, How is this? They have done but one plot, and we have done all four, and yet we are paid the same: this is not fair.

And the master came up, and said, Why do you grumble? Have I not treated you right? I have paid to you as much as we agreed upon. Take what belongs to you, and go. If I want to pay the last as much as I have paid you, have I not the right to do so? Or are you envious, because you see that I am good?

In the kingdom of God there are no first and no last, — all are the same. He who does the will of God and gives up the carnal life has the life of the spirit. And those who fulfil it are in the will of God. Nobody else can bring man nearer to the will of God. The kingdom of God is taken by assault.

One day, two of the disciples, James and John, came up to Jesus, saying, Teacher, promise us that thou wilt do for us what we shall ask thee.

He said, What do you wish?

They said, We want to be as thou art.

And Jesus said to them, You ask what is not in my power. You can live like me, and be regenerated in spirit like me, but it is not in my power to make you like myself. All men are variously born, and to each a dif-

ferent degree of the comprehension is given, but all may alike do the will of God and receive life.

When the other disciples heard this, they grew angry at the two brothers, because they wanted to be like the teacher, and the eldest of the disciples.

But Jesus called them up, and said, If you, brothers James and John, asked me to make you like myself, in order to be the leading disciples, you were in error; if you, the other disciples, are angry at them, because these two want to be of greater authority than you, you, too, are in error. Only in the world do they count by kings and rulers, who are of greater authority, to rule the nations; but among you there can be no greater and no smaller. In order that one of you may be greater than another, he must be a servant to all, for the teaching of the son of man consists even in this, that he does not live to be ministered to, but to minister to all, and that we should give up our life as a ransom for the life of the spirit. God the spirit seeks the salvation of him who perishes. God wishes the salvation of men, and rejoices at it, as rejoices the shepherd, when he has found his lost sheep. And when one has been lost, he leaves the ninety-nine, and goes to save the one which is lost. And if a woman loses a penny, she will sweep her whole house, until she finds it. God loves what perishes and calls it to himself.

And he told them another parable, saying that those who lived in the will of God should not exalt themselves. He said, If thou art called to a dinner, do not seat thyself in the front corner, lest some one more honoured should come, and the host say to thee, Go away from there, and let him sit down who is better than thou; and then thou wilt be put to shame. Rather seat thyself in the lowest place, for then the host will find thee and call thee to the place of honour, and thou wilt be honoured.

Even thus there is no place of pride in the kingdom of

God. He who exalts himself, by that very act abases himself, and he who humbles himself (considers himself unworthy), by that very act raises himself in the kingdom of God.

A man had two sons. The younger one said, Father, give me my portion. And the father gave it to him.

The younger son took his portion and went to a foreign country, where he squandered his possessions, and fell into misery. And he became a swineherd in that foreign land. And he suffered so much hunger that he ate the acorns with the swine. And one day he reflected on his life, and said to himself, Why did I leave my father's house? my father has plenty of everything. At my father's the labourers get their fill to eat, while I eat the same food as the swine. I will go to my father, fall down before his feet, and say, Father, I have sinned before thee; I am not worthy of being thy son, so take me as a labourer.

So he thought, and went to his father. And as he was coming near to the house, and his father saw him in the distance, he ran to meet his son, and embraced him, and began to kiss him.

And the son said, Father, I have sinned before thee, I am not worthy of being thy son.

But the father would not listen to him, and said to the servants, Go and bring at once the best raiment, and the best shoes, and dress him. And run and catch the fatted calf and kill it: we shall rejoice, because this son of mine was dead, and has been made alive. He was lost, and now he has been found.

The elder brother was returning from the field, and as he came near the house he heard them singing at home. He called up a boy, and asked him, What merriment is this in our house?

And the boy said, Hast thou not heard? Thy brother has returned, and thy father is rejoicing, and has com-

manded that the fatted calf be killed, to make merry at the return of his son.

The elder brother was angry, and did not go into the house. But the father came out to him, and called him.

Father, I have worked for thee these many years, and have not disobeyed thee, but thou hast never killed a calf for me. My younger brother left the house and spent all his portion with drunkards, and thou hast ordered the fatted calf to be killed for him.

And the father said, Thou art always with me, and everything I have is thine. How can I help rejoicing, since thy brother was dead, and has come to life; he was lost, and has been found.

Even thus your Father in heaven does not want a single man, not even the least worthy, to be lost, but wants him to live.

The life of men, who do not understand that they are not living in this world that they may eat and drink and make merry, but that they may all their life work for God, is like this: a master planted a garden, got it into good shape, and did everything that it might bring forth fruits. And he sent labourers into the garden, to work, to gather the fruits, and to pay him for the garden according to the agreement.

This master is God, the garden is the world. The labourers are men. God created the world and sent men into it that they might give to God what is God's, the comprehension of life, which he has placed in them. The time came, and the master sent his servant to collect the rent. God is in the souls of men, continually speaking to them of what they ought to do for him, and continually calling them.

The labourers drove away the messenger of the master without anything, and continued to live, imagining that it was their own garden, and that they were settled in it for their own sakes. Men have driven away the admoni-

tion of the will of God, and continue to live, imagining that they are living for themselves, for the pleasures of the carnal life.

Then the master sent more of his favourites, and his son, to remind the labourers of their duty. But the labourers entirely lost their reason and imagined that if they killed the master's son, who reminded them of the fact that the garden was not theirs, they would be left in peace, and so they killed him. Men do not like to be reminded of the spirit which dwells within them and shows them that it is eternal, while they are not, and they have killed, as much as they could, the consciousness of the spirit, wrapped it in a handkerchief, and hid in the ground the talent which was given to them.

What was the master to do? Only this, to drive the labourers away, and to send others in their place. What is God to do? To sow while there is any fruit. And this he does. Men have not comprehended that the consciousness of the spirit, which is in them, and which they are hiding, because it interferes with them, is the very comprehension which is the foundation of life. They reject the very stone by which everything is supported. And those who will not take the spirit as the foundation of life, do not enter into the kingdom of God and do not receive life. In order to receive life and the kingdom of God, a man must remember his situation, not wait for rewards, but feel himself under obligations.

Then the disciples said to Jesus, Increase our faith. Tell us something which will make us believe more firmly in the life of the spirit so that we may not regret the life of the flesh. See how much we must give away, and it is necessary to give up everything for the life of the spirit. And thou sayest thyself that there is no reward.

And to this Jesus replied, If your faith were as strong as is your faith that out of a birch seed there will grow up a large tree, you would believe that within you there

is the only germ of the life of the spirit, out of which grows the true life. Faith does not consist in believing in something miraculous, but in understanding our condition and that in which our salvation is. If thou understandest thy condition, thou wilt not be waiting for rewards, but wilt work to retain what has been given thee. If thou comest from the field with thy labourer, thou wilt not seat him at the table, but wilt command him to put away the cattle and get thy supper ready, and only then wilt thou say to him, Eat and drink. Thou dost not thank the labourer for doing his duty. And the labourer is not offended, but works and waits for his due.

Even thus do what is right, and think that you are worthless labourers, and have done only what was right, and wait for no reward. The care ought to be, not about receiving the reward, but about not being a guilty and bad labourer. We must not have a thought for this, that we believe that there will be a reward and that there will be life, — this cannot be otherwise; but we must have a thought for this, that we may not lose this life, and that we may not forget that it is given to us, that we may bring forth its fruits and do the will of God. We must not think of what we have accomplished, and that a reward is coming to us.

Only then will you understand that there is a kingdom of God, of which I tell you, and that this kingdom of God is the only salvation from death, and will not appear in such a way as to be visible. Of the kingdom of God which saves from death we cannot say, Here it has come, or, It will come; Here it is, or, There it is. It is within you, in your soul: and so, if the time ever comes that you wish to find salvation in life, you will be searching for it in some time, and you will not find it. And if they tell you, Salvation is here, salvation is there, do not seek this salvation anywhere but within you; for salva-

tion is like lightning, sudden, and for it there is no time, and there is no death, — it is within you.

And as was salvation for Noah, and as it was for Lot, such it always is for the son of man. Life remains the same for all men: all eat, drink, marry, but when the flood comes, and the rain from heaven, when carnal death comes, some perish, and others are saved. When the kingdom of God within you shall come, each one of you will no longer think of the carnal; and do not look around, like Lot's wife. It is impossible for you to plough, if you look back. Remember only the present.

Then the disciples asked how they could tell that the day of salvation had come and that we had attained eternal life.

And Jesus replied to them, Nobody can know when and where this is going to happen to man. It is impossible to show and prove it. The one thing which we can know is that, when this takes place in you, you will feel the true life. What will happen to you, is what happens to a tree in the spring: it was dead, and now you see the branches growing soft, and the buds filling up, and the leaves growing. It is this that you will feel in yourselves. You will feel in yourselves life which proceeds from you. When you feel this, you may know that the kingdom of God and the day of salvation are near. Consequently, have no thought for the carnal life. Seek only to be in the will of God, — everything else will come of itself.

And he said that it was necessary to wish for this one thing only, and not to lose courage.

And the disciples said, Teach us to pray.

And he said, Your prayer shall be this only: Father, thy spirit be holy in us, thy will be in us. Let us feed on the carnal life for the life of the spirit. Do not importune us, asking for what we owe thee, as we will not importune those who are indebted to us. Have no accounting with us.

If a son asks his father for bread, his father will certainly not give him a stone; nor will he give him a snake instead of a fish. If we, evil men, give to our children what is good, and not what is bad for them; how then will our Father, from whom we come, the Father of the spirit, refuse us that spirit, for which alone we ask him? Not only no father, but no stranger can refuse another, when he is persistently asked to give him a thing. If thou goest at midnight to thy neighbour to ask him for bread, in order to entertain thy guest, thou knowest that, if not out of friendship, certainly out of shame, he will give thee what thou wantest, if thou askest him persistently. If thou wilt ask, thou wilt receive; if thou wilt knock, it will be opened to thee. Certainly you cannot expect God to give you of the spirit, which saves from death, if you do not seek, and ask him.

And Jesus said, There was an evil judge, who feared neither God nor men. And a poor widow begged him, but he would not pass judgment. And the widow clung to the judge day and night, begging him all the time. And the judge said, What can I do? I will settle the case as the widow wants me to, or else she will give me no rest.

Consider this, that, though the judge was unrighteous, he did it. How then will God refuse to do what they pray to him for day and night? If there is God, he will do it. If there is no God, and instead of God there is an unrighteous judge, there is still the son of man, who is seeking truth, and we cannot help but believe in him. Seek the kingdom of God and his truth at all times, in every place, and all else will come of itself. Do not trouble yourselves about the future, and try only to avoid the present evil.

Be always ready, like servants waiting for the master, to open the door, the moment he comes. The servants do not know when he will return, whether early or late,

and must always be ready. And if they meet the master and have done his will, they fare well. The same is in life: always, at every minute of the present, we must live the life of the spirit, without thinking of the past and the future, and without saying to ourselves, I will do this or that at such and such a time. If the master knew when the thief would come, he would not sleep; even thus you must not sleep, because for the son of man there is no time: he lives only in the present, and does not know when the beginning and the end of his life are. Our life is like the life of a slave whom the master left as a watchman in his house. Happy is the slave who always does the will of his master. But if he says, My master will not come back immediately, and forgets his master's business, the master will return unawares, and will drive him away. And so do not lose your courage, but always live in the spirit in the present. For life there is no time.

Look after yourselves, lest you burden and bedim yourselves with too much eating and drinking and with cares, and lose the time of salvation. The time of salvation is thrown over you like a snare, — it is always here. And so always live the life of the son of man.

The kingdom of heaven is like this: Ten maidens went out with their lamps to meet the bridegroom. Five of them were wise, and five foolish. The foolish girls took the lamps, but forgot the oil, while the wise maidens took both the lamps and a supply of oil. As they were waiting for the bridegroom, they fell asleep.

When the bridegroom came near, the foolish maidens saw that they did not have enough oil; they begged the wise girls for some and went to buy it; while they were gone, the bridegroom came, and the wise maidens, who had oil, went in with him, and the doors were closed. The only reason the maidens had to go out was to meet

the bridegroom with their lamps, and they had forgotten that what was important was that the lamps should burn at the proper time. But that they should burn then, it was necessary for them to have burned all the time. Life is given only for the purpose of exalting the son of man, and the son of man is always; he is not in time, and so we must serve him outside of time, in the present only. And so make an effort, do works, that you may enter into the life of the spirit; if you make no effort, you will not enter into it.

You will say, We have said this and that, but you will not do good deeds, and so there will not be the whole life: for the son of man in his power will give to each what he has done.

Men are all divided according to their manner of serving the son of man. By their works they are divided into two classes, as a flock of sheep is separated from the goats. Some will live, and others will die. Those who have served the son of man will receive what belonged to them from the beginning of the world, — the life which they have preserved. But they have preserved their life by serving the son of man: they have fed the hungry, clothed the naked, received the stranger, visited the prisoner. Some have lived the life of the son of man, feeling that he is one in all men, and so loved him. He is one in all. But those who have not lived the life of the son of man did not serve him and did not understand that he is one in all, and so they have not united with him, and have lost the life in him, and perished.

CHAPTER IX.

THE OFFENCES

THE life of the spirit is given to man. This life is expressed in the life of the flesh. If a man will live the carnal life alone, he will perish, like all flesh.

His only salvation lies in living by the spirit. If a man has come to recognize the spirit in himself, he lives by it, and thus saves himself from death. Every man knows it, but the carnal life tempts him and leads him away from the life of the spirit.

In what do the offences of the flesh consist, and how are they to be avoided?

13. Καὶ προσέφερον αὐτῷ παιδία, ἵνα ἅψηται αὐτῶν· οἱ δὲ μαθηταὶ ἐπετίμων τοῖς προσφέρουσιν·

14. Ἰδὼν δὲ ὁ Ἰησοῦς ἠγανάκτησε, καὶ εἶπεν αὐτοῖς, Ἄφετε τὰ παιδία ἔρχεσθαι πρός με, καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία τοῦ Θεοῦ·

15. Ἀμὴν λέγω ὑμῖν, Ὃς ἐὰν μὴ δέξηται τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς αὐτήν.

Mark x. 13. And they brought young children to him, that he should touch[a] them; and his disciples rebuked those that brought them.

14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

15. Verily I say unto you, Whosoever shall not receive[b] the kingdom of God as a little child, he shall not enter therein.

13. And they brought children to Jesus, that they might walk up to him; but his disciples did not admit those who brought them.

14. When Jesus saw it, he was grieved, and he said to them, Let the children come to me, and do not hinder them; for such as they are are in the kingdom of God.

15. You know yourselves that if the kingdom of God is not understood as a child understands it, you will not enter into it.

(*a*) ἅπτομαι means *to hook*, and only in a transferred sense *to touch, come near.*

(*b*) δέχομαι *to understand:*

1 Cor. ii. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

This passage is repeated in all the synoptics. The meaning of this place is completely lost.

This is what Reuss says about it (Vol. I., pp. 523 and 524):

L'imposition des mains implique l'idée et le fait d'une bénédiction que Matthieu et Marc seuls mentionnent explicitement. On sait par l'Ancien Testament quel prix les Israélites attachaient à la bénédiction d'un père, d'un prophète ou d'un autre personnage vénérable par son âge ou son caractère. L'opinion populaire, telle qu'elle s'était formée sur le compte de Jésus, devait donc voir, dans l'imposition de ses mains, un gage de bonheur. Les disciples ne voyaient là qu'une importune curiosité et voulaient débarrasser leur maître de la foule qui l'obsédait. Jésus leur dit de laisser faire les parents, à la foi desquels il veut donner la satisfaction qu'ils recherchaient. Mais il veut en même temps donner une leçon aux siens et prononce à cette occasion un mot que nous avons déjà rencontré plus haut (Matth. xviii. 3, sect. 55), sous une forme tant soit peu différente. Jésus déclare aimer les enfants, s'intéresser à eux, parce qu'ils ont une qualité que doivent avoir tous ceux qui veulent entrer au royaume de Dieu. Quelle est cette qualité? Comment l'homme adulte peut-il être semblable à l'enfant, quand il s'agit pour lui d'avoir part à ce royaume? Si la réponse de Jésus se bornait à la phrase commune aux trois évangélistes, nous pourrions nous contenter de rappeler l'explication donnée précédemment. Mais Marc et Luc en ajoutent une autre, qui dit qu'il faut *recevoir* le royaume comme le *recevrait* un enfant; c'est là une pensée nouvelle. Les enfants sont opposés ici aux hommes à qui Jésus avait affaire ordinairement quand il était question du royaume; à ceux qui, en leur qualité de Juifs, ou de justes, ou d'observateurs rigoureux de la loi, réclamaient leur part au royaume comme un droit acquis, comme une récompense qui leur était due. L'enfant ne se met pas à ce point de vue; il peut désirer vivement, mais il ne calcule pas, il ne pèse pas ses titres, il accepte avec bonheur et reconnaissance ce que ses parents lui offrent.

Ce mot de Jésus: Laissez venir à moi les enfants! est cité à tort par ceux qui essaient d'établir le baptême des enfants sur des

textes du Nouveau Testament. On peut s'en servir à cet effet, à condition qu'on se fasse du baptême lui-même une autre idée que Jean-Baptiste, Jésus et les apôtres, qui demandaient d'abord la foi consciente et réfléchie.

This is what the church says (pp. 349 and 350):

To touch them: It was a Jewish custom to lay the hands on one's head in invoking a special blessing of God upon a person. The Jews ascribed great importance to the prayers of godly people, since they knew the efficacy of such prayers from examples of their history, and were convinced that those who received a blessing from the saints, or had prayers said in their names, would be fortunate.

His disciples rebuked those: Out of respect for Jesus Christ, perhaps supposing that, being occupied with other important affairs and elevated discourses, he would be troubled by the children; perhaps they did not wish to tax his strength.

For of such is the kingdom of heaven: Of such and of similar persons as regards their moral qualities: on account of innocence, simplicity, sincerity, and so forth.

Put his hands upon them: That is, blessed them and prayed for them.

But this passage must be important, since it is twice repeated in this division and in Matt. xviii., Mark ix., and Luke ix., and always to the same purpose. I place this passage before Chapter XVIII., because it expresses this idea in a general way. In Matt. xviii., this idea is already being elucidated. For the church people the whole meaning of this passage is concentrated on this, that Jesus blesses the children by putting on his hands, and they proceed to explain why he puts on his hands; but they see nothing beyond this. And yet the putting on of the hands is of no interest: it is only the cause why Jesus expressed his instructive words. The putting on of the hands occupies the same place as in other places the words, At that time, After that, and so forth. What is important is what he expressed on this occasion. And what he did express is this: in the first place, he was

grieved to see the disciples consider any being unworthy and incapable of uniting with him. In the second place, on this occasion he told the people that they must not keep the children from uniting with him. In the third place, he said, that was the more bad, since the children, as long as they were not spoiled men, naturally were in that kingdom of God which he was preaching, and so they ought not to be separated from him, but, on the contrary, men ought to learn from them how to understand the kingdom of God. All these ideas are explained in Matt. xviii.

2. Καὶ προσκαλεσάμενος ὁ Ἰησοῦς παιδίον, ἔστησεν αὐτὸ ἐν μέσῳ αὐτῶν,	*Matt. xviii.* 2. And Jesus called a little child unto him, and set him in the midst of them.	2. And Jesus called a little boy, and placed him among his disciples.
3. Καὶ εἶπεν, Ἀμὴν λέγω ὑμῖν, ἐὰν μὴ στραφῆτε καὶ γένησθε ὡς τὰ παιδία, οὐ μὴ εἰσέλθητε εἰς τὴν βασιλείαν τῶν οὐρανῶν.	3. And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.	3. And said, Truly I tell you, If you do not turn back, and become as little children, you will not enter into the kingdom of heaven.
5. Καὶ ὃς ἐὰν δέξηται παιδίον τοιοῦτον ἐν ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·	5. And whoso shall receive one such little child in my name receiveth me.	5. And whoever understands one such child, as he understands me, understands my teaching.
37. Καὶ ὃς ἐὰν ἐμὲ δέξηται, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν ἀποστείλαντά με.	*Mark ix.* 37. And whosoever shall receive me, receiveth not me, but him that sent me.	37. And he who understands me understands him who has sent me.

To enter into the kingdom of God one must be as a child. If you do not return to your childhood and will not be like children you cannot be in the will of God.

Before this it said, Be vagrants, mendicants, like children, not because you did not know how to obtain a country, possessions, a family, but like children who do not know anything about country, or courts, or property, or adultery, or oaths, — be like children. These words, like those about the adulterous woman, have had much

luck, and an endless number of discussions, sentimental phrases, and pictures have been produced on this theme, but the meaning of these much-repeated words remain not only misty but even incomprehensible.

These words are anything but sentimental or misty phrases; they are very definite and clear, stern words; just as significant, stern, and clear, as the words about this, that if you are not like vagrants, mendicants, you will not enter into the kingdom of God. Either statement is repeated just as often, and again it says here, If you are not vagrants, like children, you will not enter into the kingdom of God.

What, then, does it mean to be like children?

Jesus, who has been admonishing us to have the comprehension, could certainly not have said, Be as foolish as the children. To be as weak as the children would be of no use. To be as good as the children would be an untruth, for children are frequently very bad. To be prepared for everything, to love God and our neighbours, — that the children cannot be, for children are very egoistical beings. So in what way are we to be like children? Those who have concealed the five commandments of the sermon on the mount will never guess it. Only those who comprehend these commandments will find the answer very simple and clear.

In the five rules it said:

(1) Be not angry, and forgive offences; act in such a way that no one will have resentment against thee: children always do this, — no one is angry at children.

(2) Commit no adultery: children do not commit adultery.

(3) Do not swear: children do not understand what an oath is.

(4) Do not go to court: children are afraid of a court.

(5) Have no enemies of state: they do not understand this.

So this is what is meant by being like children: not to have faith in those human institutions which have created evil, — enmity, adultery, promises, courts, violence, and wars. In Matthew, Chapter XVIII., Verse 6, after pointing out how to enter into the kingdom of heaven, we read, Woe to those who will tempt, cheat, lead into evil these innocent ones. Only when we understand this shall we understand the meaning of the words, He who will understand what a child is, according to my teaching, will understand my teaching and the will of the Father. We must understand that a child is God's soul, a child of God, who knows only the Father, and does not know the errors of the flesh; that the whole teaching of Jesus consists in not doing evil, and a child does not yet do evil.

10. Ὁρᾶτε μὴ καταφρονήσητε ἑνὸς τῶν μικρῶν τούτων· λέγω γὰρ ὑμῖν, ὅτι οἱ ἄγγελοι αὐτῶν ἐν οὐρανοῖς διὰ παντὸς βλέπουσι τὸ πρόσωπον τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.

Matt. xviii. 10. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven.

10. Take heed that you do not despise one child, for I tell you, their souls always see God their Father.

(*a*) ἄγγελοι I translate by *souls*. In many texts the words ἐν οὐρανοῖς are wanting.

This verse, which is transferred farther down, obviously refers to the determination of the relation of the children to the kingdom of God. First it says that one must become like a child, in order to be in the kingdom of God. One must humble himself and understand life, as children understand it. And he says, Consequently we must not despise the children, but learn from them. Children are those who are not spoiled by evil: they are souls who always live according to the will of the Father.

14. Οὕτως οὐκ ἔστι θέλημα ἔμπροσθεν τοῦ πατρός ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται εἷς τῶν μικρῶν τούτων.	*Matt. xviii.* 14. Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.	14. Thus not one child perishes by the will of God your Father.

This verse, which is again detached from the discourse by the interpolation of the parable of the lost sheep, continues the same discussion. He says, All the children are in the will of God, and, while they have not yet their own will, are always in the kingdom of God. Their souls are inseparable from the Father, so that their disunion with the Father takes place not by the will of God, but by the will of men.

6. Ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ, συμφέρει αὐτῷ ἵνα κρεμασθῇ μύλος ὀνικὸς ἐπὶ τὸν τράχηλον αὐτοῦ, καὶ καταποντισθῇ ἐν τῷ πελάγει τῆς θαλάσσης.	*Matt. xviii.* 6. But whoso shall offend[a] one of these little ones which believe in me,[b] it were better for him[c] that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.	6. And he who will allure away even one of these children who believe in me, does this for him, that a millstone may be hanged around his neck, and he be drowned in the sea.

(*a*) The word *σκανδαλίζω* occurs several times, but here it occurs for the first time in its exact, definite, and particular meaning. The noun *σκάνδαλον* means *a snare:* in the language of the gospels *σκανδάληθρον* is used instead; and then we have the active and passive of *σκανδαλίζω*. The verb means *to deceive, to allure.*

The peculiarity of this Greek verb lies in the use of the prepositions and cases which are used with it. It is used in the passive simply and with *ἐν*, and has the meaning *of being deceived by truth.* Such meaning we find in

Matt. xiii. 21. *γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται.*

Matt. xxiv. 10. *καὶ τότε σκανδαλισθήσονται πολλοὶ.*

Mark iv. 17. *εὐθέως σκανδαλίζονται.*

Mark xiv. 29. *καὶ εἰ πάντες σκανδαλισθήσονται.*

In the passive with the addition of *ἐν*:

Matt. xi. 6. *ὃς ἐὰν μὴ σκανδαλίσθῃ ἐν ἐμοί.*

Matt. xiii. 57. *καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.*

Matt. xxvi. 31. *πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ.*

Matt. xxvi. 33. *εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοὶ.*

Mark vi. 3. *καὶ ἐσκανδαλίζοντο ἐν αὐτῷ.*

Mark xiv. 27. *ὅτι πάντες σκανδαλισθήσεσθε ἐν ἐμοί.*

Ἐν ἐμοί, that is, in my teaching, which is the truth.

This meaning of the verb in the passive also defines its meaning in the active. Its meaning is not merely *to deceive*, but *to allure away from truth.*

Having said that the children, since they do no wrong, are in the will of God, in the truth, Jesus says, Woe to him who will allure them away from truth, or from me.

(*b*) *Who believe in me.* The children, the little children, who understand nothing and who did not come near to Jesus, believe in Jesus and in his teaching: what does this mean? And this is said alike in Matthew and in Mark. The children believe in Jesus. It is impossible for them to believe that he is the second person of the Trinity. The one thing they believe in is that life is good. And nothing but this is the teaching of Jesus. He who is not offended believes in Jesus.

The short sixth verse of Matthew xviii., And he who will allure away from the truth one of such children, and Mark ix. 42 are a solution of the whole Gospel. We must reject this passage, or understand the whole Gospel in this way, that Jesus did not teach any other doctrine but the belief in life.

(*c*) It is positively impossible to understand on what ground *συμφέρει αὐτῷ* is translated by *it would be better for him*, meaning *him who will offend.*

It is only the awkward phrase in Luke xviii. 2 which could give any cause for it.

Εἶπε δὲ πρὸς τοὺς μαθητάς, Ἀνένδεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα· οὐαὶ δὲ δι' οὗ ἔρχεται. λυσιτελεῖ αὐτῷ εἰ

μύλος ὀνικὸς περίκειται περὶ τὸν τράχηλον αὐτοῦ, καὶ ἔῤῥιπται εἰς τὴν θάλασσαν, ἢ ἵνα σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων.

It is quite evident that this is an interpolation in Luke: it speaks of the children out of season and out of reason. But in Matthew and in Mark the idea is expressed in the same way. In Mark *καλόν ἐστιν αὐτῷ μᾶλλον it would be better for him;* in Matthew *συμφέρει αὐτῷ*, that is, *he helps him.* Συμφέρω means *to help, coöperate.*

But why does *him* mean *the one who offends*, and not *the child?* The offended child, deprived of life, is like a man with a millstone, cast into the sea. The millstone is the offence. But that he who offends should be like a man cast into the sea, is not only incomprehensible, but crude and foolish. The translation of this passage by the church is one of many examples not only of an ill-intentioned translation, but also of unusual recklessness and frivolity.

7. Οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων· ἀνάγκη γάρ ἐστιν ἐλθεῖν τὰ σκάνδαλα· πλὴν οὐαὶ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ τὸ σκάνδαλον ἔρχεται.

8. Εἰ δὲ ἡ χείρ σου ἢ ὁ πούς σου σκανδαλίζει σε, ἔκκοψον αὐτὰ καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν ἢ κυλλόν, ἢ δύο χεῖρας ἢ δύο πόδας ἔχοντα βληθῆναι εἰς τὸ πῦρ τὸ αἰώνιον.

9. Καὶ εἰ ὁ ὀφθαλμός σου σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ· καλόν σοι ἐστὶ μονόφθαλμον εἰς τὴν ζωὴν εἰσελθεῖν, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γέενναν τοῦ πυρός.

Matt. xviii. 7. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!

8. Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire.

9. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire.

7. The world of men is unhappy because of the offences, for it is impossible for the offences not to exist; but unhappy is the man who becomes a deceiver.

8. If thy hand or thy foot leads thee into deception, cut them off, and cast them from thee; for it is good to live even armless or lame, but not to perish with two hands and two feet.

9. And if thy eye leads thee into deception, tear it out, and cast it from thee. It is good to live with one eye, and not to perish with two eyes.

It says that the children are born believing in the teaching of Christ; that they are in the kingdom of God; and that they perish only because grown people entice them away from the kingdom of God and offend them.

These offences are and will be, but we must be afraid of them, for they cause the ruin of the children and those who themselves are an offence for others. An offence is what allures away from what is good and true; it is the evil and the lie which seem good and true; it is that allurement into the snare, which to the bird and beast seems good until the deceived creature is caught in the snare. Such snares and deceptions form the misfortune of the world. Men are good, but these deceptions cause their ruin. They are in the world and cannot help being in it, as there cannot help being darkness, if there is light, as there cannot help being error, if there is truth. But they must be known, for in them is the chief misfortune of men. Beware both that you are not caught in them and that, if you are caught, you do not become participants in them. There are offences against the five rules of the sermon on the mount.

The offence of anger, — which leads a man to commit murder and offer insult.

The offence of adultery, — which leads a man to bodily impurity and dissension with his neighbours.

The offence of the oath, — which draws a man to committing acts contrary to the will of God, under the pretext of a promise.

The offence of violence, — which provokes a man to recompense an evil with the same evil which he has suffered from another.

The offence of distinction between one's own nation and a foreign one, and of the recognition of the necessity of defending one's own and hurting the stranger's.

Against these rules snares are placed over the whole world, and against them Jesus Christ now warns. They

are the offences against what is accepted and regarded by everybody as good and important, against what is high before men, but an abomination before God. He does not call them evil; he calls them snares, through which evil comes into the world, and which men must fear. It is not necessary to destroy them: they are neither important, nor evil, nor good; but we must not take part in them.

3. Ἐὰν δὲ ἁμάρτῃ εἰς σὲ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ· καὶ ἐὰν μετανοήσῃ, ἄφες αὐτῷ.	*Luke xvii.* 3. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him.	3. Beware; if thy brother offends thee, rebuke him; and if he changes his conduct, forgive him.

This passage is given in Luke immediately after the words which speak of the necessity of having offences, but woe to him through whom they enter into the world. In Matthew this passage about forgiving a brother similarly follows after the words about the offences; but Peter's question (Verse 21 of Matthew) is transferred to the end. For clearness' sake, I put this verse in the beginning, and connect it with Verse 3 of Luke, with which it is connected by its meaning.

21. Τότε προσελθὼν αὐτῷ ὁ Πέτρος εἶπε, Κύριε, ποσάκις ἁμαρτήσει εἰς ἐμὲ ὁ ἀδελφός μου, καὶ ἀφήσω αὐτῷ; ἕως ἑπτάκις;	*Matt. xviii.* 21. Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?	21. Then Peter came up to him, and said, No matter how much a brother offends me, I will forgive him seven times.
22. Λέγει αὐτῷ ὁ Ἰησοῦς, Οὐ. λέγω σοί, ἕως ἑπτάκις, ἀλλ' ἕως ἑβδομηκοντάκις ἑπτά.	22. Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.	22. And Jesus said to him, I do not speak of forgiving seven times, but seventy times seven.

Peter offends by a discussion about revenge being a counteraction to evil. He says, I can see how we may forgive once; but he will be certain to offend again, even because I have forgiven him. If it comes to forgiving,

one will have to do so continually, and people will continually offend thee. And Jesus cautions him against this deception and insincerity by saying, We must not forgive once only, but as many times as one offers an insult, without considering whether this will encourage the offender, or not.

23. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησε συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.

24. Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη αὐτῷ εἷς ὀφειλέτης μυρίων ταλάντων.

25. Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος αὐτοῦ πραθῆναι, καὶ τὴν γυναῖκα αὐτοῦ καὶ τὰ τέκνα, καὶ πάντα ὅσα εἶχε, καὶ ἀποδοθῆναι.

26. Πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ, λέγων, Κύριε, μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα σοι ἀποδώσω.

27. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν, καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

28. Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια· καὶ κρατήσας αὐτὸν ἔπνιγε, λέγων, Ἀπόδος μοι ὅ τι ὀφείλεις.

29. Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ εἰς τοὺς πόδας αὐτοῦ παρεκάλει αὐτὸν, λέγων, Μακροθύμησον ἐπ' ἐμοὶ, καὶ πάντα ἀποδώσω σοι.

Matt. xviii. 23. Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants.

24. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents.

25. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made.

26. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all.

27. Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28. But the same servant went out, and found one of his fellow servants, which owed him a hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest.

29. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

23. Therefore the kingdom of God is like this: A rich man wanted to settle his affairs with his clerks.

24. And when he had begun to make the account, they brought to him a clerk who owed him ten thousand dollars.

25. But he could not pay it, and so the master ordered his wife, his children, and everything he had to be sold, for the sake of the payment.

26. And the clerk fell down before the master, and began to bow to him, saying, Master, have patience with me, and I will pay thee all.

27. Then the master took pity upon the servant, and freed him and forgave him his debt.

28. And the clerk went out, and found one of his servants, who owed him one hundred cents. And calling him up, he began to choke him, saying, Pay me what thou owest me.

29. And that servant fell down at his feet, and besought him, saying, Have pity on me, and I will pay thee all.

30. Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακὴν, ἕως οὗ ἀποδῷ τὸ ὀφειλόμενον.

31. Ἰδόντες δὲ οἱ σύνδουλοι αὐτοῦ τὰ γενόμενα, ἐλυπήθησαν σφόδρα· καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα τὰ γενόμενα.

32. Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ, Δοῦλε πονηρὲ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με.

33. Οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς καὶ ἐγώ σε ἠλέησα;

34. Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ.

35. Οὕτω καὶ ὁ πατήρ μου ὁ ἐπουράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν τὰ παραπτώματα αὐτῶν.

30. And he would not: but went and cast him into prison, till he should pay the debt.

31. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33. Shouldest not thou also have had compassion on thy fellow servant, even as I had pity on thee?

34. And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him.

35. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

30. But the clerk would not listen: he went and took him to the prison, till he should pay his debt.

31. And the other servants saw what was done, and they were much grieved, and went and told their master everything which had happened.

32. Then the master called up the clerk, and said to him, Thou wicked slave, I forgave thee the whole debt, because thou didst ask me,

33. And thou oughtest to have forgiven thy servant, as I had pity on thee.

34. And the master was angry, and turned him over to the tormentors, till he should pay everything which he owed him.

35. Even thus my heavenly Father will do to you, if every one of you will not in his heart forgive his brother his trespasses.

The idea that any man may be guilty toward us is a deception. If we consider others guilty toward us, we do so only because we forget our own offences, because we forget everything we ought to have done; and so it is not at all remarkable that we should forgive seventy times seven; on the contrary, it is remarkable that we should think it possible for any one to be guilty toward us. Anybody's guilt is a deception, a deviation from truth. In order that we may not fall into this deception, we must carry out the first rule of the sermon on the mount: not to be angry at our brother, and live in peace with all.

15. Ἐὰν δὲ ἁμαρτήσῃ εἰς σὲ ὁ ἀδελφός σου, ὕπαγε καὶ ἔλεγξον αὐτὸν μεταξὺ σοῦ καὶ αὐτοῦ μόνου. ἐάν σου ἀκούσῃ, ἐκέρδησας τὸν ἀδελφόν σου·

Matt. xviii. 15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

15. If thy brother offends thee, go and tell him his fault face to face. If he shall hear thee, thou art the gainer, for thou hast found a brother.

16. Ἐὰν δὲ μὴ ἀκούσῃ, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα.

16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.

16. But if he shall not hear thee, then take with thee one or two more, that the two or three may persuade him.

17. Ἐὰν δὲ παρακούσῃ αὐτῶν, εἰπὲ τῇ ἐκκλησίᾳ· ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὥσπερ ὁ ἐθνικὸς καὶ ὁ τελώνης.

17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican.

17. And if he shall not hear them either, tell it to the assembly; and if he does not hear the assembly, let him be to thee as a stranger or as a tax-collector.

18. Ἀμὴν λέγω ὑμῖν, Ὅσα ἐὰν δήσητε ἐπὶ τῆς γῆς, ἔσται δεδεμένα ἐν τῷ οὐρανῷ· καὶ ὅσα ἐὰν λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν τῷ οὐρανῷ.

18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven.

18. Verily I tell you, Whatever you will bind on earth, will be bound with God, and whatever you will loose on earth, will be loosed with God.

(*a*) ἐκκλησία I translate by a word which corresponds to the Greek.

This is what the church says about it (pp. 333, 297–299):

Whatsoever ye shall bind on earth, etc.: What before was promised to Peter is now promised to all the apostles. The Lord employs absolutely the same expressions in either case, to show his disciples that they all receive the same power; that Peter is not granted the exclusive, or even preponderant, right to rule the church; that everything legally established by all of them and their successors in matters of church government will be confirmed by the divine determination in heaven, in accordance with the spirit of truth inherent in the church and its representatives.

See to what misery he subjects the stubborn: both to present punishment and future torments. And he threatens these things, not that all this may happen, but that he who is menaced, that

is, menaced to be cut off from the church and to be bound in heaven, shall become meeker and, knowing this, may give up his anger, if not in the beginning, at least after many condemnations. Thus the Lord established the first, the second, and the third judgment, and did not suddenly reject the trespasser, — in order that, if he does not hear the first court, he may submit to the second; and if he contemn this one also, he may be frightened by the third; and if he disrespect this one too, he may be terrified at the future punishment, determination, and judgment of God.

If in the words, *Whatsoever ye shall bind*, etc., there is contained the power to forbid the communion with the unrepenting and to cut him off from the church, then in the words, *Whatsoever ye shall loose*, etc., there is contained the power to forgive the sinner and again receive him into the communion with the church, if he repent.

The keys of the heavenly kingdom: The conception of the kingdom of heaven here corresponds to the concept of the church, and, as the church is represented under the form of a structure which, naturally, has an entrance and an exit, which are opened and locked by means of keys, the keys here metaphorically represent the instrument of admission or non-admission into the structure of the church or the society of believers. The possession of the keys of the building presupposes free admission into the building and even management of it.

Therefore the handing of the keys is the granting of the right to enter into the building, manage it, and admit or exclude others. Consequently the expression, I shall give unto thee the keys of the heavenly kingdom, signifies the same as the subsequent utterance, Whatsoever thou shalt bind on earth shall be bound in heaven.

I shall give unto thee: With these words no exclusive right is given to Peter alone, as the Roman Catholics think, but the same privilege is later given to all the apostles; here it is given to Peter only because he was the first to confess Jesus Christ the Son of God. Is it possible that only Peter, and not Paul, received these keys? that Peter received them, and not John and James, and the other apostles? Are not these keys in the church, where sins are remitted daily? These keys and the right to bind and loose were not given to one man, but to the one universal church. That it was not given to one individual exclusively can be seen from another place, where the Lord says the same to all the apostles.

Thus the church binds, the church looses: Thus binds and

looses the church, which is based on the corner-stone, on Jesus Christ himself.

Whatsoever thou shalt bind on earth, etc.: To bind and loose is frequently used by the Jews in the sense of prohibiting and permitting. Thus, for example, speaking of the gathering of wood for the Sabbath, they expressed themselves in this manner: the school of Shamai binds this, that is, forbids it; the school of Hillel looses it, that is, permits it. Apostle Peter and, later on, all the apostles are by these words given the right to determine the trespasses which permit or do not permit one to remain in the church or the society of believers, and they are told that what they will not permit in the church or the society of believers will also be prohibited by God. Such a power is granted to them, because after Christ the apostles and their successors remain upon earth as the visible legislative power in the church, as the representatives of the church government by Jesus Christ himself.

It is hard to imagine a more ridiculous misconception than this one. Jesus says to Peter, I will give thee the key to the kingdom of heaven, just as we should say at the present time, I will give thee the key for it, so that you may understand it: and immediately he goes on to say what this key consists in: in loosing all the enmities here on earth, — precisely what has been said many times before, in the parable of the two debtors, in the parable of him who goes to the judgment with his adversary, — and what the Gospel is full of: to forgive all, to have no enemies, as is said here in Chapter XVIII. This chapter begins with telling how we are to settle with our enemies in the case of hostilities and insults, and finishes with the rule that we ought to forgive, not seven times, but seventy times seven. This is the key. And suddenly it turns out that Jesus by these words commands the popes to confess people and gather in eggs for it. It would be ridiculous, if it were not terrible.

And, as usual, the blasphemous, stupid misinterpretation of this passage has taken firm root, though it occurs only in the Gospel of Matthew, in spite of the palpable

error, and contrary to sense and to the exigencies of the language. This passage follows, both in Matthew and in Luke, immediately after the admonition not to take part in the offences: it is an explanation of how offences are to be avoided.

	Matt. xviii.	
19. Πάλιν λέγω ὑμῖν, ὅτι ἐὰν δύο ὑμῶν συμφωνήσωσιν ἐπὶ τῆς γῆς περὶ παντὸς πράγματος οὗ ἐὰν αἰτήσωνται, γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.	19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask,[a] it shall be done for them of my Father which is in heaven.	19. Again you know, that if two or three of you have agreed on earth in everything, then whomever they ask, they will get what they ask before my Father in heaven.
20. Οὗ γάρ εἰσι δύο ἢ τρεῖς συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμι ἐν μέσῳ αὐτῶν.	20. For where two or three are gathered together in my name, there am I in the midst of them.	20. For where two or three are united through my teaching, I am before them.

(*a*) The translation in this place of *οὗ ἐὰν αἰτήσωνται* by *what they shall ask* is quite arbitrary. There can be no contraction here, and we cannot ask for a *πρᾶγμα*. *Οὗ* means here *whom*. The meaning is: It is evident that if two or three agree, obviously each will get what the other asks for.

This, one of the most important and clearest places of the Gospel, is completely lost on account of the incredibly stupid interpretation of the church.

Having said that the conception of guilt is a deception, Jesus Christ teaches that for those who execute his teaching there cannot even present itself the case of guilt and punishments and forgiveness, and for those who execute his teaching there can be no dissension. He says, If thou hast been offended, speak privately to thy brother, to make peace with him; if he will not listen to thee, call in others; if he does not listen to them, take all the inhabitants for thy judges, and if he does not listen to them, leave him alone, bear the insult, and do

not quarrel with him, for every earthly affair in which you bind yourselves, binds also your soul and your relation to God, and so the loosing in earthly matters is also a loosing of the soul.

And you know yourselves that, if you agree here upon earth, and live in peace, every one will give what he is asked for, and so, if two or three are united through my teaching, my teaching of love and truth will be among them, that is, a foundation of their relations among themselves.

ON MARRIAGE AND DIVORCE

3. Καὶ προσῆλθον αὐτῷ οἱ Φαρισαῖοι πειράζοντες αὐτὸν, καὶ λέγοντες αὐτῷ, Εἰ ἔξεστιν ἀνθρώπῳ ἀπολῦσαι τὴν γυναῖκα αὐτοῦ κατὰ πασαν αἰτίαν;

Matt. xix. 3. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause?

3. And the Pharisees came up to him, and, tempting him, said to him, Is it lawful for a man to divorce his wife for every cause?

4. Ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, Οὐκ ἀνέγνωτε ὅτι ὁ ποιήσας ἀπ' ἀρχῆς ἄρσεν καὶ θῆλυ ἐποίησεν αὐτούς,

4. And he answered and said unto them, Have ye not read, that he which made them at the beginning made them male and female,

4. And Jesus replied to them, Do you not know that he who made male and female in the beginning, made also them?

5. Καὶ εἶπεν, Ἕνεκεν τούτου καταλείψει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα· καὶ προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, καὶ ἔσονται οἱ δύο, εἰς σάρκα μίαν;

5. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?

5. And said, For this reason will a man leave father and mother, and will cleave to his wife; and the two will be one body.

6. Ὥστε οὐκέτι εἰσὶ δύο, ἀλλὰ σὰρξ μία· ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωριζέτω.

6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

6. So that there will not be two, but one body. Therefore, what God has united, no man shall divide.

7. Λέγουσιν αὐτῷ, Τί οὖν Μωσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου, καὶ ἀπολῦσαι αὐτήν;

7. They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?

7. And they said to him, Why, then, did Moses command us to give a writing of divorcement, and to divorce a wife?

8. Λέγει αὐτοῖς, Ὅτι Μωσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν

8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away

8. And he said to them, Because of your rudeness did Moses command you to divorce

ὑμῖν ἀπολῦσαι τὰς γυναῖκας ὑμῶν· ἀπ' ἀρχῆς δὲ οὐ γέγονεν οὕτω.

your wives: but from the beginning it was not so.

your wives: from the beginning it was not so.

9. Λέγω δὲ ὑμῖν, ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, εἰ μὴ ἐπὶ πορνείᾳ, καὶ γαμήσῃ ἄλλην, μοιχᾶται·

9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery.

9. I tell you, Whoever puts away his wife, except for fornication, causes her to commit adultery.

11. Καὶ λέγει αὐτοῖς, Ὃς ἐὰν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ καὶ γαμήσῃ ἄλλην, μοιχᾶται ἐπ' αὐτήν·

Mark x. 11. And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her.

11. And every man who marries a divorced woman commits adultery.

10. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός, οὐ συμφέρει γαμῆσαι.

Matt. xix. 10. His disciples say unto him, If the case of the man be so with his wife, it is not good to marry.

10. And his disciples said to him, If such is the duty of a man to his wife, it is more profitable not to marry.

11. Ὁ δὲ εἶπεν αὐτοῖς, Οὐ πάντες χωροῦσι τὸν λόγον τοῦτον, ἀλλ' οἷς δέδοται.

11. But he said unto them, All men cannot receive this saying, save they to whom it is given.[a]

11. And he said to them, Not all keep this comprehension in their heart, save those to whom it is given.

12. Εἰσὶ γὰρ εὐνοῦχοι, οἵτινες ἐκ κοιλίας μητρὸς ἐγεννήθησαν οὕτω· καὶ εἰσὶν εὐνοῦχοι, οἵτινες εὐνουχίσθησαν ὑπὸ τῶν ἀνθρώπων· καὶ εἰσὶν εὐνοῦχοι, οἵτινες εὐνούχισαν ἑαυτοὺς, διὰ τὴν βασιλείαν τῶν οὐρανῶν. ὁ δυνάμενος χωρεῖν χωρείτω.

12. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it.

12. For there are chaste people, without adulterous passion, who were so born from their mother's womb; and there are others who are deprived of their lust by men; and others again, who have made themselves chaste for the kingdom of God. He who is able to take to heart this comprehension, let him receive it.

(*a*) The disciples say, It is better not to marry, in order that we may not have these sins. He replies, Yes, it is better: it is easy to say so, but not easy to fulfil it, that is, entirely to abstain from women.

The Pharisees, who have established the offence of the divorce, ask Jesus whether it is lawful to send away a wife, if she has not found favour, and to take another, pointing out that that is permissible according to the law of Moses.

He says that the meaning of marriage is the union of husband and wife into one, and so the violation of this natural law is a sin. And so, he who puts away his wife is committing an offence in that he himself commits adultery and causes his wife to do the same. The disciples say, Then it is better not to marry at all. He says, Of course, it is better, only one has to be entirely pure. We who can do it, let him do it. There are people who are continent by Nature or by circumstances. Why, then, can one not be so, in order to be in the kingdom of God? He who can, let him do so. But it is not right to offend others; and so, every thought of the possibility of taking another wife is an offence and dissemination of evil, which must be cut off like a hand.

ON TRIBUTE

	Matt. xvii. 24. And when they were come to Capernaum, they that received didrachms came to Peter, and said, Doth not your master pay the didrachms?	24. When they came to Capernaum, those who collected didrachms came to Peter, and said to him, Your teacher does not pay the didrachms.
24. Ἐλθόντων δὲ αὐτῶν εἰς Καπερναοὺμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ, καὶ εἶπον, Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα.		

(*a*) I omit the question mark. The construction of the sentence is not interrogative, — the verb is in the present: Your teacher does not pay.

It has become a common custom to assume that they collected for the temple, and so this passage is entitled, but it does not appear from anything that the tribute was meant for the temple. On the contrary, it is apparent that it was a simple, customary tribute. At the end of Chapter XXX., Verse 13, it says, according to the Greek text, that everybody was required to pay half a didrachm for the temple. Even if collectors of half-didrachms were mentioned here, there would be no reason for supposing that it was a tribute for the temple; a half-di-

drachm might have been collected for the temple, or for Cæsar, for not a word is said in the whole chapter about any temple, and from the meaning of the word τελεῖ, which signifies *payment for taxes*, it is not possible to assume anything but that reference is made here to the payment of taxes. More than that: the coin itself, which it was necessary to pay into the temple, and which was demanded of Peter, is not the same: now it is a half-didrachm, and now again a didrachm. The explanation that two drachms were equal to a Jewish half-shekel is evidently an invention, which was made for the purpose of explaining the tribute for the temple.

	Matt. xvii.	
25. Λέγει, Ναί. Καὶ ὅτε εἰσῆλθεν εἰς τὴν οἰκίαν, προέφθασεν αὐτὸν ὁ Ἰησοῦς, λέγων, Τί σοι δοκεῖ, Σίμων; οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσι τέλη ἢ κῆνσον; ἀπὸ τῶν υἱῶν αὐτῶν, ἢ ἀπὸ τῶν ἀλλοτρίων;	25. He saith, Yes.[a] And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?	25. He said, Yes. And when Peter entered into the house, Jesus anticipated him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom and tribute? of their children, or of strangers?
26. Λέγει αὐτῷ ὁ Πέτρος, Ἀπὸ τῶν ἀλλοτρίων. Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί.	26. Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.[b]	26. And Peter said, Of strangers. Jesus said to him, Then are the children free.

(*a*) It is hard to say on what ground this *Yes* is explained as meaning that the teacher pays. Neither from the context, nor from what comes next does this perverse sense follow. In one text of the Latin translation we read *utique non.*

(*b*) John viii. 36: If the Son therefore shall make you free, ye shall be free indeed. The children of God are those who are in the kingdom of God. In the will of God they can be under no obligation to any one, — they are free from everything. And as the king frees his children from all the tax-collectors, so God frees his children from every dependance, except the filial relation to him.

27. Ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς τὴν θάλασσαν βάλε ἄγκιστρον, καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον· καὶ ἀνοίξας τὸ στόμα αὐτοῦ, εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

Matt. xvii. 27. Notwithstanding, lest we should offend them, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth,[a] thou shalt find a stater: that take, and give unto them for me and thee.

27. But, lest we should lead them into sin, go and cast out a tackle, and take up the first fish which thou catchest, and get a stater for it, and give this for me and thee.

(*a*) In many texts these words are wanting. These two words, being doubtful, I omit. Ἀνοίγω τὸ στόμα always means *to speak, cry.*

The whole of Verse 27 has apparently been subject to many changes and violations, with the purpose of subverting it to the meaning of a miracle, but, in spite of the changes, it has retained the original meaning, and may most exactly be translated by, Go and cast out the tackle, and take the first fish which comes up (in the sense of many fish), and, opening thy mouth, that is, calling buyers, thou wilt find a stater, and this give for me and thee.

This is what Reuss says (Vol. I., pp. 417 and 418):

Du temps de Jésus-Christ, c'était la règle que tout Israélite âgé de vingt ans et plus payât annuellement une redevance au temple de Jérusalem, pour les frais du culte. Cet usage remontait, quant au principe, à une haute antiquité, mais on ne sait pas à quelle époque il reçut sa forme définitive. La somme à payer était de deux drachmes par tête, soit à peu près 1 fr. 80 c. Telle que l'histoire est racontée ici, il faut supposer que les percepteurs rencontrèrent Pierre dans la rue, et que les paroles qu'ils lui adressent sont une espèce d'invitation à payer. Car il n'est pas possible d'admettre que Jésus ait antérieurement refusé de payer.

Le reste du récit présente deux éléments distincts et indépendants l'un de l'autre: un fait matériel et miraculeux, et une parole de Jésus. Quant au premier, beaucoup de commentateurs ont hésité à l'accepter dans son sens littéral, d'après lequel le premier poisson qui mordrait à l'hameçon de Pierre devait porter dans sa bouche un statère, une pièce d'argent valant quatre

drachmes, ou 3 fr. 60 c. Jésus, se demandait-on, a-t-il jamais fait des miracles pour satisfaire ses propres besoins matériels? Et l'on pensa qu'il s'agissait simplement d'une pêche dont le produit, vendu au marché, devait suffire pour payer une si petite redevance. Cette explication est beaucoup trop simple pour être admissible, car on a de la peine à concevoir qu'un fait si naturel, et si journalier dans la vie d'un pêcheur, ait pu se transformer en miracle dans la tradition. Or, il faut remarquer: 1° qu'avant même que Pierre rapporte la conversation qu'il vient d'avoir avec les percepteurs, Jésus la *sait* déjà; 2° qu'il *sait* aussi que le *premier* poisson qui sera pris mettra Pierre à même de payer l'impôt pour deux personnes; 3° qu'il est positivement question d'une pièce d'argent à trouver, et non d'un poisson à vendre, parce qu'un poisson qu'on aurait pris avec l'hameçon ne pouvait pas valoir, à cette époque, 3 fr. 60 c. à Capharnaoum; 4° enfin, que cette pièce d'argent devait se trouver dans la bouche du poisson, et non dans son ventre, ce qui paraîtrait moins étonnant. Toutes ces circonstances font voir qu'à moins de dénaturer complétement le récit de l'évangéliste, on ne parvient pas à faire disparaître le miracle. Nous convenons que ce miracle est unique en son genre dans l'histoire de Jésus, et ne comprend aucun de ces éléments qui, ailleurs si souvent, en font accepter d'autres au sentiment religieux, quand la raison y trouve des difficultés plus ou moins grandes.

Mais il y a au fond de ce récit une idée assez clairement formulée pour qu'on puisse s'étonner à juste titre des tâtonnements des commentateurs. Notre texte est du nombre de ceux dans lesquels Jésus déclare franchement que lui et les siens ne sont plus soumis à la loi. Nous disons *lui et les siens*, et non pas lui seul, comme on prétend vulgairement, en disant qu'il se pose ici comme fils (*unique*) de Dieu, exempt comme tel d'un impôt payé à *Dieu*. Il est bien question de fils au pluriel; les quatre drachmes sont payées pour Jésus *et* pour Pierre, afin que les percepteurs, c'est-à-dire les représentants officiels du judaïsme légal, ne soient pas choqués par un refus autrement légitime. Jésus consent donc à s'assujettir à des devoirs qui ne lui incombent pas; or, il ne peut avoir voulu s'affranchir d'un devoir quelconque qui l'obligeait envers *Dieu;* le devoir en question l'obligeait envers le temple et son culte, envers un ordre de choses qui appartenait au passé (Jean iv. 24), et qui, *comme tel*, est en vérité étranger à Dieu, à partir du moment où ce Dieu veut le remplacer par un ordre de choses nouveau. De même que dans l'administration politique l'impôt se perçoit sur ceux qui ne sont pas de la *famille* du souverain, de même dans l'économie théocratique il

[illegible] question d'un impôt [illegible] à exiger de la part [illegible] de la famille [illegible]. La loi suprême du culte ayant [illegible] les formes anciennes ne sont plus [illegible].

[illegible] de faire remarquer que Pierre n'aura [illegible] à cette partie. Elle n'en est que plus sûrement [illegible] à la tradition, [illegible] à [illegible] par cela même, risquer de se fourvoyer, ce [illegible] de la narration que nous pourrons soupçonner [illegible].

This is what the church says (pp. 318–320):

They that received didrachms: A drachm was a small Greek silver coin, worth about seven cents; two such were a didrachm, equal in value to an old Jewish half shekel. A drachm formed the definite annual tribute toward the temple by each man who had reached the age of twenty years. This tribute was originally established by Moses, but it does not appear that it was then an annual tribute. Later on, no doubt since the building of Solomon's temple, this tribute was made to be annual and obligatory for all, except the priests and Levites, who were to collect the tribute. This money was used for the support of the temple and the purchase of the requisite things for the divine service, such as sacrificial animals for the daily sacrifices, flour, salt, incense, etc.

Doth not your master pay tribute? The collectors did not dare approach Jesus Christ, but went to Peter; however, they did not come to him even with a violent demand, but modestly, for they did not ask persistently: they only said, Doth not your master pay the didrachms? They did not have any definite opinion of him, and regarded him as a simple man, though they showed him some honour and respect on account of the preceding tokens, or, perhaps, they acted with a sly purpose, that is, We wonder whether your master, being opposed to the law, will be willing to pay the didrachms?

Yes: From this answer of Peter, who did not ask Jesus about it, we can conclude that the Lord was in the habit of paying the tribute.

Jesus prevented him, saying: Simon had not yet spoken with Jesus Christ about it, but he, from his divine knowledge, knew already the question and the answer.

Of their own children: That is, of the members of the royal family, or of strangers, that is, of all who do not belong to the royal family.

Then are the children free: From paying custom and tribute, — they do not pay them. The meaning is: consequently I am free from paying the didrachms, for I am the Son of God, and the didrachms are collected for God my Father, who abides in this temple. Again: if the kings of the earth do not take tribute of their children, but of strangers, I must be so much the more free from it, being a king and a son, not of a king of earth, but of heaven.

Lest we should offend them: (The collectors of the tribute), lest they might think that we do not wish to pay tribute into the temple, and thus might become contemners of the temple and adversaries of the law.

Go thou to the sea: Of Galilee, on the shore of which Capernaum was situated.

Thou shalt find a stater: A Roman silver coin, equal in value to four Greek drachms, or one Jewish shekel, consequently, a coin which would pay the tribute for two. This makes it indubitable that Jesus Christ is God: if he knew that in the mouth of the first fish which Peter would catch there would be a stater swallowed by it, then he is omniscient; and if he created the stater in the mouth of the fish, he is almighty.

Jesus, even according to the teaching of all the churches, came to establish the kingdom of God, to teach the moral law. Is it possible, then, that he did not notice, that he overlooked that one-half of mankind oppressed and flayed the other half, collecting from them tribute in the name of the State, every king for himself? and did he not find anything contrary to his teaching in it? According to the church teaching that is so. Jesus uttered sentimental words, wrought some miracles, and, allowing the popes to smear oil on people, again returned to heaven.

But this passage and the passage about the tribute to Cæsar show clearly that Jesus did not overlook the evil, and showed how we have to act toward it. This passage and, To Cæsar that which is of Cæsar, directly and clearly define the question as to whether tribute is good, and how we must look upon it and upon those who exact it from us. To the question whether, according to the teaching

of Jesus, it is necessary and obligatory to pay tribute, the answer is that neither he, nor the disciples, regard the tribute as obligatory, for the children of God depend only on the God their Father, and neither can exact, nor pay tribute.

But to the second question as to how we are to bear ourselves in relation to the demand for tribute, Jesus answers: though men cannot in any way be under obligation to kings, there are some who consider this necessary, and so we must think only of those who demand the tribute. These people exact it, and if we do not pay it, they will sin, and so, in order that we may not lead them into sin, we must pay them what they demand; and although the tribute cannot be obligatory for those who live according to the will of God, for the children of God, Jesus commands us to pay the tribute, so that we may not lead them to commit offences. He recognizes tribute as an evil, but, from his rule of non-resistance to evil, he commands us to pay the tribute. Not to pay the tribute, because it is unjust, would be the same as abandoning ourselves to the offence of reflecting of what is just, and what not. And a man who resists evil himself commits an offence and leads others into it.

15. Τότε πορευθέντες οἱ Φαρισαῖοι συμβούλιον ἔλαβον, ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ.

16. Καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, λέγοντες, Διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ, καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις, καὶ οὐ μέλει σοι περὶ οὐδενός, οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων.

Matt. xxii. 15. Then went the Pharisees, and took counsel how they might entangle him in his talk.

16. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men.

15. Then the Pharisees went, and took counsel how they might catch him in his speech.

16. And they sent to him their disciples with the Herodians, saying, Teacher, we know that thou teachest the way of God in truth, and that thou dost not care for any man, for thou payest no attention to persons.

17. Εἰπὲ οὖν ἡμῖν, Τί σοι δοκεῖ; ἔξεστι δοῦναι κῆνσον Καίσαρι, ἢ οὔ;	17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cesar, or not?	17. Tell us therefore, Is it lawful according to your opinion to pay tribute to Cæsar, or not?

From the whole teaching of Jesus Christ, who denies courts, powers, wars, on which the tribute is expended, it was clear that he did not consider the paying of tribute necessary. The question itself shows clearly that the teaching of Jesus was understood in this way, namely, that taxes ought not to be paid. The Pharisees, having invited the officers of Herod, ask this of him, wishing that he should express himself outright in the presence of the people. The interpretation of this text by the church is full of the highest comicalness.

This text, which obviously denies the authorities, is read on royal days, and forms the chief stay of power. They say that a sly question was proposed to Jesus, in order to catch him; but where is the cunning, if Jesus Christ recognized the power? All he had to do was to say, as Apostle Paul said, Every power is from God, and all would have been well. But the trouble is that Jesus not only fails to recognize the power, not only despises it, but regards it in its nature as an evil, and places himself and men higher than it. His whole teaching, which recognizes every man as his judge and free, directly excludes every power, considering it evil and therefore darkness.

18. Γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν εἶπε, Τί με πειράζετε, ὑποκριταί;	*Matt. xxii.* 18. But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?	18. And guessing their cunning, Jesus said, Why do you tempt me, cunning people?
19. Ἐπιδείξατέ μοι τὸ νόμισμα τοῦ κήνσου. οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον.	19. Shew me the tribute money. And they brought unto him a penny.	19. Show me the tribute money. And they brought him a penny.
20. Καὶ λέγει αὐτοῖς, Τίνος ἡ εἰκὼν αὕτη καὶ ἡ ἐπιγραφή;	20. And he saith unto them, Whose is this image and superscription?	20. And he said to them, Whose is this image and superscription?

21. Λέγουσιν αὐτῷ, Καίσαρος. τότε λέγει αὐτοῖς, Ἀπόδοτε οὖν τὰ Καίσαρος Καίσαρι· καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ.	21. They say unto him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that are God's.	21. They said, Cæsar's. Then he said to them, Then give back to Cæsar what is Cæsar's: and to God give what is God's.
22. Καὶ ἀκούσαντες ἐθαύμασαν· καὶ ἀφέντες αὐτὸν ἀπῆλθον.	22. When they had heard these words, they marvelled, and left him, and went their way.	22. When they heard this, they marvelled, and left him, and went away.

(*a*) ἀπόδοτε in its most usual signification, and obviously in place here.

According to the teaching of the church people, both the Orthodox and the free, it turns out that this passage means the same as Rom. xiii. 1; 1 Tim. ii. 2; 1 Peter ii. 13. And this passage is always read on royal days. According to them this passage means that we must fulfil our obligations toward the king in the same way as toward God.

This is what Reuss says (Vol. I., p. 571):

Mais on aurait tort de s'arrêter à cette interprétation de la réponse. En effet, celle-ci pourrait paraître insuffisante, en ce sens qu'elle semble plutôt éviter que résoudre la question posée, laquelle, après tout, avait sa haute importance. Mais Jésus n'entre point dans la discussion du droit; sa mission n'était pas politique, son royaume ne devait pas être de ce monde. Il ne se préoccupe pas de faire le bilan des grands principes de la nationalité et de la puissance matérielle. Il se borne à constater que l'homme (ainsi que la société) appartient ici-bas à deux sphères distinctes, à la sphère politique et civile, et à la sphère morale et religieuse. Chacune lui impose des devoirs particuliers auxquels personne ne doit se soustraire. Il pouvait admettre, bien qu'ici il ne le déclare pas explicitement, que la première sphère est inférieure à la seconde; mais tant qu'elle ne gêne pas l'exercice des devoirs de celle-ci, rien ne dispense l'individu de ceux qui lui incombent envers l'autre. Tant que Dieu reçoit ce qui lui est dû, il n'y a pas de raison pour qu'on s'insurge contre l'ordre établi dans le monde (Rom. xiii. 1 ss. 1 Tim. ii. 1 ss. 1 Pierre ii. 13 ss.), et il y a des moyens plus efficaces d'assurer le sort d'une nation que ceux desquels celle-ci attend en vain le résultat désiré quand elle a négligé les autres.

The church says (p. 409):

However, when thou hearest, *Render unto Cæsar the things which are Cæsar's*, thou must understand only as much as does not interfere with godliness; for everything which is contrary to godliness is no longer a tribute to Cæsar, but a tribute and custom to the devil.

They marvelled: At the wisdom of the Lord's answer to the cunningly put question; the answer surpassed and deceived their expectations. Evidently the answer was in favour of the Herodians, but the second part of the answer not only failed to represent a pretext for accusing the Lord on the part of the Pharisees, but, on the contrary, pointed directly to the necessity or duty of rendering unto God the things which are God's, by the side of Cæsar's tribute. One obligation does not contradict the other; on the contrary, they conveniently go together and must be paid at the same time.

But they fail to explain how these two obligations are to be united. In the person of Jesus they were not united, just as they cannot be united in the case of all those who understand his teaching. From the teaching of Jesus it follows that he who believes in life and in God will not resist evil, will not go to court, will not wage war, will not collect possessions for himself, and so, obviously, will not pay any taxes, for there will be nothing to pay them with, and, besides, there is no cause for a man to pay, who does not recognize courts, governments, and nationalities. But the Pharisees think that this is all he teaches, and so they come up with the Herodians, and ask, Is it right to pay the taxes to Cæsar? He says, What does it mean to pay taxes? Show me your taxes, what you pay with? They show him a coin. He looks at the image of Cæsar, and asks, What is coined here? He does not even know, and does not want to know that there is a Cæsar. They say, it is Cæsar. Cæsar? His coin? Well, then give back to him what is his. Jesus says that a man can be in no dependence on Cæsar, but is always dependent on God. The same verb *ἀπόδοτε* to Cæsar what is Cæsar's, and to God what

is God's, has led the interpreters into error. But it is sufficient to comprehend God differently from a king, which the popes are unable to do, and then the difference of the two phrases becomes clear. To give back that which is somebody else's means to divide up with him, to have no relations with him, not to take from him. But to give back to God means to give to God the comprehension which he has given to men.

There can be no choice about this; either we must understand it as the priests do, namely, that a king is almost a God, and that nearly equal honours are to be given to a king and to God; or else we must understand that the one is to be despised, and the other honoured. The meaning of the whole discourse, which was started by the Pharisees only in order to cause Jesus to commit an offence, is this, that, as in the case of the demand of tribute in Capernaum, he removes the offence, while fulfilling the teaching. Not to offend them, give, in accordance with the rule of non-resistance to evil; do not submit to the offence of the leaven, by not resisting, by not taking part in it.

OF THE ADULTERESS

52. Καὶ ἀπέστειλεν ἀγγέλους πρὸ προσώπου αὐτοῦ· καὶ πορευθέντες εἰσῆλθον εἰς κώμην Σαμαρειτῶν, ὥστε ἑτοιμάσαι αὐτῷ.

Luke ix. 52. And sent messengers before his face: and they went, and entered into a village of the Samaritans, to make ready for him.

52. On their way the disciples of Jesus entered into a village of Samaria, to prepare a night's lodging for him.

53. Καὶ οὐκ ἐδέξαντο αὐτὸν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ.

53. And they did not receive him, because his face was as though he would go to Jerusalem.

53. But they did not receive him there.

54. Ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ Ἰάκωβος καὶ Ἰωάννης εἶπον, Κύριε, θέλεις εἴπωμεν πῦρ καταβῆναι ἀπὸ τοῦ οὐρανοῦ, καὶ ἀναλῶσαι αὐτοὺς, ὡς καὶ Ἠλίας ἐποίησε;

54. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?[a]

54. And when his disciples James and John saw this, they said, Dost thou agree to this, that it is proper to say, May they be killed by lightning from heaven for this?

55. Στραφεὶς δὲ ἐπετίμησεν αὐτοῖς, καὶ εἶπεν, Οὐκ οἴδατε οἵου πνεύματός ἐστε ὑμεῖς·

56. Ὁ γὰρ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθε ψυχὰς ἀνθρώπων ἀπολέσαι, ἀλλὰ σῶσαι. καὶ ἐπορεύθησαν εἰς ἑτέραν κώμην.

55. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

56. For the Son of man is not come to destroy men's lives, but to save them. And they went to another village.

55. And Jesus replied to them, You do not understand of what spirit you are.

56. For the son of man has not come to destroy the lives of men, but to save them. And he went to another village.

John viii. 3. Ἄγουσι δὲ οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι πρὸς αὐτὸν γυναῖκα ἐν μοιχείᾳ κατειλημμένην, καὶ στήσαντες αὐτὴν ἐν μέσῳ,

3. And the scribes and Pharisees brought unto him a woman taken in adultery: and when they had set her in the midst,

3. And the scribes and Pharisees brought to him a woman taken in adultery; and they placed her before him,

4. Λέγουσιν αὐτῷ, Διδάσκαλε, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη.

4. They say unto him, Master, this woman was taken in adultery, in the very act.

4. And said to him, Teacher, this woman was caught in adultery.

5. Ἐν δὲ τῷ νόμῳ Μωσῆς ἡμῖν ἐνετείλατο τὰς τοιαύτας λιθοβολεῖσθαι· σὺ οὖν τί λέγεις;

5. Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

5. According to the law of Moses we are commanded to stone such a one to death. What dost thou say?

6. Τοῦτο δὲ ἔλεγον πειράζοντες αὐτὸν, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. ὁ δὲ Ἰησοῦς κάτω κύψας, τῷ δακτύλῳ ἔγραφεν εἰς τὴν γῆν·

6. This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not.

6. They said this, tempting him, that they might have cause for accusing him. But Jesus, bending down, wrote with his finger on the ground.

7. Ὡς δὲ ἐπέμενον ἐρωτῶντες αὐτὸν, ἀνακύψας εἶπε πρὸς αὐτοὺς, Ὁ ἀναμάρτητος ὑμῶν πρῶτος τὸν λίθον ἐπ' αὐτῇ βαλέτω.

7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

7. And they continued asking him. He lifted himself up, and said to them, He who is without sin among you, let him cast the first stone at her.

8. Καὶ πάλιν κάτω κύψας ἔγραφεν εἰς τὴν γῆν.

8. And again he stooped down, and wrote on the ground.

8. And again he bent down and began to write on the ground.

9. Οἱ δὲ, ἀκούσαντες καὶ ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι, ἐξήρχοντο εἷς καθεῖς, ἀρξάμενοι ἀπὸ τῶν πρεσβυτέρων ἕως τῶν ἐσχάτων· καὶ κατελείφθη μόνος ὁ Ἰησοῦς, καὶ ἡ γυνὴ ἐν μέσῳ ἑστῶσα.

9. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst.

9. They understood him, and their conscience reproved them, and one by one, from the eldest to the youngest, they all went away. And Jesus alone was left, and the woman standing before him.

10. Ἀνακύψας δὲ ὁ Ἰησοῦς, καὶ μηδένα θεα-

10. When Jesus had lifted up himself, and

10. Jesus lifted himself and saw none but

σάμενος πλὴν τῆς γυναικὸς, εἶπεν αὐτῇ, Ἡ γυνὴ, ποῦ εἰσιν ἐκεῖνοι οἱ κατήγοροί σου; οὐδείς σε κατέκρινεν;

11. Ἡ δὲ εἶπεν, Οὐδείς, κύριε. εἶπε δὲ αὐτῇ ὁ Ἰησοῦς, Οὐδὲ ἐγώ σε κατακρίνω· πορεύου καὶ μηκέτι ἁμάρτανε.

saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

11. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.

the woman. And he said to her, Woman, where are thy accusers? Has no one condemned thee?

11. She said, No one, sir. And Jesus said to her, Neither do I condemn thee: go, and sin no more.

(*a*) Even as Elias did, is wanting in many texts.

In this story the Pharisees directly approach Christ with a provocation for an offence, by bringing in the adulteress and asking what he would say. He has nothing to say. Well, an adulteress; well, she has sinned; well, what of it? It is a pity she has sinned, — that is all he can say. So he keeps silence. They do not ask him outright what they should do, and so he keeps silence. But when they ask him directly what to do, whether to stone her, or not, he says, He who is without sin, let him stone her. And they went away. They saw that only he who is without sin has a right to punish, and as there can be no such people, there can be no punishment. And when they went away, he asked, Well, has no one condemned thee? No one. Neither can I condemn thee: go, and sin no more. Do not sin thyself, and let them not sin, that is all. And the offence of the judgment is destroyed.

This parable has had a wonderful fate. Although it is semi-apocryphal, it has had unusual luck. For some reason people have a special liking for it and find in it something very sentimental and poetical. The divine teacher, — the adulteress: He is in meditation, drawing with his finger in the sand. And they go and paint pictures and write verses on this occasion. All they see in this is only what is sentimental; but they do not see that sturdy common sense, from which follows the impossi-

bility of a code of laws, of a senate, of circuit and district courts, and of justices of the peace. They are possible only when men have not even that degree of truthfulness which the Pharisees had. Not one Pharisee dared to say that he was without sin, and they comprehended that only he could punish who could have the boldness to say that he was without sin.

This parable has had a wonderful fate. In what way is it possible more clearly to discuss and picture the impossibility of courts than in this parable? It is impossible to do so. And what happens? The sentimentality, the drawing with the finger in the sand, is what gives especial pleasure; but the meaning, the significance, the purpose of this parable do not seem to exist at all. The sentimentality is pleasing, and it is pleasant to receive a salary, and the meaning, well, — it means that in a conversation you must not condemn your neighbour; you must not say of Márya Ivánovna that she has lovers; but hanging and chopping off heads, that is all right, that is a different matter.

OF THE TRUE LIFE

	Luke xii.	
13. Εἶπε δέ τις αὐτῷ ἐκ τοῦ ὄχλου, Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν.	13. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.	13. And one of the people said to Jesus, Teacher, command my brother to divide the inheritance with me.
14. Ὁ δὲ εἶπεν αὐτῷ, Ἄνθρωπε, τίς με κατέστησε δικαστὴν ἢ μεριστὴν ἐφ' ὑμᾶς;	14. And he said unto him, Man, who made me a judge or a divider over you?	14. And Jesus said to him, Man, has any one made me a judge or divider among you?

The man asks Jesus justly to divide his inheritance with his brother. Jesus replies that it is not his, nor anybody else's business, except of those who divide. But how to divide is well known: give everything. To be himself a judge over others is an offence. And so Jesus angrily rebukes him.

25. Καὶ ἰδοὺ, νομικός τις ἀνέστη, ἐκπειράζων αὐτὸν, καὶ λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

26. Ὁ δὲ εἶπε πρὸς αὐτὸν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις;

27. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου, καὶ ἐξ ὅλης τῆς διανοίας σου· καὶ τὸν πλησίον σου ὡς σεαυτόν.

Luke x. 25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.[a]

25. And, behold, a lawyer stood up and, tempting Jesus, said, Teacher, what shall I do to receive eternal life?

26. Jesus said to him, What is written in the law? How dost thou read?

27. And the lawyer replied, Love thy Lord with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

(*a*) Many texts have the variant ἑαυτόν.

I leave here the customary reading, as the meaning of the lawyer's words is not important here, but what is important is the parable to which Luke alone attached these words. The meaning of this variant is analyzed in another place. Here we must not forget that Luke has very unsuccessfully attached these words to the parable, in the first place, because he has weakened their meaning, and secondly, because he has put them in the mouth of the lawyer. The lawyer could not have known this commandment, for it is not a commandment, but detached words from two different books of Moses.

Deut. vi. 5. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.

Lev. xix. 18. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the Lord.

28. Εἶπε δὲ αὐτῷ, Ὀρθῶς ἀπεκρίθης· τοῦτο ποίει, καὶ ζήσῃ.

29. Ὁ δὲ, θέλων δικαιοῦν ἑαυτὸν, εἶπε πρὸς τὸν Ἰησοῦν, Καὶ τίς ἐστί μου πλησίον;

Luke x. 28. And he said unto him, Thou hast answered right: this do, and thou shalt live.

29. But he, willing to justify himself, said unto Jesus, And who is my neighbour?

28. Jesus said to him, Thou hast answered right: do this, and thou wilt live.

29. But the lawyer wanted to justify himself, and said to Jesus, And who is my neighbour?

30. Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν, Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ, καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον, ἀφέντες ἡμιθανῆ τυγχάνοντα.

30. And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

30. And Jesus said to him, There was a man who went from Jerusalem to Jericho, and fell among robbers. The robbers took everything from him, beat him, and went away, leaving him half dead.

31. Κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν.

31. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side.

31. A priest happened to come that way. When he saw the man, he turned around and went away.

32. Ὁμοίως δὲ καὶ Λευίτης, γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.

32. And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.

32. And likewise a Levite, passing by that place, saw him, and went away.

33. Σαμαρείτης δέ τις ὁδεύων ἦλθε κατ αὐτὸν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη·

33. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

33. A Samaritan, as he travelled, came where he was; he saw him and took pity on him.

34. Καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ, ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος, ἤγαγεν αὐτὸν εἰς πανδοχεῖον, καὶ ἐπεμελήθη αὐτοῦ.

34. And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

34. And he went and bound up his wounds, pouring in oil and wine, and set him on his horse, and brought him to an inn, and took care of him.

35. Καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ, καὶ εἶπεν αὐτῷ, Ἐπιμελήθητι αὐτοῦ· καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

35. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him: and whatsoever thou spendest more, when I come again, I will repay thee.

35. On the following morning the Samaritan proceeded on his journey, giving the host two pence, and saying, Take care of this man. If thou spendest more on him, I will repay thee on my way back.

36. Τίς οὖν τούτων τῶν τριῶν δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

36. Well, what do you think? Which of the three, the priest, the Levite, or the Samaritan, was a neighbour to him who fell among the robbers?

37. Ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς, Πορεύου, καὶ σὺ ποίει ὁμοίως.

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

37. And the lawyer said, Of course, he who had pity on him. Then Jesus said, Go, and do likewise.

The lawyer retorts to Jesus against his teaching that all men are the children of one Father — God, and that therefore a man must make no distinction between people. He said, for example, that we must love our neighbour, but these words do not prove anything, for it is impossible to love all. I love my wife, my children, and all love some, and do not love others. It is easy enough to say, Love thy neighbour. Who is thy neighbour? And if it does not say who is a neighbour, nothing is said, and nothing but words are left.

To this Jesus replies by citing the Samaritan and what he did. He does not say who is a neighbour, but chooses one who is farthest removed from the Jews, a Samaritan, and says what he did, and in reply says, Do likewise.

The discussion as to who is a neighbour is a snare which entices away from the truth, and, in order not to fall into it, it is necessary not to discuss, but to act. This is the offence of the leaven of the Sadducees and the Herodians.

	Matt. xvi.	
21. Ἀπὸ τότε ἤρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ, ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἱεροσόλυμα,	21. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem,	21. And Jesus began to tell his disciples that he had to go to Jerusalem,
22. Εἰπὼν, Ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν, καὶ ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων, καὶ ἀποκτανθῆναι, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι.	22. Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day.	22. For the son of man must suffer much, and be rejected by elders, priests, and learned men, and be slain, and be raised after three days.

In Matthew it says that Jesus announced that he had to go to Jerusalem and suffer there and be killed, and so forth. In Mark it says that the son of man was to suffer, be killed, and raised.

Jesus calls himself the son of man when he understands by himself his divine essence, which is common to all men. Even thus we must understand it here.

Jesus at the same time says that first he, Jesus, would have to suffer much, and be killed, and be raised from the dead in the spiritual sense; he also says that the comprehension of the son of man will be rejected, before it is raised and accepted.

32. Καὶ παρρησίᾳ τὸν λόγον ἐλάλει. Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος ἤρξατο ἐπιτιμᾶν αὐτῷ.	*Mark viii.* 32. And he spake that saying openly. And Peter took him, and began to rebuke him.	32. And he spoke these words with confidence. And taking him by the hand, Simon Peter began to hold him back.
33. Ὁ δὲ ἐπιστραφείς, καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ, ἐπετίμησε τῷ Πέτρῳ, λέγων, Ὕπαγε ὀπίσω μου, Σατανᾶ· ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ, ἀλλὰ τὰ τῶν ἀνθρώπων.	33. But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan: for thou savourest not the things that be of God, but the things that be of men.	33. But when he had turned around and looked at his disciples, he rebuked Simon Peter, saying, Get away from me, offender. Thou enticest me away from the truth, for thou dost not think of what is divine, but what is human.
9. Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·	*John xi.* 9. Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.	9. There are twelve hours in the day. And if thou walkest in the day, thou dost not stumble, for it is light.
10. Ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτὶ, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.	10. But if a man walk in the night, he stumbleth, because there is no light in him.	10. But if thou walkest in the night, thou stumblest, for thou dost not see the light.

John ii. 7. Then after that saith he to his disciples, Let us go into Judea again.

8. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

And to Peter's remark, Jesus replies, Thou wantest to allure me away from the truth and light. If I am going to consider what is dangerous for me, and what not, if I am going to reflect as to what will come to me as a result of my act in my carnal life, I shall go from the light into the darkness, and then I shall perish, for he who walks in the light does not stumble. This is the first example of enticing away from the truth. Jesus calls this an offence. It is the offence of the leaven of the Sadducees. And to this offence Jesus replies that,

on the contrary, what turns out to be reasonable according to our carnal considerations, is nothing but the darkness, and that only spirit is light, for which there can be no errors and no stumbling-blocks.

34. Καὶ προσκαλεσάμενος τὸν ὄχλον σὺν τοῖς μαθηταῖς αὐτοῦ, εἶπεν αὐτοῖς, Ὅστις θέλει ὀπίσω μου ἐλθεῖν, ἀπαρνησάσθω ἑαυτὸν, καὶ ἀράτω τὸν σταυρὸν αὐτοῦ, καὶ ἀκολουθείτω μοι.

Mark viii. 34. And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

34. And he called the people with his disciples, and said to them, He who wants to walk according to me, let him deny himself (let him take the cross and follow me).

35. Ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν αὐτοῦ ἕνεκεν ἐμοῦ καὶ τοῦ εὐαγγελίου, οὗτος σώσει αὐτήν.

35. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it.

35. For he who wants to save his earthly life, will lose the true life; and he who will lose the earthly life for me and the true good, will save it.

18. Καὶ ἔρχονται Σαδδουκαῖοι πρὸς αὐτὸν, οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι· καὶ ἐπηρώτησαν αὐτὸν, λέγοντες,

Mark xii. 18. Then come unto him the Sadducees, which say there is no resurrection,[e] and they asked him, saying,

18. Then the Sadducees came to him. They told him, on the contrary, that there would be no awakening of life, and began to ask him,

19. Διδάσκαλε, Μωσῆς ἔγραψεν ἡμῖν, ὅτι ἐάν τινος ἀδελφὸς ἀποθάνῃ, καὶ καταλίπῃ γυναῖκα, καὶ τέκνα μὴ ἀφῇ, ἵνα λάβῃ ὁ ἀδελφὸς αὐτοῦ τὴν γυναῖκα αὐτοῦ, καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ αὐτοῦ.

19. Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

19. Teacher, Moses said that if one dies and leaves no children, then the brother is to take the wife of him who died, to raise up a descent to his brother.

20. Ἑπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος ἔλαβε γυναῖκα, καὶ ἀποθνήσκων οὐκ ἀφῆκε σπέρμα·

20. Now there were seven brethren: and the first took a wife, and dying left no seed.

20. There were seven brothers, and the first married and died, and had no children, and left his wife to his brother.

21. Καὶ ὁ δεύτερος ἔλαβεν αὐτὴν, καὶ ἀπέθανε, καὶ οὐδὲ αὐτὸς ἀφῆκε σπέρμα· καὶ ὁ τρίτος ὡσαύτως·

21. And the second took her, and died, neither left he any seed: and the third likewise.

21. And similarly the second and the third,

22. Καὶ ἔλαβον αὐτὴν οἱ ἑπτὰ, καὶ οὐκ ἀφῆκαν σπέρμα. ἐσχάτη πάντων ἀπέθανε καὶ ἡ γυνή.

22. And the seven had her, and left no seed: last of all the woman died also.

22. Up to the seventh. After all of these the woman died.

23. Ἐν τῇ οὖν ἀναστάσει, ὅταν ἀναστῶσι, τίνος αὐτῶν ἔσται γυνή; οἱ γὰρ ἑπτὰ ἔσχον αὐτὴν γυναῖκα.	23. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.	23. Whose wife will she be in the resurrection, when they will rise to life? All seven had her.
24. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ διὰ τοῦτο πλανᾶσθε, μὴ εἰδότες τὰς γραφὰς, μηδὲ τὴν δύναμιν τοῦ Θεοῦ;	24. And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?	24. And Jesus replied to them, You are mixed; you do not understand the Scripture and the power of God.
34. Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσι καὶ ἐκγαμίσκονται·	*Luke xx.* 34. The children of this world marry, and are given in marriage:	34. Men of this life marry, and women are given in marriage:
35. Οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν, καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν, οὔτε γαμοῦσιν οὔτε ἐκγαμίσκονται·	35. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:	35. But those who become worthy of the other life and of the reëstablishment from the dead neither marry, nor are given in marriage.
36. Οὔτε γὰρ ἀποθανεῖν ἔτι δύνανται· ἰσάγγελοι γάρ εἰσι, καὶ υἱοί εἰσι τοῦ Θεοῦ, τῆς ἀναστάσεως υἱοὶ ὄντες.	36. Neither can they die any more: for they are equal unto the angels;[b] and are the children of God, being the children of the resurrection.	36. For they cannot die again; for they become the will of God: they become the children of God and the children of the reëstablishment.
33. Καὶ ἀκούσαντες οἱ ὄχλοι ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ.	*Matt. xxii.* 33. And when the multitude heard this, they were astonished at his doctrine.	33. And the people marvelled at his teaching.
39. Ἀποκριθέντες δέ τινες τῶν γραμματέων εἶπον, Διδάσκαλε, καλῶς εἶπας.	*Luke xx.* 39. Then certain of the scribes answering said, Master, thou hast well said.	39. And many of the learned said, Teacher, thou art right.
40. Οὐκ ἔτι δὲ ἐτόλμων ἐπερωτᾷν αὐτὸν οὐδέν.	40. And after that they durst not ask him any question at all.	40. And they did not dare to ask him again.

(*a*) In Matthew it says *οἱ λέγοντες μὴ εἶναι ἀνάστασιν.* In Mark, *οἵτινες λέγουσιν ἀνάστασιν μὴ εἶναι.* According to Matthew, we should have to translate, They said that there was not; according to Mark, Those who say. According to Luke, *οἱ λέγοντες ἀνάστασιν μὴ εἶναι.* Luke's version defines the meaning of the words, The Sadducees came to deny his teaching about the resurrection.

The word *resurrection* can by no means be left with the significance which it has with us, a vivification after

death; in Greek it has a different meaning, not from the way the Sadducees understand it, but from the definition given to it by Jesus.

(*b*) In Matthew, Like the angels of God; in Mark, Like the angels in heaven; in Luke, *ἰσάγγελοι γάρ εἰσι, equal to angels.* I translate by, They become the will of God.

No matter what the Sadducees may understand by the reëstablishment *ἀνάστασις*, which is incorrectly translated by *resurrection*, for in many other places *ἀνάστασις*, as here, means *the raising of descendants;* whatever they may have understood, Jesus clearly and precisely says that he understands by *ἀνάστασις* those who *οὔτε γὰρ ἀποθανεῖν δύνανται, who cannot die.*

Life in the spirit is the only awakening of life, of which Jesus speaks. The Sadducees know it and understand it, but they want to show him the contradictoriness of his teaching. Leaning on the letter of the law of Moses, and on his words about marriage, according to the meaning of which he has to admit the marriage of widows, they say to him that the resurrection is senseless, for it is impossible to imagine all as risen from the dead. They express the same idea which a modern materialist would express in regard to the teaching of the resurrection. The particles of matter cannot return to all bodies, for the same particles formed the bodies of many. To this objection of materialism, to this same materialistic argument, Jesus replies by explaining what it is he understands by the reëstablishment of life.

The reëstablishment of life consists in this, that the life of men is united with the will of God, — man becomes the will of God, and so it is impossible to speak of the marital relations of the will of God. For the man of the spirit, who has risen, as Jesus understands the resurrection, there can be no question of marital relations.

And explaining the concept of the reëstablishment of life, he says:

31. Περὶ δὲ τῆς ἀναστάσεως τῶν νεκρῶν, οὐκ ἀνέγνωτε τὸ ῥηθὲν ὑμῖν ὑπὸ τοῦ Θεοῦ, λέγοντος,	*Matt. xxii.* 31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying,	31. But as to the wakening of the dead, have you not read the word of God spoken to you? He said.

In Matthew it speaks of the reëstablishment of the dead; in Mark and in Luke it says *εἴρονται οἱ νεκροί*, that is, the idea of the resurrection is again expressed by the word of *the wakening from sleep*, the same word which is several times used in John to express the *regeneration by the spirit*. Generally this passage is understood to mean that Jesus is disputing some idea of the resurrection, as it existed among the Pharisees. Without entering into the historical investigations, which prove that such a conception did not exist, the discourse itself, both in the beginning of the discourse and in this place, shows that the discourse has reference to the teaching of Christ about the reëstablishment from the dead, and by no means about some unknown teaching of the Pharisees. And in this place Jesus explains his teaching with the help of the Scripture.

32. ''Εγώ εἰμι ὁ Θεὸς Ἀβραάμ, καὶ ὁ Θεὸς Ἰσαάκ, καὶ ὁ Θεὸς Ἰακώβ;' οὐκ ἔστιν ὁ Θεὸς Θεὸς νεκρῶν, ἀλλὰ ζώντων.	*Matt. xxii.* 32. I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.	32. I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.
38. Πάντες γὰρ αὐτῷ ζῶσιν.	*Luke xx.* 38. For all live unto him.	38. For all are living to him.

This passage, one of the most significant on account of the clearness of exposition and the unity of the thought with the whole teaching, as expounded in the Gospel of John, is completely lost in the crude conception of the church. The radical mistake is made in supposing that the Pharisees believed in the resurrection, and the Sad-

ducees did not, and that the whole passage is dealing with an elucidation of the difference of view-points of the Pharisees and the Sadducees.

No matter how accustomed one may have become to the insipidity of the church interpretations, one cannot help but be each time terrified anew at the manifestations of this lack of comprehension. The whole passage is interpreted in relation to the difference of opinion as held by the Pharisees and the Sadducees. But what the Pharisees and the Sadducees are no one knows.

In the Acts of the Apostles there is this passage:

XXIII. 7. And when he had so said, there arose a dissension between the Pharisees and the Sadducees: and the multitude was divided.

8. For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both.

And on this passage, which does not at all mean that the belief in immortality formed the peculiarity of the teaching of the Pharisees, but only that certain Pharisees, like Paul, believed in the resurrection, on this verse is based the interpretation that the discourse of Jesus is not concerning the teaching of life, but that Jesus is suddenly becoming the advocate of the teaching of the Pharisees. And the clear and profound passage, which unquestionably denies the destruction in death and the future life, is understood as a teaching of the future life and of angels.

This is what the church says (pp. 409–413):

The Sadducees: Who say that there is no resurrection. The resurrection is the miraculous calling of the dead body to life, through the union with the soul of the dead body, such as will be the universal resurrection at the end of the world. The Sadducees rejected not only the resurrection itself, but also the future life and the existence of the soul after death separately from the body, and the existence of spirits and angels. They

were ruder than the Pharisees, being completely given to material things. The law of Moses concerning the levirate marriage, pointed out by the Sadducees, had for its purpose the prevention of the cessation of issue, which was regarded as a misfortune by the Jews. According to this law, the brother of the deceased man had to take his widow unto himself, and the first-born of their male issue was considered to be the son of the deceased man, and thus established the continuation of the race.

Now there were seven brethren, etc.: In approaching the Saviour, the Sadducees do not begin to speak to him directly about the resurrection, but invent a story and tell an incident which, in my opinion, has never happened, hoping to puzzle him and to overthrow both the possibility of the resurrection and of what the Saviour thought it would be.

Lest he should ask why seven had one wife, the Sadducees refer to Moses, though their whole story, in my opinion, was a mere invention. For the third one would not have taken her, seeing that two husbands had already died with her; and if the third brother had taken her, the fourth and the fifth would have refused her; and if these had agreed, the sixth and the seventh would certainly have declined her: they would have turned away from her, fearing the same fate, for the Jews were prone to express such fear. But why did the Sadducees invent seven husbands, and not two or three, for the one woman? They hoped so much the more to ridicule his teaching of the resurrection. And so they said, All had her, thinking that after that he would not have anything to say. In pointing to the law of Moses and showing the difficulty in harmonizing this law with the idea of the resurrection, the Sadducees let him know that, in their opinion, the idea of the resurrection is incompatible (if not in direct opposition) with the law itself, which was given by God as a guidance into faith.

Do ye not therefore err, etc.: In solving the misunderstanding, the Lord shows that the denial of the resurrection of the dead by the Sadducees, which is apparently based on the law, is an error due to their incorrect understanding of (1) the Scripture, (2) the power or mightiness of God. They refer to Moses and to the law, as though they knew it, and the Saviour, on the contrary, shows them that their very question betrayed their ignorance of the Scripture. This is the very reason why they tempted him, for they did not properly comprehend the Scripture, and did not know the power of God, of which so many examples had been presented to you (the Sadducees), and yet you have not come to

know it either from the Scripture, or from the general principles of reason. For it is possible to know even from the general principles of reason that everything is possible to God. This ignorance of the Scripture found its expression in this, that they imagined that the order of things would always be the same as at present, that it would always be necessary to marry and get married. For example, in the Old Testament it does not say anywhere that things would be the same after the resurrection; the Sadducees invented this themselves and found in it an incompatibility with the Scripture. The Lord points out this their false representation, showing that after the resurrection there would be a different order of life.

The Sadducees' ignorance of the power of God expressed itself in this, that they denied the possibility of the resurrection of the corruptible body, which has turned to dust. The Lord shows them their error, proving the reality of the resurrection from the Scripture.

Neither marry, nor are given in marriage: There will be no continuation of the race, consequently there is no need of marrying, or being given in marriage, although the difference of the sexes will be preserved.

Equal unto the angels: After the resurrection men will live and be related to each other as are the angels of God. However, the children of the resurrection are not called angels, because they will not marry, but they will not marry, because they will be like the angels.

And the resurrection from the dead, etc.: The Lord borrows the proof of the reality of the resurrection of the dead, which the Sadducees deny, from the Scriptures of Moses, since the Sadducees in their question pointed to Moses. The passage is taken from the Book of Exodus, and contains the words of God himself, said to Moses in the burning bush.

Not the God of the dead, but of the living: God is not the God of those who do not exist and are completely annihilated, who will never rise from the dead. For he did not say of himself, I was, but I am the God of the existing and the living. As Adam, though he was alive on the day when he ate of the fruit of the tree, was subject to death immediately after the sentence of God's judgment, so the forefathers, though they died, remained alive according to the promise of the resurrection.

There are passages in the Old Testament, and other clear indications, in which mention is made of the resurrection, but the Saviour points only to one place in the Book of Moses, since the Sadducees made reference only to Moses.

To Reuss, too, this passage seems strange, and he cautiously expresses the idea that possibly these words have no senseless meaning (Vol. L, pp. 573 and 574):

La réponse de Jésus est double. Il se prononce d'abord sur la question spéciale qui lui est posée ; en second lieu, il affirme la croyance à la vie future comme implicitement enseignée dans un texte sacré que les Sadducéens eux-mêmes ne pouvaient pas récuser. Subsidiairement il en appelle à la puissance de Dieu, comme devant et pouvant écarter toutes les objections de l'incrédulité.

Il déclare donc que les rapports sexuels ne subsistent que dans le monde actuel et pour lui. La vie future n'étant plus sujette à la mort, la nécessité de conserver l'humanité par la propagation des individus et la succession des générations n'existe plus. La question posée par les interlocuteurs est donc parfaitement oiseuse. Quand il est dit que les ressuscités sont semblables aux anges, cela doit être entendu de l'immortalité. On a eu bien tort d'en conclure qu'il a voulu dire que les anges sont sans sexe (comp. Gen. vi. 3). C'est là une thèse que Jésus ne songeait ni à affirmer, ni à examiner.

Quant à la seconde partie de la réponse, qui n'avait pas été directement provoquée par les interlocuteurs, on pourrait être tenté de croire qu'elle appartient à une autre occasion ou qu'elle trahit du moins quelque lacune dans le présent récit. Cependant il n'était pas trop difficile de reconnaître que la question des Sadducéens n'avait point été inspirée par un scrupule théologique, par un doute concernant l'application d'un principe, mais bien par un scepticisme frivole qui s'attaquait à la base même du dogme. Jésus était donc non-seulement autorisé à toucher au fond de la chose, mais sa réplique n'était complète et décisive qu'autant qu'il le faisait.

Cette dernière partie de la réponse est remarquable à plusieurs égards. A première vue, on pourrait dire qu'elle ne prouve pas grand'chose, tout le monde sachant que la locution biblique citée par lui (d'après Exod. iii. 6) signifie proprement : le Dieu déjà adoré par les pères et restant éternellement le même pour leurs descendants. D'après le sens littéral et historique de cette phrase, il n'y est pas question d'immortalité et encore moins de résurrection. Il y a plus. Le fait que Jésus ne trouve, dans tout l'Ancien Testament, rien de plus explicite à citer en faveur de la certitude d'une vie future, prouve que cette idée si importante à la religion était réellement étrangère à l'enseignement des prophètes.

Malgré cela, il nous semble que son raisonnement exégétique, tout libre et subjectif qu'il est, a une grande portée. D'abord il faut bien remarquer qu'il aboutit à prouver non point la *résurrection*, mais l'*immortalité*, ce qui est tout autre chose et appartient à un ordre d'idées plus familières au christianisme qu'au judaïsme. Jésus ne dit pas, et ne pouvait pas dire, que les Patriarches étaient ressuscités; il affirme qu'ils ne sont pas morts. Ensuite, quand on va au fond du raisonnement et qu'on l'examine au point de vue théologique, on reconnaît qu'il proclame l'indestructibilité de toute vie qui reste en communion avec Dieu, puisque les patriarches étaient, pour le peuple comme pour les écoles, les types de l'homme réalisant l'idéal religieux et pouvaient ainsi servir d'éléments à une démonstration théologique du genre indiqué. Cette idée a été développée plus tard par Paul.

Again, as in the case of the sly question of the Pharisees and the Herodians concerning the tribute, to which it seemed that no other answer could be given than, Yes, or, No, Jesus replies directly to the temptation of the Sadducees, and expresses his teaching. And he not only gives expression to his whole teaching, but does it in such a way as not to offend any one, by turning the question against those who ask him. They see themselves that they are guilty and have obtained the very opposite result of what they expected. The Pharisees and the Herodians thought, He will not get out of this. If he condemns the kings and the power, he will be guilty toward the kings and toward his teaching in that he condemns; and if he approves submission to the power, he destroys his teaching. But he answers, without cunning, everything he knows about giving the money back to one, or not giving it back: I never said anything, or wished to judge you in matters of inheritance or disputes.

Questions of earth are decided in an earthly fashion, but the divine question is the only one about which I teach: Give what is God's to no one but to God, consequently, not even to a king, if his demand is contrary to God. And the question is turned against them.

The Sadducees make fun of the resurrection, and prove to him that the resurrection from the dead is foolish.

He tells them what the reëstablishment from death means. The reëstablishment from death is the life in God. For the life in God marriages mean nothing, and it is unnecessary to regard the reëstablishment of life as an awakening of the dead; it has to be understood as an awakening of the true life in the carnal life, and its union with God. For God there is no time, and so, in uniting with God, man passes out of time, consequently, out of death. If the deceased Abraham was united with God, he has remained with God. And if there is a God, there is also Abraham. And if Jesus, as he said in the discourse of John x., united with God, he could say that before Abraham was, he is. This is the positive side of the teaching, as expressed in this passage; but there is also another side, the negative, — the destruction of the offence, the leaven of the Sadducees; this is also expressed in this place, and it is generally left out, though it destroys all the errors which are based on the falsely understood teaching of Christ.

The Sadducees represent to themselves the regeneration of life, taught by Jesus, as a continuation in the flesh, in time and in space, of the same carnal life, as we know it.

This is the very conception of the future life as formed in all mystical church teachings, and this conception is the very leaven of the Sadducees, against which Jesus warns us. He firmly and clearly rejects this doctrine. After this place it is impossible to base the doctrine of the future life in the body on the teaching of Christ. It is possible to believe in such a doctrine, but it is not possible to base it on the teaching of Jesus. In all the didactic passages of Jesus, where he defines what he means by the true life, he speaks of the life which does not depend on time, or on space; but here he says directly that it is impossible and wrong to under-

stand his teaching as a teaching of life in time and space. The question of the Sadducees expresses only in a coarse form what the mystics and the churches say, when they describe the future life in the kingdom of heaven.

To this representation of the future life, Jesus replies. One side of the teaching consists in rejecting the carnal life, for the true life is the life in the will of God. Life consists in uniting with God, and for him who has united his life with God there is no past and no future.

And the other side is this, that every representation of the future shows that a man has not come to understand what the true life means.

34. Οἱ δὲ Φαρισαῖοι, ἀκούσαντες ὅτι ἐφίμωσε τοὺς Σαδδουκαίους, συνήχθησαν ἐπὶ τὸ αὐτό·	*Matt.* xxii. 34. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.[a]	34. But when the Pharisees heard that he had put the Sadducees to silence, they united.

(*a*) *συνήχθησαν ἐπὶ τὸ αὐτό* really means *they came together in one place;* here it means, *they united,* that is, first the Pharisees had tempted him, and then the Sadducees, but now the next question is put by both together.

A whole series of offences presents itself to Jesus.

(1) The disciples wanted to wreak their vengeance on those who did not receive Christ. He said to them, You do not understand the meaning of the teaching.

(2) Peter begged him to consider the danger of his journey to Jerusalem.

To this Jesus replied that it is an offence to reflect on the danger, that not a hair will fall from a man's head without the will of God, and that a man can be guided only by the inner light, and not by reflection, — for reflection is darkness.

This is the first answer, and it refers to all the other offences, including them.

(3) The tax-collectors could have led into an offence both him and all those mendicants who lived in the will of God according to the teaching of Jesus. And Jesus said that according to the fifth rule, which is, that no distinction be made between the nations, the children of God are under no obligation to any one; and he said also that, in order that there be no offence, it was necessary to carry out the rule of non-resistance to evil, and, in order to free others from the offence, it was better to work and give what was demanded than to refuse it.

(4) Christ's disciples remark that such a submission to evil may increase the evil, and that one may have to forgive seven times each day. To this Jesus says that the reflection is unnecessary. Reflection is an offence, and it is necessary to forgive according to the first rule: Be not angry, and if thou hast quarrelled, make thy peace.

(5) The Pharisees want to permit the legal remarrying. Jesus replies that this is an offence against oneself, against the wife, and against the other. The disciples discuss, saying, If so, it is better not to marry. Jesus says, Reflection is an offence, and we must cease causing offences; there is no need of reflecting on what is better, what worse, but we should carry out the second rule, which is, that we must not look upon woman as a carnal solace.

(6) A man of the people asks Jesus to judge in matters of his inheritance. Jesus says that a man who takes upon himself to judge is given to the offence of reflection. According to the fourth rule, Give everything which they take from thee.

(7) The Pharisees bring the adulteress, and ask, Has she done well? And ought she not to be punished, so as to correct her? He says, I cannot discuss this; I know that she has not done right, and I wish she would

not do it again; but the reflection on the usefulness of punishment can bring us only to the offence of punishing. The answer is in the fourth rule: Do not resist evil, do not judge.

(8) The lawyer of the Pharisees apparently wants to lead Jesus to committing an offence, and so discusses the impossibility of forgiving all men and doing good to all men, because all men are not of one nation, and there are enemies. To this Jesus replies with a parable, which explains the fifth rule about all men being the children of one Father.

(9) The Pharisees gather with the Herodians, wishing to make him express himself concerning authority. He said, Give the tribute, in order not to cause them to give offence, but evidently he regards the tribute as unnecessary. So let him say whether the tribute should be paid, or not. According to the fifth rule the children of God do not know the distinction of kings and kingdoms, and so tribute ought not to be paid, but if the question is whether thou shouldst give to Cæsar, or to John, or to anybody else, give everything, but give thy soul to none but God the Father.

(10) The Sadducees philosophize and prove that the teaching about the eternal life is impossible, and to the offence, to the reflection, he replies that there is no future and no past life, but a life for which there is no past and no future. In all the offences the Pharisees are the chief offenders. The Herodians offended with the tribute at Capernaum; the Sadducees offended with their speech about the resurrection; the Pharisees again offended with their discourse about divorce and about the judgment over the adulteress, and later, uniting with the Herodians, they offended with the question as to the payment of tribute to Cæsar. But now, after the answer to the Sadducees, they united with them, and together put the chief question, in order to lead him into committing an offence.

THE CHIEF COMMANDMENTS

35. Καὶ ἐπηρώτησεν εἷς ἐξ αὐτῶν νομικὸς, πειράζων αὐτὸν, καὶ λέγων,	*Matt. xxii.* 35. Then one of them, which was a lawyer, asked him a question, tempting him, and saying,	35. And of them, a lawyer, tempting him, said,
36. Διδάσκαλε, ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ;	36. Master, which is the great commandment in the law?	36. Teacher, which is the greatest commandment in the law?
37. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ,	37. Jesus said unto him,	37. And Jesus said to him,
29. Ὅτι πρώτη πασῶν τῶν ἐντολῶν, Ἄκουε, Ἰσραήλ· Κύριος ὁ Θεὸς ἡμῶν Κύριος εἷς ἐστι.	*Mark xii.* 29. The first of all the commandments is, Hear, O Israel; The Lord[a] our God is one Lord:	29. The first thing is, the Lord our God is the only Lord.
30. Καὶ ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου, καὶ ἐξ ὅλης τῆς ψυχῆς σου, καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ ἐξ ὅλης τῆς ἰσχύος σου.' αὕτη πρώτη ἐντολή.	30. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.	30. And thou wilt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength. This is the chief commandment.

(*a*) κύριος we are in the habit of translating without ascribing any especial meaning to this word, except that of politeness, whereas it has a definite meaning. The word means *master, lord,* in whose power you are, whose power you feel. Jesus understands by the word κύριος not God in heaven, but that lord whose power you always feel; that he thus understands it, and not otherwise, is clear from the following:

Matt. xxii. 43. Πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων, Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, . . . εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστι;

In order to answer the question of the Sadducees and of the Pharisees, Jesus chooses passages from two books of the Pentateuch, from Deuteronomy and Leviticus, which are in no way connected by the books of Moses, and connects them in his own way, that is, expresses an entirely new teaching, which has nothing in common

with that of Moses, by merely making use of these words of the Pentateuch.

31. Καὶ δευτέρα ὁμοία αὕτη, Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.	*Matt. xxii.* 31. And the second is like, namely this, Thou shalt love thy neighbour as thyself.	31. And the second is like it: Thou wilt love thy neighbour as him.

(*a*) In the majority of texts, in Griesbach's opinion, we ought to read ἑαυτόν and not σεαυτόν.

This variant, which seems strange, on account of our habit of reading this best known verse of the Gospel as, As thyself, becomes necessary the moment we stop to reflect upon it. First of all we must well understand the meaning of this passage. The Pharisees and the Sadducees, uniting, demanded of Jesus that he should express his teaching in one commandment, and that he should express it in the words of the law. To say, Love the Lord thy God, and, at that, with all thy heart, thy mind, etc., and then suddenly to say, Love thy neighbour as thyself, would be strange, if it did not say how one is to love oneself. In a conversation we may say, I love him as myself, but when we define a law, how to love and whom to love, it is impossible to assume self-love as the foundation and measure of everything, simply because it is taken to be known. In the second place, if we read *as thyself*, the two commandments are not connected,—they are quite independent of each other, and we get two commandments, whereas they asked for one. In the third place, according to Griesbach's texts, we have everywhere the variant ἑαυτόν, while in Matthew it is given so as a correction. If in the Hebrew σεαυτόν and ἑαυτόν have no corresponding distinction, that might also serve as a confirmation. In reading as thyself it turns out that Jesus says (and we must remember that he does not speak in the imperative, but in the future) that the whole meaning of his teaching consists in this, that (whether

thou wishest, or not) thou wilt love and obey one master, the spirit of God in thyself, and that thou wilt love the same spirit of God in thy neighbour, for he is also in every neighbour of thine.

40. Ἐν ταύταις ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ προφῆται κρέμανται.	*Matt. xxii.* 40. On these two commandments hang all the law and the prophets.	40. On these two commandments depend the whole law and the prophets.
41. Συνηγμένων δὲ τῶν Φαρισαίων, ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς,	41. While the Pharisees were gathered together,[a] Jesus asked them,	41. Then Jesus asked them,
42. Λέγων, Τί ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ;	42. Saying, What think ye of Christ?[b]	42. In your opinion, what is Christ?

(*a*) I omit the words *συνηγμένων δὲ τῶν Φαρισαίων*, which are obviously wrongly placed here. Jesus is answering both the Sadducees and the Pharisees.

(*b*) Christ, in addition to its direct meaning of *one anointed*, has many definitions which may be found in Gospel dictionaries and church writings, but all of these definitions have the fault of obscurity and mistiness, whereas Jesus is speaking here of something definite.

In John iv. 25, 26: The Samaritan woman said to Jesus, I know that Messiah will come, who is called Christ; when he comes, he will announce the good to us. And Jesus said, It is I, who am speaking with thee, that announce the whole good.

On another occasion Jesus, having learned from his disciples that they recognize him as Christ, confirmed this:

Matt. xvi. 15. Λέγει αὐτοῖς, Ὑμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ Σίμων Πέτρος εἶπε, Σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος.

Mark viii. 29. Ἀποκριθεὶς δὲ ὁ Πέτρος λέγει αὐτῷ, Σὺ εἶ ὁ Χριστός.

Luke ix. 20. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπε, Τὸν Χριστὸν τοῦ Θεοῦ.

These are the two places in the whole four gospels, where Jesus calls himself Christ. In all the other places it looks as though he cannot, not to say he will not, call himself Christ. He evidently calls himself Christ, but only in one definite meaning.

In all the texts, wherever mention is made of Christ, we can see this struggle of Jesus with his hearers; they want to understand him as Christ in the sense of a man, the son of David, who is to come at a certain time, whereas he establishes another conception of Christ, which is in no relation to time. Only to the Samaritan woman, who said, Christ will announce the true good, and to Peter, who said, Christ is the son of the God of life, did he say, Yes, I am that Christ, who will announce the true good, and who is the son of the God of life.

But in all the other cases he stubbornly denies being Christ, Messiah, the son of David.

In John x. 24 he is told, Do not torment us, if thou art Christ, but tell us outright, and he does not answer, because, if he speaks outright, as they want him to, he will say precisely what he thinks. Even so he does not answer at the judgment. More than that: In Matt. xvi. 20 he, after encouraging Peter for having recognized him as Christ in the sense of the son of the God of life, forbids his disciples from saying that he, Jesus, is Christ. He is Christ in this sense, that with his teaching of the filial relation he has announced the true good. But, as Jesus, he is not Christ and forbids his disciples to utter this blasphemy. Striking is the misconception about the teaching of Christ, which began in his lifetime, which brought him to the gallows, and which lasts until this day. The foundation of the teaching of Christ is the teaching of the filial relation of man to God, that which is said in the discourse with Nicodemus.

The question of faith among the masses, among whom Jesus preaches, is always one and the same, and always

consists in this: We are unfortunate, we perish: who will save us, and when, and how? Christ, Messiah, the Saviour, all that is one and the same. Jesus says, The salvation of man is in himself, in his filial relation to God. And this idea he expresses from all sides, trying to separate it from the coarse conception of salvation and happiness in time. And now it is not possible to express the idea differently from the way in which he expressed it, from all possible sides, — one and the same idea of the spirituality of the salvation. And in all the forms in which he expressed this idea, it has been turned topsyturvy and understood wrongly; either he is taken to be Messiah, Christ, God, and he is worshipped, or he is crucified for calling himself God. And yet he equally rejects those who deify him and those who crucify him.

42. Τίνος υἱός ἐστι; λέγουσιν αὐτῷ, Τοῦ Δαβίδ.	*Matt. xxii.* 42. Whose son is he? They say unto him, The son of David.	42. Whether he is a son of man? And they replied to him, The son of David.
43. Λέγει αὐτοῖς, Πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ, λέγων,	43. He saith unto them, How then doth David in spirit call him Lord, saying,	43. And Jesus said to them, How, then, does David call him his lord in the spirit.
44. Εἶπεν ὁ Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου, ἕως ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου';	44. The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?	44. The Lord has said to my Lord, Be on my right hand, till I conquer thy enemies.

This is the first verse of Psalm CX., and the following verse does not explain anything. We must assume that Jesus quoted these words as meaning that David called his Lord Christ the Saviour, and that so the lawyers understood it, but it is not the meaning of the verse that is important but the exact definition which the word Christ receives according to this passage, — a definition with which the lawyers and Jesus agree. The meaning of the word κύριος is here the same as that of the word Christ, the Saviour. The main thing, which we

must not forget, is that this passage follows immediately after the exposition of the chief commandment, and that we get the interpretation of the same word *κύριος*, which serves as the definition of the commandment. To love the Lord thy God with all thy strength, and thy neighbour as him, that is, as this lord. Here it says that this lord and saviour was the saviour of David.

	Matt. xxii.	
45. Εἰ οὖν Δαβὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστι;	45. If David then call him[a] Lord, how is he his son?	45. But if David calls him Lord, how can he be his son?
46. Καὶ οὐδεὶς ἐδύνατο αὐτῷ ἀποκριθῆναι λόγον· οὐδὲ ἐτόλμησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι αὐτὸν οὐκέτι.	46. And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions.[b]	46. And they did not dare ask him more.

(*a*) That is, the Saviour, Christ.

(*b*) The last words, And did not dare to ask him any more, show clearly that this speech is a continuation of the speech in reply to the question, What is the chief commandment?

This is what the church has to say (p. 416):

What think ye of Christ? etc.: How do you understand the prophecies concerning the Messiah, as to his origin, for such prophecies have been given you as a guide. He does not ask concerning himself, as the Jews expected he would, lest his teaching of his divinity appear inappropriate to them.

Whose son is he? Of what race was he to come?

Of David: In accordance with the promises about him, given to this forefather, and confirmed later.

In spirit: From the Holy Ghost, consequently, truly and incontrovertibly.

The Lord said unto my Lord, etc.: The words are taken from Psalm CX, in which the might and eternal glory of Messiah are represented. Go, the Father (Jehovah) said to my Lord, his son in humanity (The Lord Jesus Christ).

Sit thou on my right hand: To sit on the right hand of a king designates the favour of the king to him who is sitting, and the power of the latter.

Till I make thine enemies a footstool: A picture which shows Messiah's power over all his spiritual enemies, and at the same time over the world.

If David then call him, etc.: How will you harmonize this, that David calls his son his Lord? The word Lord points to a higher dignity in the son of David than in David himself. If Messiah is to be only a descendant of David, like the rest; if he is to be simply a man, as you, the Jews, think; if he did not yet exist when David wrote of him, how could he call him his Lord? And if he was the Lord of David, if he already existed at that time, how could he be his descendant? To this question the Pharisees could make no reply. The answer would have to be like this: According to his human origin, Messiah is a son or descendant of David, but according to his divinity, as the incarnate Son of God, he is the Lord of David. But the Pharisees did not understand this double relation of Messiah to David,—they did not understand, or lost the understanding of the mystery of the person of Messiah, as a God-man. Thus a decisive blow was given to them, and they no longer dared attack him, for it says, From that day forth they durst not ask him any more questions.

This is what Reuss says (Vol. I., pp. 577 and 578):

On se méprend généralement sur le sens de la question adressée ici par Jésus aux théologiens de son temps. On croit qu'il veut revendiquer pour lui-même un titre et une dignité tout à fait supérieurs, qu'il veut, en un mot, leur faire une leçon de théologie chrétienne. Il n'est nullement question de tout cela. Il a un double but: d'abord, celui de couper court à leurs interpellations oiseuses et astucieuses à la fois, en leur posant à son tour une question qui les mettait dans l'embarras; ensuite, celui d'opposer aux notions vulgaires relatives au Messie attendu, des notions plus pures et plus spirituelles. Seulement cette dernière intention n'est point formulée ici en termes propres; c'est le lecteur chrétien qui doit savoir la découvrir.

Du reste, ce morceau est combiné de diverses manières dans nos trois textes avec ceux qui le précèdent. Mais au fond il ne se rattache directement à aucun d'eux. Nous y voyons, comme dans la plupart des autres, un souvenir de la tradition, un tableau qui a sa valeur en lui-même et qui, pour être bien compris, n'a pas besoin d'une fixation chronologique préalable.

Le vulgaire et les gens d'école appelaient le Messie *fils de David;* ce terme, à n'en pas douter, avait toujours eu, et avait

encore une signification essentiellement politique. C'est à ce titre que les prophètes l'avaient consacré ; c'est en vue de cette notion que les contemporains le répétaient à l'envi. Le fils et successeur de David qu'on attendait, c'était le restaurateur politique de la nation, le triomphateur glorieux, le héros de la vengeance et de la nouvelle liberté. Nous n'avons pas besoin d'affirmer que Jésus n'avait aucune prétention à le faire valoir dans ce sens-là, qui pourtant était le seul sens essentiel et important, soit pour le peuple, soit pour les interprètes lettrés de la loi et des prophètes.

Or, dans un texte généralement expliqué dans le sens messianique (Ps. cx. 1), l'auteur, *supposé* être David lui-même, appelle le Christ *son Seigneur*. Comment cela est-il possible, si ce Christ devait simplement être le successeur, le continuateur, l'égal du grand roi ? La question ainsi posée ne s'était jamais produite dans les écoles, et la dialectique des Pharisiens, ailleurs si bien exercée à traiter les problèmes les plus subtils, se trouve prise au dépourvu : ils ne savent que répondre et Jésus les laisse là. . .

Il en résulte, pour nous, que la question ne doit pas se poser dans ces termes, ou plutôt que la saine intelligence des voies de Dieu dans la conduite de l'humanité nous révèle comme but de celle-ci autre chose que le triomphe d'une nationalité sur les autres, et comme guide vers le vrai but, non pas quelqu'un qui prendrait pour modèle un héros guerrier de l'antiquité, mais quelqu'un dont les qualités et les titres relèveront d'un ordre de choses et d'idées absolument différent. Si Jésus dédaigne ici de développer cette pensée, c'est qu'il avait maintes fois reconnu antérieurement que les gens de l'espèce de ceux qu'il avait devant lui, restaient sourds à ses leçons.

For the interpreters this passage appears detached, and its whole meaning for them lies in the finesse of Jesus' dialectics. But, besides being a key to the comprehension of what Jesus wanted men to understand by him, it is also an elucidation of the whole teaching in the compactest form.

After all the attempts, disputes, and refutals of the teaching of Jesus, the Pharisees and the Sadducees come together, and propound to him a question as to how he understands the law and the teaching.

And he says, There is but one commandment, that is, one law of the life of man. This law is such that it is not a command from without, but has always been and will always be, and cannot be otherwise. This law is that thou wilt love with all thy strength thy lord God, that is, the comprehension which is within thee, and thou wilt love thy neighbour, because he, too, is the comprehension. And there is no other saviour except this lord of life, and there was no other in the days of David and of Abraham. This lord of life is one in all men at all time.

OF THE LEAVEN OF THE PHARISEES, THE SADDUCEES, AND THE HERODIANS

6. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων.

Matt. xvi. 6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

6. And Jesus said, Take heed and beware of the leaven of the Pharisees and of the Sadducees and of the Herodians.

7. Οἱ δὲ διελογίζοντο ἐν ἑαυτοῖς, λέγοντες, Ὅτι ἄρτους οὐκ ἐλάβομεν.

7. And they reasoned among themselves, saying, It is because we have taken no bread.

7. The disciples thought that he was speaking of bread.

11. Πῶς οὐ νοεῖτε, ὅτι οὐ περὶ ἄρτου εἶπον ὑμῖν προσέχειν ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων;

11. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?

11. Then he said to them, Why do you not understand that I am not speaking concerning bread; Beware of the leaven of the Pharisees, of the Sadducees, and of the Herodians.

12. Τότε συνῆκαν, ὅτι οὐκ εἶπε προσέχειν ἀπὸ τῆς ζύμης τοῦ ἄρτου, ἀλλ' ἀπὸ τῆς διδαχῆς τῶν Φαρισαίων καὶ Σαδδουκαίων.

12. Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

12. Then they understood that he was not speaking to them that they should beware of bread, but that he was speaking of the teaching.

1. Ἤρξατο λέγειν πρὸς τοὺς μαθητὰς αὐτοῦ, Πρῶτον προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις.

Luke xii. 1. He began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

1. But most of all beware of the leaven of the Pharisees, for it is hypocrisy.

2. Οὐδὲν δὲ συγκεκαλυμμένον ἐστὶν, ὃ οὐκ ἀποκαλυφθήσεται· καὶ κρυπτὸν, ὃ οὐ γνωσθήσεται.

2. For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

2. For there is nothing covered, that will not be revealed; nor hid, that will not be known.

Having explained his teaching, Jesus warns them against the leaven. The word leaven the disciples understand in the sense of the teaching, but Jesus would have used the word teaching, if that was what he meant. Besides, he could not speak of a Herodian teaching, for there was no royal Herodian teaching. What he is talking about he calls a leaven, that is, what, as we should say nowadays, unites with the body and completely modifies it. The leaven placed by the woman in the trough, which changes the flour, was used as a comparison, in order to express what takes place before the face of God and before the whole world of men from the fact that the comprehension of the good is introduced into the world. Jesus uses the same comparison in order to express the principle which, uniting with men, produces evil. The same kind of a leaven, — the leaven of the Pharisees, the Sadducees, and the Herodians, — completely changes a man, transposes for him what is good and what is bad, and makes the good appear bad, and the bad good. And Jesus says that it is necessary to beware of such leaven. Jesus mentions three such leavens, principles of evil, and directs his especial attention to the leaven of the Pharisees. In defining it, he says that it is hypocrisy, histrionism.

The leaven of the Sadducees is the leaven of reflection.

The Sadducees, from what science says of them, are men who recognized nothing but the written law. They recognized nothing but the life of the earth. Everything else they doubted. They led a life of luxury and of debauch.

According to the Gospel they are those who ask for tokens, in order that they may believe; they are those who ask with a smile, Whose will the wife of seven brothers be, in order that they may receive no answer; they are those who ask for a precise definition of what is a neighbour; those who do not conceal their ignorance.

And so we must by the leaven of the Sadducees understand the scientific materialism.

The leaven of the Herodians is the leaven of power. The Herodians are those who assume that the violence of power is necessary for the good of men; those who, considering John to be a saint, imprisoned and later killed him, in order to please a dancing woman; they are those who collect taxes, who judge, punish, and wage war; they are those who were glad to see Jesus, but none the less crucified him.

By the leaven of the Herodians we must understand the teaching of civil government, jurisprudence.

The leaven of the Pharisees is the leaven of clericalism. The Pharisees, according to the Gospel, are those who rebuke people for the non-observance of the Sabbath; those who brought the adulteress to punish her; those who were always with the Herodians; those who insist that it is lawful to change wives, and who bribe Judas to betray Christ; those who pray in a loud voice, thanking God for being better than anybody else, and those who crucify Christ.

It is to these that Jesus addresses himself mainly, only once in his life growing angry as he speaks to them. Above all beware of this leaven!

	Luke xx.	
45. Ἀκούοντος δὲ παντὸς τοῦ λαοῦ, εἶπε τοῖς μαθηταῖς αὐτοῦ,	45. Then in the audience of all the people, he said unto his disciples,	45. And when all the people understood him, he said to his disciples,
46. Προσέχετε ἀπὸ τῶν γραμματέων.	46. Beware of the scribes.	46. Beware of the Pharisees.

To the last offence of the Pharisees and the Sadducees, who provoked Jesus to explain his principles, he replied, but, as before, they did not understand him. He sees that even now his simple, clear teaching of what everybody knows in himself will not be understood, not because people do not know it (people do know it), but because

the eyes of men are blinded by the false teaching. And he speaks against the chief source of all the errors of men, — against the false teaching.

	Matt. xxiii.	
2. Ἐπὶ τῆς Μωσέως καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι·	2. The scribes and the Pharisees sit in Moses' seat:	2. The learned men and the Pharisees have taken up the place of Moses, the prophet of God.
3. Πάντα οὖν ὅσα ἂν εἴπωσιν ὑμῖν τηρεῖν, τηρεῖτε καὶ ποιεῖτε· κατὰ δὲ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. λέγουσι γὰρ καὶ οὐ ποιοῦσι.	3. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works: for they say, and do not.	3. So that whatever they tell you, Observe and do, you, following their example, do not do, because they speak, and do not do.
4. Δεσμεύουσι γὰρ φορτία βαρέα καὶ δυσβάστακτα, καὶ ἐπιτιθέασιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων· τῷ δὲ δακτύλῳ αὐτῶν οὐ θέλουσι κινῆσαι αὐτά.	4. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.	4. For they bind heavy burdens and hard to bear, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

(*a*) Many texts have not τηρεῖτε; I put here a comma.

(*b*) I translate it by *do* in the indicative. With the customary translation the meaning is not only obscure, but even contradictory. It says, Do not according to their works, because they speak, and do not do. What works are there, if they do not do them? In my opinion, it means, Beware of the Pharisees, because they do not guide: they only say, Do this. But, as they themselves do not do it, follow their example, and do nothing.

The burdens of the law are hard, and no one observes them. The burden of Jesus is light. The discourse is still the same, as to why nobody observes the law and does works; it is so, because, (1) they speak and do not do, and so set no example; (2) because what they order you to do is too hard, and this difficulty is of no importance to them, since they do not help you to lift the burden.

5. Πάντα δὲ τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θεαθῆναι τοῖς ἀνθρώποις. πλατύνουσι δὲ τὰ φυλακτήρια αὐτῶν, καὶ μεγαλύνουσι τὰ κράσπεδα τῶν ἱματίων αὐτῶν·

6. Φιλοῦσί τε τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις, καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς,

7. Καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς, καὶ καλεῖσθαι ὑπὸ τῶν ἀνθρώπων, Ῥαββί, ῥαββί.

8. Ὑμεῖς δὲ μὴ κληθῆτε, Ῥαββί· εἷς γάρ ἐστιν ὑμῶν ὁ καθηγητής, ὁ Χριστός· πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.

9. Καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς· εἷς γάρ ἐστιν ὁ πατὴρ ὑμῶν, ὁ ἐν τοῖς οὐρανοῖς.

10. Μηδὲ κληθῆτε καθηγηταί· εἷς γὰρ ὑμῶν ἐστιν ὁ καθηγητής, ὁ Χριστός.

13. Οὐαὶ δὲ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι κλείετε τὴν βασιλείαν τῶν οὐρανῶν ἔμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσέρχεσθε, οὐδὲ τοὺς εἰσερχομένους ἀφίετε εἰσελθεῖν.

52. Οὐαὶ ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως· αὐτοὶ οὐκ εἰσήλθετε, καὶ τοὺς εἰσερχομένους ἐκωλύσατε.

15. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι περιάγετε τὴν θάλασσαν καὶ τὴν

Matt. xxiii. 5. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

6. And love the uppermost rooms at feasts, and the chief seats in the synagogues,

7. And greetings in the markets, and to be called of men, Rabbi, Rabbi.

8. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren.

9. And call no man your father upon the earth: for one is your Father, which is in heaven.

10. Neither be ye called masters: for one is your Master, even Christ.[a]

13. But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Luke xi. 52. Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

Matt. xxiii. 15. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one pros-

5. Only that they may be seen of men do they hang their rosaries over their hands, and let out the borders of their cassocks and mantles.

6. And they love to take the first place at dinners, and the chief seats in the churches.

7. And like to have their hands kissed in the presence of people, and to be called, Master, and, Teacher.

8. But do not call yourselves teachers, for you have the one teacher, Christ; and all you are brothers.

9. And do not call any man father upon earth, for one is your Father, who is in heaven.

10. And be not called masters, for one is your pastor, Christ.

13. Woe to you, learned men and Pharisees, hypocrites! for you shut up the kingdom of God against men: for neither do you yourselves go in, nor do you let others enter.

52. Woe to you, lawyers! for you have taken away the key of the comprehension: you have not entered yourselves, and you do not let others enter.

15. Wretched you are, learned men and Pharisees, hypocrites! for you travel over the earth and the seas, to make men

ξηρὰν, ποιῆσαι ἕνα προσήλυτον, καὶ ὅταν γένηται, ποιεῖτε αὐτὸν υἱὸν γεέννης διπλότερον ὑμῶν.

elyte;[b] and when he is made, ye make him twofold more the child of hell than yourselves.

swear to keep your law and obey your authorities; and when they swear, they become children of the abyss, and twice as bad as you are.

16. Οὐαὶ ὑμῖν, ὁδηγοὶ τυφλοὶ, οἱ λέγοντες, Ὅς ἂν ὀμόσῃ ἐν τῷ ναῷ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ χρυσῷ τοῦ ναοῦ, ὀφείλει.

16. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!

16. Wretched you are, blind guides! You say, Who swears by the temple, it is nothing; but whoever swears by the gold in the temple must fulfil.

17. Μωροὶ καὶ τυφλοί· τίς γὰρ μείζων ἐστὶν, ὁ χρυσὸς, ἢ ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν;

17. Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold?

17. Foolish and blind men! What is greater, the gold, or the temple which sanctifies the gold?

18. Καὶ, Ὅς ἐὰν ὀμόσῃ ἐν τῷ θυσιαστηρίῳ, οὐδέν ἐστιν· ὃς δ' ἂν ὀμόσῃ ἐν τῷ δώρῳ τῷ ἐπάνω αὐτοῦ, ὀφείλει.

18. And, Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.

18. And whoever will swear by the altar, it is nothing: but whoever swears by the gift on the altar must fulfil.

19. Μωροὶ καὶ τυφλοί· τί γὰρ μεῖζον, τὸ δῶρον, ἢ τὸ θυσιαστήριον τὸ ἁγιάζον τὸ δῶρον;

19. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

19. Foolish and blind men! What is greater, the altar or the gift?

20. Ὁ οὖν ὀμόσας ἐν τῷ θυσιαστηρίῳ ὀμνύει ἐν αὐτῷ καὶ ἐν πᾶσι τοῖς ἐπάνω αὐτοῦ·

20. Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

20. He who swears by the altar, swears also by what is upon it.

21. Καὶ ὁ ὀμόσας ἐν τῷ ναῷ ὀμνύει ἐν αὐτῷ καὶ ἐν τῷ κατοικοῦντι αὐτόν·

21. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

21. And whoever swears by the temple, swears by it and by what lives in it.

22. Καὶ ὁ ὀμόσας ἐν τῷ οὐρανῷ ὀμνύει ἐν τῷ θρόνῳ τοῦ Θεοῦ καὶ ἐν τῷ καθημένῳ ἐπάνω αὐτοῦ.

22. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon.

22. And he who swears by heaven, swears by the throne of God, and by what is over it.

(*a*) Verses 11 and 12 are omitted here, as being out of place. They are put in their proper place. The same is true of Matt. xxiii. 14: Woe unto you, scribes and Pharisees, hypocrites! for you devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. This verse is out of place and adds nothing to what has been said.

(*b*) προσήλυτος was the name given a man who swore that he would fulfil the Jewish law. Among the promises which the proselytes made was an oath that they would obey the authorities.

Having said that the learned men and the Pharisees hinder men from being in the kingdom of God, Jesus shows how they shut the door of the kingdom of God, — by external forms of faith, by oaths. He says, Why do you travel over the earth and the seas, trying to gain believers in your faith by oaths? In the first place, a man who in advance promises obedience is worse than he was; in the second place, a man cannot swear by anything. He says, To say that an oath may be obligatory for a man, is the same as saying that the contents can be greater than that which contains; that the gold in the temple is greater than the temple; that the sacrifice which is placed on the altar is greater than the altar; that heaven is greater than God. Every oath, every promise is made by a living man, by life, and life is that which is higher than everything, which contains everything; how, then, can a man promise a manifestation of life for life?

23. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί ὅτι ἀποδεκατοῦτε τὸ ἡδύοσμον καὶ τὸ ἄνηθον καὶ τὸ κύμινον, καὶ ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν· ταῦτα ἔδει ποιῆσαι, κἀκεῖνα μὴ ἀφιέναι.

Matt. xxiii. 23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.[a]

23. Woe to you, learned men and Pharisees, hypocrites! You pay tithe of mint, anise, and cummin, and do not fulfil what is difficult in the law, justice, mercy, faith in God; it is this that you ought to have done.

24. Ὁδηγοὶ τυφλοί, οἱ διϋλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες.

24. Ye blind guides, which strain at a gnat, and swallow a camel.

24. Blind guides, you strain a gnat and swallow a camel.

25. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι καθαρίζετε

25. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the

25. Woe to you, learned men and Pharisees, hypocrites! for you make clean the glasses and

τὸ ἔξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος, ἔσωθεν δὲ γέμουσιν ἐξ ἁρπαγῆς καὶ ἀκρασίας.

cup and of the platter, but within they are full of extortion and excess.

vessels from the outside, and within you swarm with pillage and injustice.

26. Φαρισαῖε τυφλέ, καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου καὶ τῆς παροψίδος, ἵνα γένηται καὶ τὸ ἐκτὸς αὐτῶν καθαρόν.

26. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also.

26. Blind Pharisee! Cleanse first the inside of the vessel, and the outside will be clean.

27. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι παρομοιάζετε τάφοις κεκονιαμένοις, οἵτινες ἔξωθεν μὲν φαίνονται ὡραῖοι, ἔσωθεν δὲ γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας.

27. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

27. Woe to you, learned men and Pharisees, hypocrites! for you are like whited sepulchres. The sepulchres look beautiful outwardly, and within are full of bones and of all uncleanness.

28. Οὕτω καὶ ὑμεῖς ἔξωθεν μὲν φαίνεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δὲ μεστοί ἐστε ὑποκρίσεως καὶ ἀνομίας.

28. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

28. Even thus you outwardly appear righteous, but within are full of hypocrisy and iniquity.

29. Οὐαὶ ὑμῖν, γραμματεῖς καὶ Φαρισαῖοι, ὑποκριταί, ὅτι οἰκοδομεῖτε τοὺς τάφους τῶν προφητῶν, καὶ κοσμεῖτε τὰ μνημεῖα τῶν δικαίων,

29. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

29. Woe to you, learned men and Pharisees, hypocrites! for you build the churches for the prophets and paint the coffins of the martyrs,

30. Καὶ λέγετε, Εἰ ἤμεν ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν, οὐκ ἂν ἤμεν κοινωνοὶ αὐτῶν ἐν τῷ αἵματι τῶν προφητῶν.

30. And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

30. And say, If we had been in the days of our fathers, we would not have been partakers in the blood of the prophets.

31. Ὥστε μαρτυρεῖτε ἑαυτοῖς, ὅτι υἱοί ἐστε τῶν φονευσάντων τοὺς προφήτας·

31. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets.

31. Therefore you witness of yourselves that you are the sons of those who killed the prophets.

(*a*) The last words must be an addition; they completely destroy the force of the speech. Jesus says, You regularly pay the tithe on condiments, on what is a matter of luxury, what cannot be used much, what in itself is not necessary, like mint, anise, cummin; but what is difficult to fulfil, that you do not do, and yet that

alone you ought to do. And suddenly we get the remark that they ought not to leave the other undone.

You say, If we lived in those days when our fathers lived, and were teachers of the law, as were our fathers, we should not have killed them. But your fathers killed the prophets only because they were teachers. Consequently you accuse yourselves: they took it upon themselves to teach, and they killed the prophets. You took it upon yourselves to be teachers, and you will kill them. I told you that one must not be a teacher.

32. Καὶ ὑμεῖς πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν.

33. Ὄφεις, γεννήματα ἐχιδνῶν, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης;

34. Διὰ τοῦτο, ἰδοὺ, ἐγὼ ἀποστέλλω πρὸς ὑμᾶς προφήτας καὶ σοφοὺς καὶ γραμματεῖς· καὶ ἐξ αὐτῶν ἀποκτενεῖτε καὶ σταυρώσετε, καὶ ἐξ αὐτῶν μαστιγώσετε ἐν ταῖς συναγωγαῖς ὑμῶν, καὶ διώξετε ἀπὸ πόλεως εἰς πόλιν·

35. Ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον ἐκχυνόμενον ἐπὶ τῆς γῆς, ἀπὸ τοῦ αἵματος Ἄβελ τοῦ δικαίου, ἕως τοῦ αἵματος Ζαχαρίου υἱοῦ Βαραχίου, ὃν ἐφονεύσατε μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου.

39. Λέγω γὰρ ὑμῖν, Οὐ μή με ἴδητε ἀπ' ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου·

28. Ἀμὴν λέγω ὑμῖν, ὅτι πάντα ἀφεθήσεται τὰ

Matt. xxiii. 32. Fill ye up then the measure of your fathers.

33. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34. Wherefore, behold, I send unto you prophets, and wise men, and scribes:[a] and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city:

35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar.[b]

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Mark iii. 28. Verily I say unto you, All sins shall be forgiven unto

32. And you observe the faith of your fathers.

33. O you serpents, generation of vipers, where will you escape from the destruction of Gehenna.

34. Because, behold, I sent to you prophets, wise and learned men, you will kill and crucify them, and flog them in your assemblies, and drive them from city to city.

35. So that upon you comes all the righteous blood shed upon earth from righteous Abel to Zechariah, who was killed in the temple.

39. For I tell you, you will not understand my teaching, till you say, Blessed is he who comes in the name of God.

28. For you know yourselves that all mistakes may be forgiven to peo-

ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων, καὶ βλασφημίαι ὅσας ἂν βλασφημήσωσιν·

the sons of men, and blasphemies wherewith soever they shall blaspheme:

ple, and all blasphemies, whatever they be;

29. Ὃς δ' ἂν βλασφημήσῃ εἰς τὸ Πνεῦμα τὸ Ἅγιον, οὐκ ἔχει ἄφεσιν εἰς τὸν αἰῶνα, ἀλλ' ἔνοχός ἐστιν αἰωνίου κρίσεως·

29. But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.[c]

29. But if one blasphemes against the spirit of God, he will not be forgiven in this life: he is subject to the destruction of life.

(*a*) That is, I have taught the truth to men, and you will kill all these men, — the prophets.

(*b*) The words of this verse must be understood not as a rhetorical phrase, but as a definite statement. All the blood, all the murders from the beginning of the world to the present, capital punishments, wars, all that is the work of those who conceal God from men, and put an idol in the place of God. The next three verses, 36–38, do not break the meaning of the whole discourse, but are not quite clear and add nothing to the exposition, and so I omit them.

(*c*) This verse expresses the same as the whole accusation of the Pharisees.

A man may sin, err, and scoff at all in the world, and yet carry within him the spirit of God.

But when he scoffs at this spirit, at that which is his life in him, he has taken his life from him. Terrible are all the offences. Terrible are the personal offences, — lusts, selfishness, vainglory; terrible are the general offences, — the offences of the earthly reflections of the Sadducees, which produce indifference to the real life, the cleaving of men to that only which is of earth, and pride of mind; terrible are the offences which exalt what is an abomination before God; terrible are the offences of power, which produce courts, punishments, pillage, wars, murders; but more terrible than all these offences are the offences which result from the leaven of the Pharisees, —

hypocrisy, the substitution of untruth for divine truth, the contempt for God in the soul, the use of his name in order to confuse men and obtain one's ends. Jesus knew in advance that, no matter how inimical his teaching was to the Herodians and the Sadducees, they were not standing in the way of this teaching, for from them one could free oneself, but the Pharisees bar, have barred, and will always bar the way to his teaching.

Thousands and thousands before me, and now I, have tried to approach God, and we have met on our way Sadducees and Herodians; but we feel that they err, even as we have erred, that we can together seek the truth, and that they may understand it; but in the very middle of the road stand the Pharisees and bar our way, and with them we cannot come to any agreement. Their life is a lie and a confirmation of their lie. Their whole life is a lie, and so they cannot depart from it. In as much as we are near to God, in so much we are their enemies. I penetrate the meaning of the teaching, rejoice at the discovery of truths, seek aid, indications, exchange of ideas, and I know in advance that, outside of their hatred of me for my love of truth and of God, I have nothing to expect from them. And the nearer I shall be to Jesus, the greater shall I be hated by them.

The arraignment of the Pharisees is in itself a negative passage: it does not give the direct teaching, but in it we find a warning against accepting the lie as a revelation. And this warning is apparently important, for Jesus several times returns to it, expressing it each time with great force and clearness. There is a clear and precise determination of what is the source of the deception; the seal is impressed, by which the deceivers can be easily told. He is speaking of the same blasphemy against the Holy Spirit, which alone will not be forgiven, as he says. Every sin may be forgiven, but the blasphemy of the spirit, the deception of the teachers, who give out the lie

as the only truth, destroys the very sign of good and of evil and deals out the works of the devil in the place of the works of God. They are those of whom it is said, Woe unto those who offend. What is more remarkable still in this arraignment is this, that what was written against the Pharisees eighteen hundred years ago might have been written in any of the subsequent eighteen hundred years, and to us, in this year 1879, sounds as though it were written directly against our bishops, metropolitans, and popes in yesterday's gazette, which in some way managed to escape the censor.

As I read the Gospel according to our church editions, I always imagine that this passage will be omitted or changed, but the ability of men to err is extraordinary. One reads and wonders how the pastors of the church could read this passage, not only without shame, but simply how they could read it, believe in the Gospel, and remain what they are.

But they represent to themselves some other kind of cheats, and do not refer to themselves what, from the most essential to the most trifling point, expresses that same offence in which they live, and which they preach. What are the Pharisees? The churchmen have affirmed and still affirm that they were a sect. A sect, according to the meaning of the word, is a schism, a teaching which departs from the fundamental doctrine. From what fundamental doctrine did the teaching of the Pharisees depart? There is no answer to this question. Where and how was the fundamental doctrine expressed, of which the teaching of the Pharisees is a sect? No matter where and how persistently we may look for answers to this question, we do not find them anywhere. Jesus, according to the synoptics, struggled only with the Pharisees whenever he opposed his teaching to the law. At the end of his life it says that the high priest and the Pharisees attacked him indiscriminately. In the Gospel

of John it says that Jesus struggled against the Jews, and by the Jews the Pharisees and high priests are meant.

Paul says of himself (Acts xxii. 3–5) that he was taught the truest observance of the law of the forefathers, and was zealous toward God, and persecuted Christ, oppressing Christians and putting them in prison, as the high priest and the elders may witness. And in Acts xxvi. 5 he says that he lived a Pharisee and served God in the truest and strictest manner. Of Nicodemus it is said that he was a ruler of the Pharisees, and then Jesus says, How then dost thou teach Israel? Where, then, was the real teaching, of which that of the Pharisees was a sect? Paul speaks of belonging to the real teaching, when he no longer observes it; he does not say that he belonged to a sect. Nicodemus the Pharisee was a teacher of Israel.

I can understand how for Josephus Flavius Pharisaism represented itself as a sect, just as for a historian of the present religious condition of Russia the present Orthodoxy must present itself as a sect, the Milkers as another sect, just as the Sadducees, who did not believe in the doctrine of the Pharisees, appeared as a sect to Josephus Flavius. But those who, like our churchmen, assert that Jesus did not change the law of Moses, and that they believe in the law of Moses, can by no means call the Pharisees a sect, since only this teaching of Moses is known to us, and has reached us. In order to call Pharisaism a sect it is necessary to show when and by whom the true teaching of Moses' law was kept; but such teachers have not existed, and from all the books of the New Testament it is apparent that these same teachers were the Pharisees, and no others have existed, or could exist.

What a remarkably strange story of this base and obvious deception and error! Jesus expounds his divine teaching, and a quasi-divine teaching exists among the

very people to whom he preaches, and it does not exist since yesterday as a hazy, obscure teaching, which gives room for interpretations, but as a complicated, minutely detailed, coarse, cruel, godless teaching of the books of Moses, such as we know it. There is there about murder, about the swine, about circumcision, — a series of monstrous precepts; but all that is expounded so fully that there is no place for any new teaching. Everything is defined and prescribed, and each monstrous injunction is followed by, God himself said so.

Not only Jesus, with his divine teaching of humility, forgiveness, love, but even Simon, the magician, and the chairman of the Court of Trullo, with his conceptions of justice, could do nothing better than first reject all the monstrous and definitive rules of the books of Moses, if they wanted to impart their ideas of morality to the Mosaic people. And with the very first steps which Jesus takes, he comes into the temple, makes void all the sacrifices, rejects all the teaching of Moses, and utters his divine truths. It is evident that to unite the teaching of Christ with that of Moses would be the same as uniting fire and water, this highest expression of the fullest impossibility.

Jesus teaches and lives contrary to all the traditions of Moses; he is crucified for it, and suddenly it turns out that he did not break the law of Moses, but that he continued it. It seems as though nothing more senseless could be invented, and yet this was done. And when one grasps the meaning of all this, one sees that it is not senseless: it is not logical, but it is wise and answers its purposes. Christ was crucified for the teaching, thinking that the teaching would be destroyed; but the teaching lived, and it was necessary to conceal it. How this was done by the Pharisee Paul, who changed the name of his God, but retained the leaven of the Pharisees, I shall tell later. But now I wish to tell why there inevitably ap-

peared this stupid, obvious deception, which has lasted these eighteen hundred years, that the Pharisees were a sect, and not the representatives of the law of Moses, and that it was not the law of Moses in its best representatives that crucified Christ, but some fantastic sect of the Pharisees.

The teachers, those who with us are called the teachers of the church, pastors, and who were called teachers of the law by the Jews, crucified Christ, even because they were teachers. In Christ's teachings, these teachers are arraigned on nearly every page and in passages especially devoted to them.

Christ's teaching preaches the immediate communion of man with God, rejects all teacherships, and affirms that the teachership is the source of every evil in the world. And here the first Pharisee, Paul, who does not understand the teaching, picks up words and hurries as quickly as possible to teach a certain external faith in Christ's having risen from the dead and in his redeeming the world. He teaches himself, establishes a teachership, which crucified him, and in his name carries the evil through the world.

When Paul teaches, the Gospel does not yet exist, and Christ's teaching is almost unknown; but Paul exchanges one superstition for another and preaches it to the world. And many accept it, some exchanging for it Judaism, and others Hellenism. But there appear the gospels of Matthew and of Luke, and in them the whole side of Christ's teaching is explained; it is bent to fit Paul's superstition, Judaism is mixed with it, and the faith in Christ is represented as a belief in a new additional God, Messiah.

In this tangle everything is lost sight of, and the ethical side of the Gospel is gone. The whole meaning is centred on finesses of explaining the law, on welding it with the teaching, on dreams, but there is one contradiction which is startling. The teachers of the law of Moses

hanged Christ. With them alone he struggled, them alone he arraigned. How, then, can it be explained that his teaching is the continuation of the law of Moses and its confirmation? If he had continued the law of Moses, he would not have had any one to struggle against; he would have arraigned no one, and no one would have crucified him. And here there presents itself a very stupid way out, but it is the only one: the teachers with whom he struggled and who crucified him were a sect,—what sect? a sect of what? how did it differ from that which was not a sect? of this we know nothing and nothing can be said.

But there is nothing hidden which cannot be made manifest, and for me, as for a child that does not know all the philosophizing, according to which everything has to be believed topsyturvy, it suddenly becomes clear that it is a coarse, stupid deception, and I say so, and the cataracts fall off the eyes of all.

The word *Pharisee* may have two meanings, that of *interpreter* and of *separate*. What, then, do these words mean, if not teacher and pastor? If that were a sect, it would bear an appropriate name; but this name corresponds to our *orthodox*. All that the words of Paul, in Acts xxii. 3–5, mean is this, I was an orthodox Jew.

Now, what is this so-called sect? Here is its definition according to all the church sources: They considered themselves to be the true and only interpreters of the law of God. As the foundation of the truth of their interpretation they take the tradition which has reached them from Jesus Christ. They form a distinct institution, governed by the sanhedrim, by bishops, and pastors. They differ from those who are not teachers in their apparel and external appearance of godliness.

Thus the church defines the Pharisees and itself. For a man outside the church it is evident that the definition of the Pharisees as men who have established many

superfluous ceremonies, as hypocrites and rascals who caused Christ's ruin, will be precisely the same, down to the minutest details of faith, in relation to the churchmen.

Christ did not struggle with certain Pharisees, and Pharisee does not mean hypocrite alone, but any man who takes it upon himself to teach.

Christ struggled against individual teachers, and he said so in Hebrew. He said, Pharisees, that is, pastors, — people who assume the knowledge of the full truth and who teach it. The moment you understand and translate properly the word Pharisee as teacher of the church, a new, bright light is shed on the whole history and position of Christ among the people, on his words, and even on his whole teaching. And it is not a light which in any way changes the meaning of Christ's teaching, but which dispels all the obscurities and inaccuracies which heretofore disagreeably impaired the clearness of the divine teaching.

Matt. iii. 7. The Pharisees and Sadducees come to John to be cleansed, and John says to them, Generation of vipers, who has taught you, etc. This address, which was not clear before, if the Pharisees and Sadducees are taken as a sect, is clear, if they are to be understood as representatives of the true faith. What John then said, is what a preacher would say now, if Orthodox and Protestants came to him. He would say, Why have you come, you who profess the knowledge of the truth?

John iv. 1–3. When Jesus learned that a rumour about him had reached the Pharisees (the pastors of the people), he withdrew. It is evident that he withdrew from the acknowledged pastors of the people, but not from the sect.

Luke v. 17. Pharisees *καὶ νομοδιδάσκαλοι*. Here we get for the first time the connection of Pharisees and teachers of the law; but who the Pharisees and doctors

of the law were is not defined, any more than what γραμματεῖς and νομικοί were, and since obviously the doctors of the law, the lawyers, and the scribes were not sects, this has to be rendered by, The pastors who taught the law.

In the same chapter, four verses farther down, the same Pharisees and doctors of the law are called scribes and Pharisees. The Pharisees are the same, but instead of the doctors of the law we have scribes. Are we to suppose that others came? Apparently this is another definition which is identical with the first. Even so the word Pharisees is connected with the lawyers and high priests.

John ix. 57; Matt. xxvi. 57. It is evident that Pharisees means pastors. But the pastors are lawyers, scribes, and chief priests. Why *Pharisees* is used instead of *of the Pharisees*, may be explained on the ground that all the clerical copyists had this false comprehension of what the Pharisees were, and so were tending to mix up these passages, by giving to the Pharisees the meaning of a false sect.

Luke v. 30: Matt. ix. 14. The Pharisees demand the keeping of fasts and non-communion with the publicans; consequently they are not a sect.

Luke vi. 7. The Pharisees watch the keeping of the Sabbath, which is a covenant with God according to Moses; consequently they are no sect, but the reigning faith. — orthodoxy.

Mark iii. 6. The Pharisees take counsel with the Herodians how they may destroy Jesus for not keeping the Sabbath: consequently they are not a sect, but the ruling church. — orthodoxy.

John vii. 32. The Pharisees and chief priests send officers to take Jesus: consequently the Pharisees were in agreement with the chief priests, — they were orthodox.

John vii. 48. None of the rulers or of the Pharisees

believed in Jesus; consequently the Pharisees were the rulers of faith.

John viii. 3. The Pharisees and scribes bring to him a woman for the purpose of executing her according to the law; consequently they are the ruling, true teaching, and not a sect.

John ix. 13. To decide the question of the blind man, he is brought before the Pharisees, as the true interpreters of the law.

John xi. 57. The Pharisee chief priests commanded. If they were a sect, they could not command.

John xii. 42. Many of the rulers believed in Jesus, but because of the Pharisees they did not confess him, lest they be put out of the synagogue. What sect is this?

Matt. xxiii. 2. The Pharisee scribes sit in Moses' seat. Thus Jesus himself defined the Pharisees. This is not a sect, but the orthodox.

John xviii. 3. Judas took a detachment from the chief priests and Pharisees. It is not a sect, but the one spiritual power.

It is ridiculous and strange to have to prove that the word means what it means. And there would be no need of proving it, if the deception were not so stupid and so old, and, besides, so common in human affairs. The Revolution is struggling against the monarchical power. Bonaparte comes out of the Revolution and establishes the same power, but he says that the Monarchists are a sect of Royalists. And all swallow this pill, and speak most calmly of Royalists and Bonapartists. For the Bonapartists and Royalists there is naturally a difference, but for men who seek the meaning of things, there is no difference, and it is clear that the Bonapartists, in calling the Royalists a sect, are playing with words, or are speaking of what may serve them, but it has no meaning for a deeper point of view. For the men of the Paulinian faith, who established the new superstitions in the place

of the old ones, the Pharisees may present themselves as something distinct from Paul's sect, but for men who have come to understand Christ's faith there is no difference between them.

In Christ's faith this deception is especially striking, in that Jesus foresaw it and, as far as was possible, undermined it, and, pointing directly to this cause of error, said, Beware of the leaven of the Pharisees, and clearly and precisely defined in what it consists.

The arraignment of the pastors, which with the usual reading presents itself as an expression of indignation, or even of warning and foresight of what could be, is in reality a most precise definition of this evil and its source.

37. Ἰερουσαλήμ, Ἰερουσαλήμ, ἡ ἀποκτείνουσα τοὺς προφήτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλμένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἑαυτῆς ὑπὸ τὰς πτέρυγας, καὶ οὐκ ἠθελήσατε;

Matt. xxiii. 37. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!

37. O Jerusalem, Jerusalem, thou killest the prophets and stonest those who are sent to thee. How often did I wish to bring all thy children together, just as a hen gathers her chickens under her wing, but you would not!

38. Ἰδοὺ, ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν ἔρημος.

38. Behold, your house[a] is left unto you[b] desolate.

38. And so your house is being ruined.

39. Λέγω γὰρ ὑμῖν, Οὐ μή με ἴδητε ἀπ᾽ ἄρτι, ἕως ἂν εἴπητε, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

39. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.[c]

39. For I tell you, You will not see the truth, till you will say, Blessed is he who teaches the comprehension of the Lord.

1. Καὶ ἐξελθὼν ὁ Ἰησοῦς ἐπορεύετο ἀπὸ τοῦ ἱεροῦ· καὶ προσῆλθον οἱ μαθηταὶ αὐτοῦ ἐπιδεῖξαι αὐτῷ τὰς οἰκοδομὰς τοῦ ἱεροῦ.

Matt. xxiv. 1. And Jesus went out, and departed from the temple: and his disciples came to him for to shew him the buildings of the temple.

1. And leaving the temple, Jesus went away. Then his disciples approached him, to show him the buildings of the temple.

1. Ποταποὶ λίθοι καὶ ποταπαὶ οἰκοδομαί.

Mark xiii. 1. What manner of stones and what buildings are here![d]

1. Precious stones, and what offerings!

2. Ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς, Οὐ βλέπετε

Matt. xxiv. 2. And Jesus said unto them, See ye not all these

2. And Jesus replied to them, Pay no attention to these things. Truly

πάντα ταῦτα; ἀμὴν λέγω ὑμῖν, Οὐ μὴ ἀφεθῇ ὧδε λίθος ἐπὶ λίθον, ὃς οὐ μὴ καταλυθήσεται.

things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

I tell you, There will not be left here one stone upon another, that will not be thrown down.

3. Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ ὄρους τῶν ἐλαιῶν, προσῆλθον αὐτῷ οἱ μαθηταὶ κατ' ἰδίαν, λέγοντες, Εἰπὲ ἡμῖν, πότε ταῦτα ἔσται; καὶ τί τὸ σημεῖον τῆς σῆς παρουσίας, καὶ τῆς συντελείας τοῦ αἰῶνος;

3. And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what shall be the sign of thy coming, and of the end of the world?

3. And when he sat down on the mount of Olives, the disciples came to him and asked him privately, when will it be? And what will be the sign that thy teaching has stopped, and that the present life is ended?

4. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν αὐτοῖς, Βλέπετε μή τις ὑμᾶς πλανήσῃ.

4. And Jesus answered and said unto them, Take heed that no man deceive you.

4. And Jesus answered them, Take heed and beware that you make no mistake.

5. Πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου, λέγοντες, Ἐγώ εἰμι ὁ Χριστός· καὶ πολλοὺς πλανήσουσι.

5. For many shall come in my name, saying, I am Christ; and shall deceive many.

5. For many will teach you in the name of the comprehension and will deceive many.

6. Μελλήσετε δὲ ἀκούειν πολέμους καὶ ἀκοὰς πολέμων. ὁρᾶτε μὴ θροεῖσθε· δεῖ γὰρ πάντα γενέσθαι. ἀλλ' οὔπω ἐστὶ τὸ τέλος.

6. And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

6. You will hear of wars and disturbances: see that you are not afraid, for all these things will be, but that is not the end of the offences.

7. Ἐγερθήσεται γὰρ ἔθνος ἐπὶ ἔθνος, καὶ βασιλεία ἐπὶ βασιλείαν· καὶ ἔσονται λιμοὶ καὶ λοιμοί, καὶ σεισμοὶ κατὰ τόπους.

7. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

7. Nation will rise against nation, and kingdom against kingdom; and there will be hunger and earthquake in various places.

8. Πάντα δὲ ταῦτα ἀρχὴ ὠδίνων.

8. All these are the beginning of sorrows.

8. All these are only the torments of labour.

11. Καὶ πολλοὶ ψευδοπροφῆται ἐγερθήσονται, καὶ πλανήσουσι πολλούς·

11. And many false prophets shall rise, and shall deceive many.

11. And many false teachers will appear, and they will deceive many.

12. Καὶ διὰ τὸ πληθυνθῆναι τὴν ἀνομίαν, ψυγήσεται ἡ ἀγάπη τῶν πολλῶν·

12. And because iniquity shall abound, the love of many shall wax cold.

12. And from the increase of the iniqnity the love of many will be diminished.

14. Καὶ κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον τῆς βασιλείας ἐν ὅλῃ τῇ οἰκουμένῃ. εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι. καὶ τότε ἥξει τὸ τέλος.

14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.

14. And when the announcement of the true good shall be borne through the whole world as a confirmation for all the nations, then there will be an end of the offences.

(*a*) *Your house* means *your temple*, the house of your God, and the subsequent reference to the temple confirms that this is meant here also.

(*b*) In many texts ὑμῶν and ἔρημος are wanting.

(*c*) Jesus concludes the accusation of the self-styled pastors by saying that their house will be deserted, and they will not know the truth, till they invoke the comprehension into themselves.

(*d*) The disciples say that this is their false temple, and yet it is adorned so much.

(*e*) The disciples ask when it will happen, that is, when that will take place which he promised, when they should worship God, not in the temple, but indeed, and when all this lie of the pastors and of their temples would be destroyed, and Christ's teaching would be everywhere. The disciples ask what they always ask, when Christ's true teaching is mentioned. They say, It would be very nice, but when will it be?

(*f*) The disciples ask when the offences will end, and Jesus replies, They will assure you of it, and there will be wars and disturbances on account of it, but you know that that is not the end of the offences and of the evil.

(*g*) ἀρχὴ ὠδίνων means *the torments of child-labour* and nothing else, and so it has to be translated. Verses 9 and 10 are introduced here by the copyist from the discourse to the disciples when sending them out to preach, and evidently have no place here.

(*h*) Verse 13 is again an interpolation from the discourse to the disciples.

MAN LIVES THE LIFE OF THE SPIRIT IN THE FLESH

If a man lives for the flesh, he perishes, like all flesh. If he lives in the spirit, he acquires the true life, but the flesh offends him.

Beware of offences. For it is better that one of thy members should perish than that the whole body be lost. It is better to be deprived of a momentary joy than of the true life. The true life is given to us, and we all know it, but the deception of the flesh ensnares us.

One day they brought children to Jesus, that they might be with him. But the disciples drove the children away, saying, What is our teacher to do with the silly children?

Jesus saw that they had no respect for the children and drove them away, and he was grieved at the disciples, and said, You have no reason to drive these children away, — they are the best of people, for they all live in the will of God. They are certainly already in the kingdom of God. You must not drive them, but learn from them, for, in order that you may live in the will of God, you must live like children. Children always execute the five rules, which I have given you: children do not scold, do not harbour evil against men, do not commit adultery, do not swear, do not resist evil, do not litigate, do not know the difference between their own nation and another, and do not wage war. Children execute the five rules, and so they are better than grown people and are in the kingdom of God.

If you will not abandon all the deceptions of the flesh and will not become like children, you will not be in the kingdom of God.

Only he who understands that the children are better than we, because they do not break the law of God, comprehends my teaching. Only he who understands my teaching understands God.

We cannot despise the children, for they are better than we, and their souls are pure before God, and are always with God. They are all good. And not one child perishes through the will of God; they all perish through men, who entice them away from the truth.

And so we must guard them, and not entice them away from the Father and from the life of truth. And badly acts the man who entices them away from purity. To entice a child away from what is good, to offend him with anger, adultery, oaths, courts, war, is as bad as hanging a millstone around his neck and throwing him into the water: he will hardly swim out, but will rather be drowned. Even so it is hard for a child to get away from an offence into which a man has led him.

The world is unfortunate only through offences. Offences have always been in the world and always will be, and a man perishes through offences.

And so give everything away, sacrifice everything, if only you can keep out of offences. When a fox falls into a trap, he wrenches off his leg and runs away, and lives. Even so must you do: give everything away, so long as you can get away from an offence. Offences are put up against all five rules, and you must guard yourselves against all of them.

Beware then! Here is the offence against the first rule, Be not angry.

Do not ask how many times thou shalt forgive thy brother; do not imagine that thou must forgive him seven times, and mayest wreak vengeance after that. Forgive, not seven times, but seventy times seven, and then forgive again.

For the kingdom of God may be likened to this: A king was settling his accounts with the proprietors. And they brought to him one who owed him a million dollars. And he could not pay what he owed. And the king would have sold his estate, his wife, his children, and himself; but the proprietor began to beg the king's mercy, and the king had mercy on him, and forgave him his whole debt.

This proprietor went home and saw a peasant who owed him fifty cents. The proprietor took hold of him,

began to choke him, and said, Give me what thou owest me. And the peasant fell down at his feet, and said, Have patience with me, and I will give thee all. But the proprietor did not have mercy on him, but put him in prison, to let him stay there until he paid all he owed.

When the peasants saw this, they went to the king, and told him what the proprietor had done. Then the king called the proprietor, and said to him, Thou dog, I forgave thee the whole rental, because thou didst beg me, so thou oughtest to have forgiven thy debtor, because I forgave thee. And the king grew angry and turned the proprietor over to be tormented, till he should pay what he owed.

Even so God the Father will do with you, if you will not forgive with all your heart those who are guilty toward you.

When a man offends thee, remember that he is the son of the same God the Father, and a brother of thine. If he has offended thee, go and admonish him face to face. If he listens to thee, thou art the gainer, for thou wilt have a new brother.

If he does not listen to thee, admonish him, and call two or three with thee to admonish him. If he does not listen to them, tell it to the assembly; and if he does not listen to the assembly, then he will be as a stranger to thee: forgive him, and have nothing to do with him.

Thou knowest that if a quarrel is taken up with a man it is better to make peace with him without letting it come before the courts. Thou knowest this, and dost so, because thou knowest that if it comes to litigating, thou wilt lose more. The same is true of any quarrel: if thou knowest that it is bad and that it will remove thee from God, then get rid of the evil at once and make thy peace, as long as he has not yet left, with whom the evil was started.

You know yourselves that as it is started on earth, so will it be before God; and if you loose it on earth, you will be loosed in heaven.

Again you must understand that if two or three have agreed in everything on earth, they will receive from their Father everything for which they shall ask. For where two or three are united by my teaching, they execute my teaching.

Beware! Here is the offence against the second rule, Do not commit adultery.

One day self-styled pastors went up to Jesus and, tempting him, said, May a man leave his wife?

But he said, Man was created male and female from the beginning, — this is a natural law. And so a man leaves his father and mother and cleaves to his wife, and man and wife unite into one. Consequently a man must not break the natural, divine law, and separate what is united. But if according to your law of Moses it is permitted to send away a wife, this is untrue, for according to the natural law it is not so. And I tell you that he who sends away his wife drives into debauch both her and him who takes her up.

And the disciples said to Jesus, If it is necessary to keep the same wife which a man has once taken to himself, and never to abandon her, that is so difficult to do that it is better not to marry at all.

He said to them, You may not marry, but you must understand what it means. If a man wants to live without a wife, he must be pure and not touch a woman. There are such people who have no use for women; but if a man loves women, let him bind himself to one woman, and keep her all the time, and have nothing to do with other women.

Beware! Here is the offence against the third rule, Make no promises to any one about anything.

Your self-styled pastors travel about everywhere and cause the people to swear that they will be true to the

law and the authorities, but they only subvert them in this manner. It is impossible to promise your body for your soul, for in your soul is God, and men cannot make promises to men for God.

And one day the tax-collectors went up to Peter, and asked him, Well, does your teacher not pay his taxes?

Peter said, No, he does not pay, and he went and told Jesus that he had been stopped and told that all must pay their taxes.

Then Jesus said to him, A king does not receive tribute from his sons, and they have to pay no one but the king. Even so it is with us. If we are the children of God, we are under no obligations to any one but God, and are free before everybody. We are not bound by anything, but if they ask thee to pay taxes, give them to them, not because thou art obliged to, but because thou shouldst not resist evil. And if they want to take thy cloak away, give them also thy coat.

At another time the pastors came together with the officers of the king, and went to Jesus, trying to catch him with words.

They said to him, Thou teachest in truth, so tell us whether we are obliged to pay tribute to Cæsar or not.

Jesus saw that they wanted to condemn him for opposing himself to the oath to Cæsar. He said to them, Show me that with which you pay tribute to Cæsar.

They showed him a coin. He looked at the coin, and said, What is this? Whose image and superscription?

They said, Cæsar's.

And then he said, If so, give to Cæsar what is Cæsar's, but what is God's, your soul, do not give to any one but God. Money, property, your labour, everything give to him who will ask you for it, but do not give your soul to any one but God. And make no promises to any one, for you are all in the power of God, and your soul give to God alone.

Beware! Here is the offence against the fourth rule, Do not judge, and be not judged.

One day the disciples of Jesus entered a village and begged permission to stay overnight. They were not allowed to remain. Then the disciples came to Jesus to complain about it, and they said, May they be killed by lightning.

Jesus said, Still you do not understand of what spirit you are. I do not teach how to destroy, but how to save people.

One day they brought a woman to Jesus, and said, This woman was caught in adultery. According to the law she ought to be stoned to death. What dost thou say?

Jesus made no reply, and waited for them to change their minds. But they stuck to him, and asked how he would judge this woman.

Then he said, He who among you is without error, let him cast the first stone at her. Then the Pharisees looked at each other, and their conscience smote them, and those who were in front stepped behind the others, and all went away.

And Jesus was left alone with the woman. He looked up, and saw that no one was there. Well, he said, Has no one accused thee?

She said, No one.

And he said, Neither can I accuse thee. Go, and err no more.

No matter how clear, how bad the case is, there is no one who can accuse a man of it. Only he who has not erred can accuse, but accusing is already an error.

Once there came a man to Jesus, who said, Order my brother to give me my inheritance.

Jesus said to him, No one has made me a judge over you, and I do not sit in judgment over any one. Neither can you judge any one.

Beware! Here is the offence against the fifth rule, There are no different nations; all men are brothers, children of one God the Father.

A lawyer wanted to offend Jesus, and said, What must I do, in order that I may obtain the true life?

Jesus said, Thou knowest what: love God thy Father and thy brother, no matter what his nationality may be.

And the lawyer said, This would be well, if there were no different nations, for how can I love the enemy of my nation?

And Jesus said, There was a Jew who fell into misfortune: he was beaten, robbed, and thrown out into the road. A Jewish priest passed by, and he looked at the beaten man, and went his way. Then a Levite passed by, and he looked at him, and went his way. Then a man of a hostile nation, a Samaritan, passed by. This Samaritan saw the Jew, and he did not consider this, that the Jews had no regard for the Samaritans, but had pity on the Jew who was beaten. He washed his wounds and dressed them, and took him on his ass to an inn, and paid the innkeeper for him, and promised to come later and pay more. Even so treat foreigners, those who have no regard for you and destroy you, and then you will get the true life.

Jesus said, The world loves its own, but despises the things that are of God, and so the people of the world, priests and scribes, will torment those who keep the law of God. And I, too, am going to Jerusalem, and shall be tormented and killed, but my spirit cannot be killed,—it will live.

When Peter heard that Jesus would be tormented and killed in Jerusalem, he was grieved. He took the hand of Jesus, and said to him, If this is so, thou hadst better not go to Jerusalem.

Then Jesus said to Peter, Do not say this. What thou sayest is an offence. If thou art afraid for me, lest I

should be tortured and killed, that means that thou art thinking of human, and not of divine things.

He who lives by the light of the comprehension can have no evil befall him, for he is always in the light; evil can befall only him who comes out of the light of truth into the darkness of the offence of the flesh.

And calling up the people with his disciples, Jesus said, He who wants to live according to my teaching must renounce his carnal life; let him be ready for all carnal sufferings, for he who is afraid for his carnal life will lose his true life, and he who neglects the carnal life will save the true life.

And again he told them that when they kill a man who lives by the comprehension, the comprehension does not die, but will live.

And they did not understand it. And the Sadducees came up, and he explained to all what was meant by the true life in God, and by the rising from the dead. The Sadducees said that after the carnal death there was no life. They said, How can all rise from the dead? If they did rise, they could not all live together. For example, we had seven brothers. The first married and died. His wife married the second brother, and he died; and she married the third, and so on, until the seventh. How are the seven brothers going to live with one wife, if they shall all rise from the dead?

Jesus said to them, You purposely mix up matters, and do not comprehend what the life after death is. In this life people marry and are given in marriage; but those who will earn the life after the carnal death will not marry and be given in marriage, for they do not have to continue life in others: they themselves do not die, for they unite with God, having become his children.

In your Scripture it says that God said, I am the God of Abraham and Jacob. And this God said when Abraham and Jacob were already dead for men. Con-

sequently, those who are dead for men are alive for God. If there is a God, and God does not die, those who are with God are always alive. The reëstablishment from death is the life in God. The life in God is the fulfilment of the will of God in the carnal life. He who fulfils the will of God unites with God. For God there is no time, and so, in uniting with God, man passes out of time, consequently out of death.

When the pastors heard this, they did not know what to invent in order that they might silence him, and so united with the laymen and began together with them to tempt him.

And one of them, a pastor, said, Teacher, which, in thy opinion, is the chief commandment in the whole law?

The pastors thought that Jesus would get caught in the answer according to the law.

But Jesus said, the chief commandment is to love the Lord our God, in whose power we are, with all our soul, and another follows from it: to love our neighbour, for in him is the same Lord. In these two commandments is contained everything which is written in all your books.

And Jesus said again, Who, in your opinion, is Christ? Is he anybody's son?

They said that according to them Christ was the son of David.

Then he said to them, How, then, does David call Christ his master? Christ is not the son of David, nor the son of anybody else, except the same Lord our master, whom we know within us, as our life. Christ is that comprehension which is in us.

After that they asked him no more questions.

And Jesus said, Beware of the leaven of the self-styled pastors. Beware also of the leaven of the worldly, and of the leaven of the royalty. But, above everything, beware of the leaven of the self-styled pastors, for that is deception.

When the people understood whereof he spoke, he said, Above all, beware of the teaching of the learned self-styled pastors. Beware of them, for they have usurped the place of the prophet who announces the will of God to the people. They have usurped the power to preach the will of God to the people. They preach words, and do nothing. And it turns out that they say, Do this and that, but there is nothing to do, for they do not do anything good, and only talk. And they talk of what cannot be done, but themselves do nothing. All they care to do is to retain the right of their teachership, and so they try to distinguish themselves: they dress up and want to receive honours. And so know that no one ought to call himself teacher and pastor. None but our Lord is a teacher and pastor. But the pastors call themselves teachers, and thus prevent our entering the kingdom of God, and themselves do not enter into it.

These pastors think that it is possible to lead to God by external ceremonies, by oaths, and, like blind people, they do not see that the external things do not mean anything, that everything is in the soul of man. They do those external things which are easiest, but what is necessary and difficult, — love, compassion, truth, — they leave out. All they care for is to be externally in the law, and to lead others externally to the law. And so they are like whited sepulchres, apparently clean without, but an abomination within. Externally they honour the holy martyrs, but in fact they are those who torture and kill the saints.

They have always been the enemies of what is good. From them proceeds all the evil in the world, for they conceal the good, and instead of the good bring forward the bad. Most of all fear these self-styled pastors. For you know yourselves that any mistake may be corrected; but if men err in what is good, such a mistake can no longer be corrected. And it is this that the self-styled pastors do.

And Jesus said, I wanted here, in Jerusalem, to unite all men into one comprehension of the true good, but the teachers of this city know only how to kill the teachers of good. And so they remain the same godless people that they were, and do not know God, unless, loving, they accept the comprehension of God.

And Jesus went away from the temple. Then his disciples said to him, What about this temple of God with all its adornments, which men have brought as an offering for God?

And Jesus said, Truly I tell you that this whole temple with all its adornments will be destroyed, and nothing will be left. There is one temple of God, — the hearts of men, when they love one another.

And they asked him, When will this temple be?

And Jesus said to them, It will not be soon. Many people will deceive through my teaching, and there will be wars and disturbances on account of it. And there will be great lawlessness, and little love. But when the true teaching shall be disseminated among all men, there will be an end to evil and to offences.

CHAPTER X.

THE STRUGGLE AGAINST THE OFFENCES

53. Λέγοντος δὲ αὐτοῦ ταῦτα πρὸς αὐτοὺς, ἤρξαντο οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι δεινῶς ἐνέχειν, καὶ ἀποστοματίζειν αὐτὸν περὶ πλειόνων,

Luke xi. 53. And as he said these things unto them, the scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things:

53. As he said this, the learned pastors began to urge Jesus vehemently, and to ask him about many things.

54. Ἐνεδρεύοντες αὐτὸν, καὶ ζητοῦντες θηρεῦσαί τι ἐκ τοῦ στόματος αὐτοῦ, ἵνα κατηγορήσωσιν αὐτοῦ.

54. Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

54. They devised to catch him in his own words, so as to accuse him.

47. Συνήγαγον οὖν οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι συνέδριον, καὶ ἔλεγον, Τί ποιοῦμεν; ὅτι οὗτος ὁ ἄνθρωπος πολλὰ σημεῖα ποιεῖ.

John xi. 47. Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

47. And the chief priests, the pastors, met in council, and said, What shall we do? The man gives such proofs of his truth.

48. Ἐὰν ἀφῶμεν αὐτὸν οὕτω, πάντες πιστεύσουσιν εἰς αὐτόν· καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἀροῦσιν ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος.

48. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

48. If we leave him alone, all will believe in him. And the Romans will come and will take our city and our nation.

If we leave him, all will believe, and if all will believe, the Romans will take us. This verse is remarkable in that it clearly defines the significance of Christ's teaching, as the Jews and their pastors understood it, and as our pastors intentionally fail to see it.

Jesus teaches that God is spirit, that he must be served in the spirit and with works, that it is not right to resist

evil, that we must submit to it, that there are not different nationalities and kingdoms, because in the place of the former kingdoms of the earth the kingdom of God is preached, where each is free and depends only on God. And, of course, if men will believe this, the Romans will come and take us. Now the Romans feel that they are dealing with a nation; but then they will take us like a flock of sheep. And it is this very teaching in which all are beginning to believe. It is easy enough to see why, if all will believe, the Romans will take us, and why it is necessary to put a stop to all these fancies.

This is what the church says (p. 400):

If we let him thus alone: Without counteracting him, all will believe in him; and it is the truth; the influence of the miracles of the Lord on the people was such that, if there had been no strong counteraction of the party, which was hostile to him, the number of believers in him would have been much greater than his open adherents.

And the Romans shall come, etc.: From their point of view, there was truth in it, and their fear of the Romans was well grounded; a national uprising would have been for the Romans a pretext for destroying even that shadow of independence which was still left with the Jews as a nation. In the case of a strong national uprising, the Romans would have actually taken possession of the place itself, that is, of Jerusalem, as the capital of the nation and centre of the nation's whole life, both religious and political, with its temple, worship, etc., and would have possessed themselves of the nation itself, that is, would have destroyed its very political existence as a nation, as a separate political unit. The justice of this judgment showed itself after the experiences, when the Romans destroyed Jerusalem and the temple, laid waste Palestine, and wiped out the Jews, as a political nation, from the list of nations. But the fatal lie in this judgment of the leaders of the national life of the Jews consisted in this, that they considered an uprising under the leadership of Jesus Christ possible. Absolutely failing to recognize the Messiah in the Lord Jesus, because he did not come up to the ideal of the Messiah, formed on the basis of distorted and false conceptions of what the Messiah was to be, they assumed that this miracle-worker might stand at the head of a national upris-

ing and bring calamity to the whole nation. This fatal lie and judgment about the Lord led to fatal mistakes in the further actions of the sanhedrim in relation to Jesus Christ, which were foreseen by God and were directed toward the great work of the redemption of all humanity through the death of the unacknowledged but true Messiah.

This is what Reuss says (Vol. VI., p. 252):

Le mobile qui décida l'autorité nationale à se défaire de Jésus est, d'après notre texte, d'une nature exclusivement politique. On craignait un mouvement populaire, une insurrection fomentée, non sans doute par Jésus lui-même, mais par les aspirations religieuses et nationales qui croyaient avoir trouvé en lui le roi promis par les prophètes (Chap. VI., 15). Or, les hommes placés à la tête des affaires ne partageaient nullement cette dernière conviction; ils comprenaient donc que le mouvement prévu n'aboutirait qu'à une nouvelle catastrophe, qui détruirait immanquablement les derniers restes de l'autonomie que le gouvernement impérial avait encore laissés subsister. Comment conjurer cette éventualité? Le pontife leur indique le moyen le plus simple et le plus expéditif. — Il faut cependant rappeler que les Pharisiens étaient les adversaires de Jésus plutôt à cause de ce qu'ils pouvaient appeler son latitudinarisme; c'étaient les Sadducéens qui se placèrent au point de vue politique que nous venons d'indiquer. On le voit clairement par les Actes des apôtres.

As they do not understand the teaching as it is, there results an absurdity, and an artificial explanation is needed, which is, that the nation will rise, and the Romans will be compelled to suppress the rising. All say so alike, but evidently they all alike talk nonsense, for there was no cause for any uprising. If all believed, all would submit the left cheek after the right, all would give up their coats and their cloaks. Whence should the uprising come? There would have been no uprising, but if all believed, there would be no Jewish state, no armies, no courts, no wealth, no taxes, — so much is certain.

48. Καὶ οὐχ εὕρισκον τὸ τί ποιήσωσιν, ὁ λαὸς γὰρ ἅπας ἐξεκρέματο αὐτοῦ ἀκούων.

47. Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι, καὶ οἱ πρῶτοι τοῦ λαοῦ·

49. Εἷς δέ τις ἐξ αὐτῶν Καϊάφας, ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, εἶπεν αὐτοῖς, Ὑμεῖς οὐκ οἴδατε οὐδέν·

50. Οὐδὲ διαλογίζεσθε, ὅτι συμφέρει ἡμῖν ἵνα εἷς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ, καὶ μὴ ὅλον τὸ ἔθνος ἀπόληται.

51. Τοῦτο δὲ ἀφ' ἑαυτοῦ οὐκ εἶπεν, ἀλλὰ ἀρχιερεὺς ὢν τοῦ ἐνιαυτοῦ ἐκείνου, προεφήτευσεν ὅτι ἔμελλεν ὁ Ἰησοῦς ἀποθνῄσκειν ὑπὲρ τοῦ ἔθνους·

52. Καὶ οὐχ ὑπὲρ τοῦ ἔθνους μόνον, ἀλλ' ἵνα καὶ τὰ τέκνα τοῦ Θεοῦ τὰ διεσκορπισμένα συναγάγῃ εἰς ἕν·

Luke xix. 48. And could not find what they might do: for all the people were very attentive to hear him.

47. And he taught daily in the temple. But the chief priests and the scribes and the chief of the people sought to destroy him.

John xi. 49. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all.

50. Nor consider that it is better for us, that one man should die for the people, than that the whole nation should perish.[a]

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation:

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.[1]

48. And they could not find what they might do, for the people clung to him and listened to him.

47. And the chief priests and the learned sought to destroy him.

49. One of them, named Caiaphas, who was the high priest that year, said to them, You do not understand anything.

50. You do not consider that it is necessary that one man should die for the people, and that the whole people may not perish.

51. This he did not speak of himself, but, being the high priest that year, he prophesied that Jesus would die for the nation,

52. And not only for the nation, but in order that the children of God be united into one.

(*a*) John xi. 50 is for some reason wrongly translated in all the translations. There is nothing to warrant the translation, It is better that one man should die, than; it says simply[1] that it is necessary that one man should die, and not that the whole nation should perish. This is again an example of a careless relation to the word of the Gospel. One translated it wrongly, and all repeated the same error, like a lot of sheep.

This is what the church says (p. 402):

Ye know nothing at all: You present yourselves as ignorant of the whole matter, as irrational and dull of comprehension, since

[1] Nearly as in the King James translation. — *Translator's Note.*

you consider what you should do, and do not consider and weigh this, according to his opinion, most important and decisive circumstance, that it is better for us, that is, for the whole Jewish nation and, in particular, for its representatives, to sacrifice one man, in order that the whole nation may not perish from the Romans in case of the supposed rising of the nation for the sake of this man. The external rudeness of Caiaphas's speech (Ye know nothing at all, and, Nor consider) are quite natural with him, as a Sadducee, to which sect he belonged. The Pharisees were softer in their mutual relations and in relation to others as far as external matters were concerned (like hypocrites and insincere people, which they were); but the Sadducees were distinguished for their coarse manners, but under this coarseness frequently concealed a greater cunning than that of the Pharisees.

In relation to the internal character, the speech of Caiaphas transferred the question from the field of conscience to that of external politics, and decided without appeal in favour of the latter.

What need is there of considering what to do? Whoever he may be, a whole nation may perish on his account, and so he has to be sacrificed. What need of considering according to our conscience? We must decide according to external circumstances.

At the basis of the solution lies the same fatal lie as in the case of the other members of the sanhedrim: He is not the Messiah; but there there is reflection, while here is the cold, egoistical, Sacrifice him, without considering, without wavering.

(*b*) *τὰ διεσκορπισμένα*, like *καὶ* before *τὰ τέκνα*, is wanting in many texts. These words are evidently added, in order that the words of Caiaphas, which refer directly to the Jews, may be referred to the future church. Caiaphas says simply that he has to die for the good of the nation and for the unity of the faith, precisely what the persecutors of the heretics have always said. It seems to be quite clear. In the Gospel, on the occasion of the execution of Christ after the accusation of the pastors and the indications that all the innocent blood from Abel to our day was upon them, we are shown in what way they shed this blood and in the name of what considerations. And the church is so used

to lying with immunity that it naïvely points out the sinfulness of Caiaphas's reasoning, forgetting that it has judged in precisely the same manner for eighteen hundred years, and even now judges thus before executions. The church has forgotten that it is arraigning itself, for to us the centre of gravity of these three verses consists in this, that, according to its conceptions, we have here a huge pun, and Caiaphas suddenly becomes a prophet.

This what the church says (p. 403):

And this spake he not of himself, etc.: The remark of the evangelist himself in regard to Caiaphas's speech, as a prophetic utterance. Not the external form of speech or its internal character are here kept in view, but only the fundamental thought that the Lord will die for the nation. The high priest was in antiquity the immediate bearer of the divine revelation, which was communicated to him through the Urim and the Thummim.

After the Babylonian captivity this was no longer the case, but none the less it lay in the very idea of the high priesthood that it could be the organ of the immediate revelation of God, though during the decline of the high priesthood this was no longer the case. But God can choose even an unworthy man for his all-wise purposes and make him an organ of his immediate revelation. Out of the evil heart there proceeded words which contain a miraculous prophecy.

He (Caiaphas) said it with malicious intent, but the grace of the Spirit used his lips for a prediction of a future event. The devil frequently distorts the words of God in a lying manner and presents the self-existing truth as a lie. God at times makes sport of the devil by placing a striking truth into the mouth of the father of lies and his organs.

Should die for the people: In the sense of an expiatory sacrifice for the sins of the people, which is not to be assumed in Caiaphas's words; he had in mind the execution of one man for the whole nation for the sake of its political welfare, but the Holy Ghost prophesied through this the grandest truth, namely, that one would die for the redemption of the people from spiritual death and for the sake of the spiritual eternal life.

And not for that nation only: The evangelist completes the involuntary prophecy of Caiaphas, But also that he should gather together in one the children of God, that were scattered abroad. By the scattered children of God we must understand, in contra-

distinction with the nation, as the Jewish nationality, the pagans, and not the Jews who were scattered abroad among the pagans. The Lord brought an expiatory sacrifice for the whole world, both of Jews and of pagans; both through their belief in him become the children of God. It is a prophetic manner of speech; he called them the children of God, as they were to become such. By gathering together in one the children of God we must not understand the assembly in one place, but the gathering of those who were scattered everywhere into one society according to the faith in Christ (the one church). All believers in Christ, wherever scattered among the unbelievers, form one common Christian society, one spiritual body, whose head is Christ, and whose members all the rest are.

And to his shame Reuss says the same (Vol. VI., p. 253):

Car Caïaphas, en sa qualité de grand-prêtre, a parlé en prophète, involontairement sans doute, mais tout juste au moment de la péripétie suprême du drame sacré, cette année-là. D'après les institutions mosaïques, le grand-prêtre rendait des oracles. L'usage en était perdu depuis longtemps; la loi et l'exégèse suffisant à tous les besoins sociaux ou ecclésiastiques. Mais on comprend que le peuple considérait toujours son chef spirituel comme un personnage plus spécialement en rapport avec le Très-Haut. Nous ne serons donc pas surpris qu'un chrétien, frappé de l'analogie d'une certaine parole, émanée d'une telle bouche et prononcée dans un but froidement politique, avec ce que la foi évangélique regardait comme la vérité fondamentale, ait pu envisager cette parole comme inspirée par l'esprit de Dieu, pour forcer l'ennemi de la nouvelle révélation à lui rendre un éclatant témoignage. L'Ancien Testament avait bien donné d'illustres exemples de cette catégorie.

He imagines that the author, that is, John, is making capital of the pun ὑπὲρ τοῦ ἔθνους, but there could not be such a thing as a pun here for the author, because he has not the slightest idea about the dogma of the redemption; he says simply that Caiaphas as a man could not say for himself that Jesus ought to be killed, but he said it, because, being the high priest, he could utter a prophecy

as to what would be for the good of the nation. Nothing else is said, and we have no right whatsoever to ascribe any other meaning to these words, the more so that with this meaning, as given to it by the church, we get nothing but a useless pun, while with the actual meaning we get a deep significance, which is connected with the words about all the blood falling on the pastors, and an instruction as to how bad and senseless it is in the name of the prophecies of the good of the nation to kill men. The following verse again shows that it is not an interpolated sentence, but an elucidation of a thought, in consequence of which the Jews decide conclusively that it is necessary to kill him.

53. Ἀπ' ἐκείνης οὖν τῆς ἡμέρας συνεβουλεύσαντο ἵνα ἀποκτείνωσιν αὐτόν.	*John xi.* 53. Then from that day forth they took counsel together for to put him to death.	53. From that day on they decided to kill him.
54. Ἰησοῦς οὖν οὐκέτι παρῥησίᾳ περιεπάτει ἐν τοῖς Ἰουδαίοις, ἀλλὰ ἀπῆλθεν ἐκεῖθεν εἰς τὴν χώραν ἐγγὺς τῆς ἐρήμου, εἰς Ἐφραὶμ λεγομένην πόλιν, κἀκεῖ διέτριβε μετὰ τῶν μαθητῶν αὐτοῦ.	54. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.	54. But Jesus did not appear before the Jews; he went away nearer to the desert, into the city of Ephraim, and there remained with his disciples.
55. Ἦν δὲ ἐγγὺς τὸ πάσχα τῶν Ἰουδαίων· καὶ ἀνέβησαν πολλοὶ εἰς Ἱεροσόλυμα ἐκ τῆς χώρας πρὸ τοῦ πάσχα, ἵνα ἁγνίσωσιν ἑαυτούς.	55. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves.	55. The Jewish passover was near, and many people came from the villages to Jerusalem for the passover, to prepare themselves for the feast.
56. Ἐζήτουν οὖν τὸν Ἰησοῦν, καὶ ἔλεγον μετ' ἀλλήλων ἐν τῷ ἱερῷ ἑστηκότες, Τί δοκεῖ ὑμῖν, ὅτι οὐ μὴ ἔλθῃ εἰς τὴν ἑορτήν;	56. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?	56. And they sought Jesus and spoke among themselves in the temple. What do you think? Will he come to the feast?
57. Δεδώκεισαν δὲ καὶ οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι ἐντολήν, ἵνα, ἐάν τις γνῷ ποῦ ἐστι, μηνύσῃ, ὅπως πιάσωσιν αὐτόν.	57. Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.	57. And the chief priests gave a command, that if any man knew where he was, he should announce it, that they might vanquish him.

1. Ὁ οὖν Ἰησοῦς πρὸ ἓξ ἡμερῶν τοῦ πάσχα ἦλθεν εἰς Βηθανίαν.

John xii. 1. Then Jesus, six days before the passover, came to Bethany.[e]

1. Six days before the passover, Jesus went to Bethany.

8. Λέγουσιν αὐτῷ οἱ μαθηταί, Ῥαββί, νῦν ἐζήτουν σε λιθάσαι οἱ Ἰουδαῖοι, καὶ πάλιν ὑπάγεις ἐκεῖ;

John xi. 8. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

8. And his disciples said to him, Teacher, the chief priests want to stone thee; and thou goest there again.

9. Ἀπεκρίθη ὁ Ἰησοῦς, Οὐχὶ δώδεκά εἰσιν ὧραι τῆς ἡμέρας; ἐάν τις περιπατῇ ἐν τῇ ἡμέρᾳ οὐ προσκόπτει, ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει·

9. Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

9. And Jesus answered them, In the day there are twelve hours. If a man walks in the day, he does not stumble, because he sees the light of the world.

10. Ἐὰν δέ τις περιπατῇ ἐν τῇ νυκτί, προσκόπτει, ὅτι τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ.

10. But if a man walk in the night, he stumbleth, because there is no light in him.

10. Only he who walks at night stumbles, because there is no light in him.

2. Ἐποίησαν οὖν αὐτῷ δεῖπνον ἐκεῖ, καὶ ἡ Μάρθα διηκόνει· ὁ δὲ Λάζαρος εἷς ἦν τῶν συνανακειμένων αὐτῷ.

John xii. 2. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

2. And they made him a supper, and Martha served him.

3. Ἡ οὖν Μαρία, λαβοῦσα λίτραν μύρου νάρδου πιστικῆς πολυτίμου, ἤλειψε τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐξέμαξε ταῖς θριξὶν αὐτῆς τοὺς πόδας αὐτοῦ· ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου.

3. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

3. Then Mary, her sister, took a pound of pure, costly, perfumed oil, and anointed the feet of Jesus, and wiped them with her hair. And the house was filled with the odour of the oil.

4. Λέγει οὖν εἷς ἐκ τῶν μαθητῶν αὐτοῦ, Ἰούδας Σίμωνος Ἰσκαριώτης, ὁ μέλλων αὐτὸν παραδιδόναι,

4. Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him,

4. Then said Judas Iscariot, one of his disciples, who betrayed him,

5. Διατί τοῦτο τὸ μύρον οὐκ ἐπράθη τριακοσίων δηναρίων, καὶ ἐδόθη πτωχοῖς;

5. Why was not this ointment sold for three hundred pence, and given to the poor?

5. This oil could be sold for three hundred pence, and given to the poor.

6. Εἶπε δὲ τοῦτο, οὐχ ὅτι περὶ τῶν πτωχῶν ἔμελεν αὐτῷ, ἀλλ' ὅτι κλέπτης ἦν, καὶ τὸ γλωσσόκομον εἶχε, καὶ τὰ βαλλόμενα ἐβάσταζεν.

6. This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

6. He did not say this because he cared for the poor, but because he was a thief and carried the bag.

7. Εἶπεν οὖν ὁ Ἰησοῦς, Ἄφες αὐτήν· εἰς τὴν ἡμέραν τοῦ ἐνταφιασμοῦ μου τετήρηκεν αὐτό.

8. Τοὺς πτωχοὺς γὰρ πάντοτε ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε.

7. Then said Jesus, Let her alone: against the day of my burying hath she kept this.

8. For the poor always ye have with you; but me ye have not always.

7. And Jesus said, Let her alone: she did this for the day of my burial.

8. You will always have the poor, but me not always.

12. Τῇ ἐπαύριον ὄχλος πολὺς ὁ ἐλθὼν εἰς τὴν ἑορτήν, ἀκούσαντες ὅτι ἔρχεται ὁ Ἰησοῦς εἰς Ἰεροσόλυμα,

12. On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

12. On the next day, the whole people that came to the feast heard that Jesus was coming to Jerusalem.

13. Ἔλαβον τὰ βαΐα τῶν φοινίκων, καὶ ἐξῆλθον εἰς ὑπάντησιν αὐτῷ, καὶ ἔκραζον, Ὡσαννά· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, ὁ βασιλεὺς τοῦ Ἰσραήλ.

13. Took branches of palm-trees, and went forth to meet him, and cried, Hosanna; Blessed is the King of Israel that cometh in the name of the Lord.

13. And they took branches, and came out to meet him, and cried, Blessed is he who comes in the name of God, the king of Israel.

14. Εὑρὼν δὲ ὁ Ἰησοῦς ὀνάριον, ἐκάθισεν ἐπ' αὐτό,

14. And Jesus, when he had found a young ass, sat thereon.

14. And Jesus found a young ass, and sat upon it.

11. Καὶ εἰσῆλθεν εἰς Ἰεροσόλυμα.

Mark xi. 11. And Jesus entered into Jerusalem.

11. And Jesus entered Jerusalem.

10. Καὶ εἰσελθόντος αὐτοῦ εἰς Ἰεροσόλυμα, ἐσείσθη πᾶσα ἡ πόλις, λέγουσα, Τίς ἐστιν οὗτος;

Matt. xxi. 10. And when he was come into Jerusalem, all the city was moved, saying, Who is this?

10. And when he entered, all the city arose, and asked, Who is this?

11. Οἱ δὲ ὄχλοι ἔλεγον, Οὗτός ἐστιν Ἰησοῦς ὁ προφήτης, ὁ ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας.

11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

11. The people said, This is Jesus, the prophet of Nazareth of Galilee.

12. Καὶ εἰσῆλθεν ὁ Ἰησοῦς εἰς τὸ ἱερὸν τοῦ Θεοῦ, καὶ ἐξέβαλε πάντας τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ,

12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple.

12. And Jesus entered the temple, and drove out all who sold and bought.

19. Οἱ οὖν Φαρισαῖοι εἶπον πρὸς ἑαυτούς, Θεωρεῖτε ὅτι οὐκ ὠφελεῖτε οὐδέν; ἴδε ὁ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν.

John xii. 19. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

19. The pastors said among themselves, See there, what else will it be? The whole world is following him.

18. Καὶ ἤκουσαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς, καὶ ἐζήτουν πῶς αὐτὸν ἀπολέσουσιν· ἐφοβοῦντο γὰρ αὐτὸν, ὅτι πᾶς ὁ ὄχλος ἐξεπλήσσετο ἐπὶ τῇ διδαχῇ αὐτοῦ.

Mark xi. 18. And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

18. And they considered how they might destroy him, for they were afraid of him, lest the people should be carried away by his teaching.

20. Ἦσαν δέ τινες Ἕλληνες ἐκ τῶν ἀναβαινόντων ἵνα προσκυνήσωσιν ἐν τῇ ἑορτῇ·

21. Οὗτοι οὖν προσῆλθον Φιλίππῳ τῷ ἀπὸ Βηθσαϊδὰ τῆς Γαλιλαίας, καὶ ἠρώτων αὐτὸν λέγοντες, Κύριε, θέλομεν τὸν Ἰησοῦν ἰδεῖν.

22. Ἔρχεται Φίλιππος καὶ λέγει τῷ Ἀνδρέᾳ· καὶ πάλιν Ἀνδρέας καὶ Φίλιππος λέγουσι τῷ Ἰησοῦ.

23. Ὁ δὲ Ἰησοῦς ἀπεκρίνατο αὐτοῖς λέγων, Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ υἱὸς τοῦ ἀνθρώπου.

24. Ἀμὴν ἀμὴν λέγω ὑμῖν, Ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.

25. Ὁ φιλῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν· καὶ ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς ζωὴν αἰώνιον φυλάξει αὐτήν.

26. Ἐὰν ἐμοὶ διακονῇ τις, ἐμοὶ ἀκολουθείτω· καὶ ὅπου εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται· καὶ ἐάν τις ἐμοὶ διακονῇ, τιμήσει αὐτὸν ὁ πατήρ.

John xii. 20. And there were certain Greeks among them that came up to worship at the feast:

21. The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.

23. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

24. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.

25. He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal.

26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

20. And there were some Greeks among those who came to the feast.

21. These went up to Philip, and said, Sir, we want to see Jesus.

22. Philip went, and told Andrew; and Andrew and Philip told Jesus.

23. And Jesus replied to them, The hour has come, when the son of man will be recognized.

24. You know yourselves that, if a kernel of wheat falls into the ground and does not die, it remains alone; but if it dies, it brings forth much fruit.

25. He who is afraid for his life will lose it; and he who does not spare his life in this world, will keep it in the true life.

26. If any man serves me, let him follow me. Where I am, there is my servant. He who serves me will be honoured by my Father.

(*a*) I put here Verses 8–10 of Chapter XI. of John, as more instructive in this place.

(*b*) Verses 14–18 speak of the meaning of Jesus' sitting on the ass.

Here is what Reuss says about it (Vol. VI., p. 257):

Jésus montait un âne qu'il avait *trouvé*. Personne, en ce moment, ne faisait attention à cette circonstance. Plus tard,

quand les disciples commencèrent à étudier l'Écriture *pour* y chercher des allusions à l'histoire de leur Maître, ils découvrirent entre autres le passage de Zacharie ix. 9, qui parle de l'entrée du Messie monté sur un âne. Ce détail, purement accessoire dans la peinture idéale du prophète, est la chose capitale pour notre auteur, qui néglige les autres éléments du texte, pour se rappeler seulement que cet âne a réellement figuré ce jour-là, et pour constater ainsi la réalité de la prédiction. Ce naïf aveu nous fait voir comment, dès l'abord, la société chrétienne fut à même de rassembler un nombre assez considérable et toujours croissant de prophéties très-spéciales découvertes dans les anciens textes et qui bientôt formèrent le fonds principal de la science apologétique. Quant à la phrase: lorsqu'il eut été *glorifié*, nous savons qu'elle signifie: après sa mort et son exaltation. — *On* avait fait ainsi, *parce que* cela avait été prédit: c'est le même point de vue que celui de Matthieu, dans sa phrase accoutumée. Il n'est nullement nécessaire de traduire: *Ils* (les disciples) avaient fait ainsi sans savoir qu'ils accomplissaient une prophétie.

These verses show nothing and change nothing, and so are not needed.

(*c*) Reuss says (Vol. VI., pp. 258–262):

Voici encore un passage qui est de nature à confirmer notre manière de voir au sujet du degré de réalité historique des *conversations* qui servent à l'exposition des idées développées par la bouche de Jésus, d'après la méthode de l'évangéliste. Que des *Grecs*, c'est-à-dire ici des nationaux Hellènes non circonsis, se soient trouvés parmi les pèlerins de la fête de Pâques, et cela non pas comme simples curieux, mais conduits par un besoin religieux réel, c'est là un fait trop explicitement attesté par l'histoire apostolique, pour qu'il puisse soulever le moindre doute. Mais on remarquera que l'auteur se borne à les introduire sur la scène, et qu'il les laisse là sans plus s'en occuper le moins du monde. (Les plus avisés pensent que Jésus aura eu un entretien sympathique avec ces Grecs, en traversant la cour extérieure où ils avaient dû s'arrêter et attendre qu'il sortît.) Ce n'est pas à eux que Jésus adresse la parole, mais à ses disciples, ou pour mieux dire, aux lecteurs de ce livre; les disciples ne rapportent pas de réponse aux Grecs, et ceux-ci disparaissent sans qu'on apprenne même s'ils ont atteint leur but et s'ils se retirent contents.

Mais si ce morceau ne satisfait en aucune façon celui qui demande à l'historien des faits à contours nettement dessinés,

en revanche, il est on ne peut plus significatif par l'idée qu'il exprime, et la valeur symbolique du récit ne se révèle nulle part d'une manière à la fois plus grandiose et plus heureuse.

L'auteur est arrivé au terme de la vie publique de Jésus. Le tableau du conflit tragique entre la nouvelle révélation et l'esprit du judaïsme est achevé. Une faible minorité a cru, une puissante majorité, non seulement est restée sourde à l'appel, mais s'apprête à détruire violemment l'œuvre de la régénération du monde à peine commencée. Tout est dit désormais sur cet antagonisme. Le lecteur pressent la catastrophe imminente. Voilà qu'un nouvel horizon s'ouvre tout à coup devant ses yeux; une perspect ve, pour le moment encore tout idéale et prophétique, lui fait entrevoir, pour une cause en apparence compromise, si ce n'est perdue, la glorieuse conquête du monde païen, cette compensation brillante et pleine d'avenir, qui fera bientôt oublier la résistance aussi mesquine que méchante du monde judaïque. Et cette conquête, elle vient pour ainsi dire s'offrir d'elle-même; ce ne sont pas les apôtres de Christ qui l'entreprennent spontanément. Tout au contraire, quand les premiers symptômes de ce mouvement providentiel et presque miraculeux se manifestent, les disciples ont de la peine à le comprendre, ils hésitent à s'y associer, ils se consultent les uns les autres, ils ont recours, avec une espèce de timidité formaliste, au Maître lui-même, pour savoir ce qu'ils ont à faire. . . . Mais c'est là de l'histoire dans le grand style; c'est, en deux mots, l'esprit des faits si clairement retracés dans les Actes; c'est le résumé de l'histoire apostolique. Sobre de paroles, comme toujours, l'auteur ébauche en quelques lignes ce programme d'un avenir dont lui-même a contemplé les péripéties, avant d'écrire son livre; ce n'est pas sa faute si ses commentateurs, restant à fleur de terre, se débattent dans les embarras d'une interprétation aveuglément littérale, désorientés par les réticences du texte et manquant d'autant plus naturellement l'intelligence de l'idée, qu'ils épluchent plus méticuleusement les détails de la forme. (La fable de l'ambuscade du roi Abgar d'Édesse, rapportée par Eusèbe, et répétée par les amateurs de légendes, n'a rien à faire ici.)

Dès qu'on se place à ce point de vue pour se rendre compte de la nature du cadre, on n'a plus de peine à saisir le sens intime des paroles de Jésus auxquelles ce cadre doit donner du relief. La conquête du monde, j'entends celle du monde païen, a pour condition la mort préalable du Sauveur. C'est elle qui donnera le signal de cette course victorieuse de l'Évangile, toujours promise, et jusque-là si peu réalisée (v. 32); elle sera donc avant tout la glorification et du Père et du Fils qui fait l'œuvre du

Père. Ici encore, l'histoire se charge de ratifier les assertions de notre texte. Mais si notre auteur a pu avoir besoin d'une expérience pratique pour se pénétrer de cette vérité, Jésus, d'après le témoignage même des Synoptiques, prévoyait et prédisait les grandes destinées de son Évangile, subordonnées à cette condition, sans qu'il jugeât à propos de mettre la main à leur accomplissement, d'une manière directe et immédiate, même sans diriger ses disciples de ce côté-là. On remarquera que l'idée d'une glorification du fils de l'homme est mise ici en rapport intime avec l'extension de son œuvre ou de son influence (v. 32) dans le monde; et c'est pour cela que l'image du grain de blé est choisie de préférence à toute autre. Ce grain peut se conserver dans sa condition naturelle pendant un temps indéterminé, mais il restera ce qu'il est, seul et isolé, à moins d'être mis en contact avec l'humidité de la terre. Sa fécondité (Matth. xiii. 23) dépend de sa mort, c'est-à-dire d'une transformation qui dégage le germe vivifiant de son enveloppe. Cette image est de nature à rendre plausible le paradoxe de la mort considérée comme condition de la vie, ou plus exactement, de la mort individuelle, considérée comme condition de la vie à communiquer au dehors.

Et ce qui est une vérité à la fois théologique et historique dans son application immédiate à la personne du Sauveur, envoyé au monde pour y déposer le germe de la vie céleste qui lui était propre, ce sera vrai aussi, dans un sens analogue, bien que modifié, pour tous ceux qui marchent sur ses traces. Pour avoir la vie, il ne faut pas craindre la mort (Matth. x. 39; xvi. 25 Luc ix. 24; xvii. 33). Après ce qui a été dit sur ces passages parallèles, nous n'avons pas à analyser cette pensée tout au long. Disons seulement que notre texte, reproduit d'abord la maxime spirituellement paradoxale de la vie qui se perd quand on l'aime, et de la vie qui se conserve quand on la hait (cette dernière exagération de l'expression nous est également connue par Luc xiv. 26), dans laquelle un seul et même mot (*psyche*) est tour à tour pris dans deux sens différents. Mais il comprend un élément qui a été quelquefois mal expliqué et qui nous embarrasse dans la traduction, en ce que la langue française, pour rendre le mot *zoé*, se sert également du terme de *vie*. Cela a conduit quelques interprètes à croire que l'auteur veut dire: celui qui sacrifie sa vie terrestre (pour la cause de la vérité), la conservera *pour* la vie éternelle, c'est-à-dire s'assurera la jouissance *future* de la vie de l'autre monde. Cela ne serait être la pensée de l'évangéliste (Chap. v. 24; xi. 26). En traduisant: *en* vie éternelle, phrase assez peu claire, mais adoptée faute de mieux, nous avons voulu exprimer cette pensée: celui qui sacrifie sa vie, en tant

qu'elle est terrestre et passagère, la conserve, en tant qu'elle *est devenue* éternelle, impérissable (comp. Chap. iv. 14). La mention du *service* doit probablement nous rappeler l'apostolat, lequel a des chances analogues de mort, mais aussi des promesses pareilles de glorification; mais il va sans dire, qu'en parlant de l'apostolat, nous n'entendons pas en restreindre la sphère aux Douze. Ici, comme partout, la parole de Jésus s'adresse à tous ceux qui le suivent et le servent; elle ne tire pas sa valeur des circonstances dans lesquelles elle est censée se produire d'après le cadre historique, mais de sa vérité intrinsèque et absolue.

On rapproche communément l'*émotion*, dont il est question à la fin de ce morceau, de ce que les autres évangélistes racontent de la scène de Gethsémané, et par cette même raison, on emploie de préférence les termes de *trouble*, d'*effroi*, d'*angoisse*. L'analogie est trop grande pour pouvoir être contestée, malgré la différence absolue des circonstances extérieures. Cependant il n'est pas moins évident que l'auteur, s'il avait eu en vue la scène de Gethsémané, soit qu'il en ait été témoin oculaire, soit qu'il ne l'ait connue que par la tradition, en aurait singulièrement affaibli les couleurs. Il n'est pas question ici d'une lutte intérieure, d'une angoisse qui serait allée jusqu'à réagir sur le corps, et qui aurait éprouvé le besoin d'aller chercher un appui et une consolation auprès des disciples plongés dans le sommeil de l'insouciance. Le Jésus du 4e évangile peut verser des larmes de sympathie pour la douleur de ses amis, il ne saurait reculer un instant devant la mort qu'il a proclamée dès l'abord (Chap. iii. 14) comme la condition du salut du monde, et qui, arrivée à *son* heure (Chap. vii. 30; viii. 20), ne peut lui apparaître comme quelque chose qui devait l'étonner. Il ne dit pas ici avec un serrement de cœur: Mon père, sauve-moi! Il dit: Devrai-je dire: mon père, sauve-moi? Mais . . . , etc. Son émotion n'est pas celle d'une faiblesse momentanée et touchante, qui lui arracherait des soupirs et qui se trahirait par de grosses gouttes de sueur, c'est celle d'une grande âme, d'un héroïsme divin, qui a la pleine conscience de son but et de son devoir, et dont la résolution est plus fortifiée qu'ébranlée en face de la péripétie suprême. C'est *pour cela* qu'il est arrivé à cette heure, *pour* que, de la mort d'un seul, naisse la vie de plusieurs; pour que l'inimité du monde aboutisse à la gloire de Dieu. Cette pensée explique aussi la forme donnée à la prière finale.

Ne nous le cachons pas: la scène de Gethsémané et celle-ci témoignent de deux conceptions différentes de la position de Jésus en face de la mort. Elles sont belles et sublimes toutes les deux; toutes les deux ont un cachet de vérité intrinsèque.

Celle de la tradition représentée par les Synoptiques reste davantage sur le terrain des réalités humaines, et par cela même elle est devenue plus populaire et surtout plus individuellement édifiante; celle que nous venons de lire est plus idéale et plus théologique; aussi bien n'a-t-elle jamais créé, comme l'autre, des embarras à la théorie des écoles. La scène de la transfiguration complète théologiquement la première conception et l'élève à la hauteur de la seconde.

The church says the same in regard to the connection of Jesus' speech with the desire of the Greeks to see him.

Reuss's view is correct, but, as in all of his explanations, there are added mystical, obscure interpretations of what is clear without any interpretation, if we do not forget that Jesus denies the whole faith of Moses. The whole speech of Jesus, after he heard that the Greeks, or the Gentiles in general, wanted to be his disciples, is called forth by the consciousness that the decisive minute has come. But for the explanation it is not necessary to assume any prophetic ideas in Jesus. The whole proposition is clear as it is. According to his whole teaching, Jesus is incomparably nearer to the Gentiles than to the Jews. When he spoke to the Jews, he spoke the words of their Scripture and visited their sanctuaries, but now there appear pagans who want to be his disciples.

The pagans, according to the conception of the Jews, are apostates, godless people, who ought to be exterminated, and suddenly he sides with the pagans. So long as he seemingly corrected the Jewish law, he was a kind of a Jewish prophet, but suddenly, through his siding with the pagans, it appears clearly that, according to the ideas of the Jews, he is a pagan. And if he is a pagan, he must perish, and there is no salvation for him.

And it is this siding with the pagans which calls forth in him the decisive words, which show the imperturbability of his conviction. He is a pagan, well, let him be, he says. What am I? And you may understand me as

you please. I shall perish, but the seed must perish in order that it may give forth fruit.

27. Νῦν ἡ ψυχή μου τετάρακται· καὶ τί εἴπω; πάτερ, σῶσόν με ἐκ τῆς ὥρας ταύτης. ἀλλὰ διὰ τοῦτο ἦλθον εἰς τὴν ὥραν ταύτην.

28. Πάτερ, δόξασόν σου τὸ ὄνομα.

31. Νῦν κρίσις ἐστὶ τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω·

32. Κἀγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἑλκύσω πρὸς ἐμαυτόν.

34. Ἀπεκρίθη αὐτῷ ὁ ὄχλος, Ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου, ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα· καὶ πῶς σὺ λέγεις, Ὅτι δεῖ ὑψωθῆναι τὸν υἱὸν τοῦ ἀνθρώπου; τίς ἐστιν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου;

John xii. 27. Now is my soul troubled: and what shall I say? Father, save me from this hour: but for this cause came I unto this hour.

28. Father, glorify thy name.[a]

31. Now is the judgment of this world: now shall the prince of this world be cast out.

32. And I, if I be lifted up from the earth, will draw all men unto me.[b]

34. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

27. Now my life is being decided, and what shall I say? Father, save me from this hour.

28. Father, show thyself.

31. Now is the sentence pronounced on the world; now will he who rules the world be cast out.

32. And if I shall be lifted up above the earth, I will draw all toward me.

34. And the people answered him, We know from the law that the Lord does never change; how, then, dost thou say that the son of man must be lifted up? Who is this son of man?

(*a*) Verses 29 and 30 are left out, as incomprehensible and unnecessary. So far Jesus spoke with the disciples, but now he turns to all the people and to the Greeks.

(*b*) This is what Reuss says of Verse 33 (Vol. VI., p. 264):

La mort de Christ est une glorification, surtout par ses conséquences pratiques, déjà signalées plus haut: ce qui tout à l'heure était symbolisé par la fécondation du grain de blé, est ici exprimé en toutes lettres, comme une force d'attraction, non pas certes absolument irrésistible, puisqu'il y a toujours des incrédules, mais tellement puissante, qu'elle s'exercera au loin, sur *toutes* les catégories d'hommes, sur ceux-là même auxquels personne ne songeait encore en ce moment. La mort de Christ, au gré de la théologie joannique, est donc une *exaltation*, et non un abaissement. Et qui voudrait en douter, puisque c'est l'auteur qui prononce ce mot? Et qui refusera de faire remonter à Jésus

même cette sublime réflexion sur sa destinée et sur celle du monde (comp. l'histoire de la transfiguration), quand il se sera convaincu que l'interprète de sa pensée l'affaiblit, comme s'il ne l'avait pas suffisamment approfondie? Car il est impossible que Jésus ait simplement voulu dire: je ne serai ni lapidé, ni décapité, mais je serai crucifié, comme si ç'avait été là la chose importante par excellence, ou que cela eût changé le moins du monde la portée de sa mort. Mais l'apôtre, comme tous ses collègues et contemporains, avait le goût des rapprochements de détail, et cette préoccupation pouvait lui faire perdre de vue les grandes affinités des idées et des faits considérés dans leur ensemble.

In any case this verse is quite superfluous, especially since the question of the Jews (Verse 34) no longer refers to Christ's death on the cross, but only to the lifting up of the son of man.

(*c*) *μένει* has here clearly its usual meaning of opposition to motion, that is, to lifting up. This points out who the son of man is that is to be lifted up.

Jesus and the Jews understand what they are talking about. Jesus says that he will draw all toward him, that when he shall be lifted up over the earth, there will happen what will unite them, that is, Christ will be the lord of life. The Jews very clearly understand his words, and say, But how is it that it says that Christ is always unchangeable, while thou sayest that this Christ, the lord, is nothing more than man, who will be lifted up over the earth? And Jesus at once replies to this question that this man who is lifted up over the earth is the light of the comprehension.

35. Ἔτι μικρὸν χρόνον τὸ φῶς μεθ' ὑμῶν ἐστι. περιπατεῖτε ἕως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδε ποῦ ὑπάγει.

36. Ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ

John xii. 35. Then Jesus said unto them, Yet a little while is the light with you.[a] Walk while[b] ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth.

36. While ye have light, believe in the

35. And Jesus said to them, Yet a little while is the light in you. Live since there is light, lest darkness come upon you. He who walks in darkness does not know whither he goes.

36. While you have the light, believe in the

φῶς, ἵνα υἱοὶ φωτὸς γένησθε.

44. Ἰησοῦς δὲ ἔκραξε καὶ εἶπεν, Ὁ πιστεύων εἰς ἐμὲ οὐ πιστεύει εἰς ἐμέ, ἀλλ' εἰς τὸν πέμψαντά με·

45. Καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.

46. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

47. Καὶ ἐάν τίς μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ πιστεύσῃ, ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἦλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον.

48. Ὁ ἀθετῶν ἐμὲ, καὶ μὴ λαμβάνων τὰ ῥήματά μου, ἔχει τὸν κρίνοντα αὐτόν· ὁ λόγος ὃν ἐλάλησα, ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

49. Ὅτι ἐγὼ ἐξ ἐμαυτοῦ οὐκ ἐλάλησα· ἀλλ' ὁ πέμψας με πατὴρ, αὐτός μοι ἐντολὴν ἔδωκε, τί εἴπω καὶ τί λαλήσω·

50. Καὶ οἶδα ὅτι ἡ ἐντολὴ αὐτοῦ ζωὴ αἰώνιός ἐστιν. ἃ οὖν λαλῶ ἐγὼ, καθὼς εἴρηκέ μοι ὁ πατὴρ, οὕτω λαλῶ.

36. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν.

light, that ye may be the children of light.

44. Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.

45. And he that seeth me seeth him that sent me.

46. I am come a light into the world, that whosoever believeth on me should not abide in darkness.

47. And if any man hear my words, and believe[a] not, I judge him not: for I[d] came not to judge the world, but to save the world.

48. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

49. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

50. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

36. These things spake Jesus, and departed, and did hide himself from them.

light, that you may be the children of the light.

44. Jesus spoke in a loud voice, He who believes in my teaching believes not me, but him who sent me.

45. And he who understands me, understands him who sent me.

46. My teaching is the light, which has come into the world that whoever believes in me should not be left in darkness.

47. And if any man hears my words and does not keep them, I do not condemn him, for I am not called to condemn men, but to save them.

48. He who does not unite with me and does not receive my words, has within him the one who will condemn him. The comprehension, which I have expressed, condemns him till the last day.

49. For I have not spoken of myself; but the Father who sent me gave me a commandment, what I should say and speak.

50. And I know that this commandment is the eternal life. What I speak, I speak, as the Father has told me: so I speak.

36. Thus spoke Jesus, and he went away, and hid himself from them.

(*a*) Most remarkable is the change of *ἐν ὑμῖν* into *μεθ' ὑμῶν*, which is found in many texts. The translations generally render it by *with you*, whereas it says that it, the light, is in all people.

(*b*) In many texts and in Tischendorf it reads *ὡς*.

(*c*) Griesbach has *καὶ μὴ φυλάξῃ*; the same in Tischendorf.

(*d*) *ἐγώ* shows that the emphasis is on the pronoun.

So this is what Jesus said about the pagans, when he was provoked to say clearly what their Christ and his son of man were. He said simply and clearly, The son of man is the lord of life, and the basis of his teaching is light. In each of you is this light, so live by this light, and you will be the children of the light. And that is all.

Immediately after these verses follow unnecessary discussions about the agreement of this passage with the prophecy, and then the story of how these words acted on the people. After this story Jesus' speech is continued, though it is not explained on what occasion and when it was told. This discourse is a continuation of the preceding one, and so has to be connected with it; but the verses of how it affected the people ought to be transferred after the discourse.

42. Ὅμως μέντοι καὶ ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν· ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὡμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται·	*John xii.* 42. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue:	42. But many of the rulers believed in his teaching, but did not confess it on account of the pastors, lest they be put out of the church,
43. Ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἤπερ τὴν δόξαν τοῦ Θεοῦ.	43. For they loved the praise of men more than the praise of God.	43. For they valued more the judgment of men, than of God.

Several times before, the pastors of the Mosaic church wanted in one way or another to put a stop to the preaching which destroyed their teaching and made their lie manifest. They tried to prove to him the incorrectness of his teaching, but their arguments only confirmed it, and they felt their helplessness; but to them the recogni-

tion or non-recognition of his teaching meant something different than to simple people. A simple man, on learning the truth, rejected the error, and was happy. But a pastor, a teacher, on learning the truth, had to admit that he had been a deceiver. But this the pastors neither would nor could admit. They did not live by the true good, and so the true good was hateful to them.

After the arraignment of the pastors, the disciples saw that he would not fare well, if he went to Jerusalem, and so they tried to persuade him not to go, and were afraid for him. They feared lest something bad might befall him. But he said to them, Can anything bad befall him who knows what he is doing? As he who walks in daytime does not stumble, so there cannot be anything bad to him who lives in the light and by the light of truth. I bear within me the light of truth, and as long as there is light in me, there cannot be anything bad. What of it, if they spit upon, and strike, and beat, and even kill the son of man? They will kill the body, but the son of man will arise.

But the disciples did not understand it. They came to Bethany, near Jerusalem, and the chief priests and the Pharisees learned that he was coming, and that the people joined them more and more. What shall we do? thought the Pharisees. All believe him: they believe that power is not necessary, that riches are not necessary, that nationality is not necessary. If all will believe, the other nations will take us and will take from us everything which to us seems so important.

At the council Caiaphas said, Of course, our nationality and our whole civil life will perish, if we allow this man to continue his preaching. We must kill him at once. It is better that one man should perish, than that the nationality, the state, should be destroyed; and they decided to kill him. And it was not Caiaphas the man, but Caiaphas the high priest, who decided to have him

killed. In the name of his prophetic utterance that it would be worse for the nation, he departed from the law, Thou shalt not kill.

What extraordinary blindness of the men who profess to be Christians! All the evil which they commit is foreseen in the Gospel and is directly pointed out. The considerations of state stand in opposition to the teaching of God, and the adherence to the considerations of state leads to the killing of Jesus the God, according to the teaching of the churches. Is it possible more strongly and more manifestly to point out the evil which results from considerations of state, and can they more strongly be prohibited? And yet Christians have been putting to death these eighteen hundred years in the name of the considerations of state.

In Jerusalem the pagans come to Jesus and want to be his disciples. He is troubled for a moment, when he has openly and completely to renounce Judaism and acknowledge that he is nearer to the pagans than to the Jews; but this confusion lasts but a short time. He says to himself, Why should I be afraid? It is precisely what I have been wishing, and even now I wish that the will of God be made manifest. And he says outright that Christ, whom they expect, is nothing else but this, that in man there is the light of the comprehension; but it is necessary to live by this light of the comprehension, in order that one may have the true life, and that it is not he who is thinking so, but that it is the will of God, the beginning of everything. He who believes me, believes him who sent me. If one does not believe, there is in him what condemns him. The comprehension condemns him. This light is in you, so live by this light, for it is life, and you will be the children of the light.

They ask him, Who is the son of man? How can he say it more clearly? If he said, It is I, they would have

the right to understand him wrongly; if he said, It is you, it would be the same. He tells them what forms his teaching of the son of man, — that he is the light which is sent into the world, and that the light is life, and that we must live by it alone.

THE ASSEMBLING AND PLOTTING OF THE HIGH PRIESTS

3. Τότε συνήχθησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ εἰς τὴν αὐλὴν τοῦ ἀρχιερέως, τοῦ λεγομένου Καϊάφα,

4. Καὶ συνεβουλεύσαντο ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ, καὶ ἀποκτείνωσιν.

5. Ἔλεγον δέ, Μὴ ἐν τῇ ἑορτῇ, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ.

14. Τότε πορευθεὶς εἷς τῶν δώδεκα, ὁ λεγόμενος Ἰούδας Ἰσκαριώτης, πρὸς τοὺς ἀρχιερεῖς,

15. Εἶπε, Τί θέλετέ μοι δοῦναι, κἀγὼ ὑμῖν παραδώσω αὐτόν; οἱ δὲ ἔστησαν αὐτῷ τριάκοντα ἀργύρια.

16. Καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδῷ.

17. Τῇ δὲ πρώτῃ τῶν ἀζύμων προσῆλθον οἱ μαθηταὶ τῷ Ἰησοῦ, λέγοντες αὐτῷ, Ποῦ θέλεις ἑτοιμάσωμέν σοι φαγεῖν τὸ πάσχα;

18. Ὁ δὲ εἶπεν, Ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα, καὶ εἴπατε αὐτῷ, Ὁ διδάσκαλος λέγει, Ὁ καιρός μου ἐγγύς ἐστι· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.

Matt. xxvi. 3. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4. And consulted that they might take Jesus by subtilty, and kill him.

5. But they said, Not on the feast day, lest there be an uproar among the people.

14. Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15. And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

16. And from that time he sought opportunity to betray him.

17. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover?

18. And he said, Go into the city to such a man, and say unto him, The Master saith,[s] My time is at hand; I will keep the passover at thy house with my disciples.[t]

3. Then assembled the chief priests, the scribes, the elders of the people in the yard of the high priest Caiaphas,

4. And consulted how they might take Jesus by cunning, and kill him.

5. And they said, Only not on the feast day, or else there will be a noise among the people.

14. Then one of the twelve, Judas Iscariot, went to the chief priests,

15. And said, What will you give me, if I deliver him to you? They promised him thirty coins.

16. And from that time he sought an opportunity to betray him.

17. On the first day of the feast of the unleavened bread the disciples came to Jesus, and said to him, Where dost thou order us to prepare the passover?

18. And he said, Go into the city to some man, and say to him, I have little time: I want to take the passover with thee.

19. Καὶ ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς, καὶ ἡτοίμασαν τὸ πάσχα.	19. And the disciples did as Jesus had appointed them; and they made ready the passover.	19. And the disciples did as Jesus had ordered them, and they prepared the passover.
20. Ὀψίας δὲ γενομένης ἀνέκειτο μετὰ τῶν δώδεκα.	20. Now when the even was come, he sat down with the twelve.	20. In the evening he sat down with his twelve disciples.
1. Πρὸ δὲ τῆς ἑορτῆς τοῦ πάσχα, εἰδὼς ὁ Ἰησοῦς ὅτι ἐλήλυθεν αὐτοῦ ἡ ὥρα ἵνα μεταβῇ ἐκ τοῦ κόσμου τούτου πρὸς τὸν πατέρα, ἀγαπήσας τοὺς ἰδίους τοὺς ἐν τῷ κόσμῳ, εἰς τέλος ἠγάπησεν αὐτούς.	*John xiii.* 1. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.	1. Before the feast of the passover Jesus knew that his hour had come, that he should depart from this world to his Father; as he loved his own, he did good to them until the end.
2. Καὶ δείπνου γενομένου, τοῦ διαβόλου ἤδη βεβληκότος εἰς τὴν καρδίαν Ἰούδα Σίμωνος Ἰσκαριώτου ἵνα αὐτὸν παραδῷ.	2. And during the supper, (the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him).	2. And during the supper, when the evil intention to betray him had already entered the soul of Judas Iscariot.

(*a*) In many texts the words, The teacher saith, are wanting.

(*b*) This verse has by no means that mysterious prophetic meaning about death, that the church ascribes to it. This verse means simply that on the eve of the passover it is too late to prepare for it, and Jesus, like any mendicant, sends his disciples to ask the first stranger they meet to receive and entertain him for the passover.

The key for the comprehension of the so-called Lord's supper is found in the last two verses from John. I have translated them literally. The verses explain what Jesus would do during the supper.

Jesus knew that he would be betrayed, and he guessed, or knew, that one of his disciples would betray him, and so he, at a time when the plot is formed in the heart of one of his disciples, carries out his teaching of love, and only in love rebukes and accuses his disciples.

Both the offering of bread and wine and the washing of the feet are nothing but acts of love, with which he

replies to the hatred and treason. All the interpreters agree that that which is described by John is only a complement to what the synoptics describe. And so the words which are rendered by John are an introduction to the whole Lord's supper. In all the evangelists Jesus' actions at this supper are indissolubly connected with the treason of Judas; but all the interpreters insist on separating one from the other. But as soon as these two events are separated, they both lose their significance.

Why it is necessary to drink wine and eat bread, calling it body and blood, — no matter how much you may interpret it, — remains not only unintelligible, but apparently monstrous. And equally unintelligible and monstrous is this, why we need know that Judas betrayed him and dipped his bread in a dish.

Here is what the church says (p. 445):

Before the feast of the passover: That his time had come, etc., that is, the time of his death had arrived, and through his death, his glorification in the resurrection and ascension to the heavenly Father.

Depart out of this world: In a highly significant manner the evangelist calls his death a departure (Chrys.) on account of his ascension after the resurrection (Theoph.).

Having loved his own, etc.: The Lord, incarnating love, always loved all, especially his followers; but in these last days and hours of his earthly life these feelings of love for them increased, so to speak, in the highest degree, — he loved them unto the end, completely, entirely, "he did not omit anything which one must do who loves strongly" (Theoph.). This fulness of love was expressed in all his actions in relation to them during these last hours of his earthly existence: the evangelist points out the first example of it in the event of the washing of the feet of the disciples, performed by the Lord during his last supper with them.

His own: His own, in the particular and narrower sense of the word, he called the holy apostles, as the representatives in the present case of all the believers in Christ, who are all the Lord's and God's own in the sense of his particular nearness to them.

Which were in the world: Who were still left in the world, on earth, when the time came for him to depart from this world to the Father.

During the supper: Since after this supper the Lord with his disciples went to the garden of Gethsemane, where he was taken at night, sentenced in the morning, and crucified about noon, this supper must have been on the eve of his death, and consequently this was the same supper of which the first three evangelists speak as of the last supper of the Lord with his disciples, at which the paschal lamb was eaten and the mystery of the Eucharist was established. This was on a Thursday, the 13th of Nisan (the end of our March), twenty-four hours before the legal time of the eating of the paschal lamb (the 14th of Nisan, in the evening). The Lord performed the passover a day earlier, since on the lawful day of the paschal supper he, as a true paschal lamb, was to be offered as a sacrifice on the cross; but according to a custom it was allowable to partake of the passover earlier than the lawful time, especially for those who came to Jerusalem from Galilee, and of this custom the Lord had availed himself. Complementing in this case, as in other cases, the utterances of the first three evangelists, and omitting what they have already described, the evangelist says nothing of their partaking of the paschal lamb at that supper, nor of the establishment of the mystery of the Eucharist, as being something which was known to his readers from the first gospels, and describes only the event which they omitted, — the washing of the feet of the disciples, which the Lord performed, and the discourse in elucidation of this his action.

The devil having now put into his heart, etc.: The first two evangelists narrate that on the eve of this day (in the evening of Wednesday), after the supper in Bethany, where the Lord was anointed by the sinful woman, Judas had come to an agreement with the members of the sanhedrim as to his betraying the Lord; consequently the condition of the treason had already taken place, which the evangelist signifies by the words, The devil having already put into the heart of Judas, to betray him.

This is what Reuss says (Vol. VI., p. 268):

La nouvelle série de discours est introduite par une phrase un peu longue et traînante, et qui par cela même a été exposée à des manipulations exégétiques assez divergentes. Pourtant les différentes idées que l'auteur y a logées, un peu à l'étroit sans doute, se dessinent assez nettement quand on y regarde de près. L'his-

torien veut raconter la scène de l'ablution des pieds, et représenter d'avance cet acte comme une preuve de l'amour que Jésus portait aux siens, et du dévouement dont lui, le fils de Dieu, qui allait entrer dans la gloire du Père, était animé, au point de s'abaisser jusqu'à rendre à ses inférieurs un service qu'ils n'auraient jamais osé lui demander: en même temps il lui importait de constater que cette scène s'est passée pour ainsi dire en face de la mort, lorsque les conditions purement extérieures qui devaient déterminer la catastrophe, allaient déjà s'accomplir. Tous les éléments, qui auraient été plus clairement exposés l'un après l'autre, se trouvent combinés ici dans une seule et même phrase.

Apparently the monstrous habit of communion, which was established by Paul and his other followers, who did not know Christ's teaching, seems so important to people that they do not want to see the direct sense of the discourse.

21. Καὶ ἐσθιόντων αὐτῶν εἶπεν, Ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.	*Matt. xxvi.* 21. And as they did eat, he said, Verily I say unto you, that one of you shall betray me.	21. And Jesus said, that one of you, who are eating with me, will betray me.

Only in Luke these words are preceded by words about his wishing to eat the passover with them, knowing that he would not again eat it in this world, and about offering the cup; apparently Luke holds to Paul's idea that at this supper Jesus established a rite (Luke xxii. 14). According to Matthew and Mark, and also according to John, the first words of Jesus refer to the treason of Judas. And if we hold to this, the meaning of everything which follows is connected and clear.

22. Καὶ λυπούμενοι σφόδρα ἤρξαντο λέγειν αὐτῷ ἕκαστος αὐτῶν, Μήτι ἐγώ εἰμι, κύριε;	*Matt. xxvi.* 22. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?	22. And the disciples were very much grieved, and began one after another to say to him, Is it I, sir?
23. Ὁ δὲ ἀποκριθεὶς εἶπεν, Ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τρυβλίῳ τὴν χεῖρα, οὗτός με παραδώσει.	23. And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me.	23. And he answered them, He who eats with me out of the same dish, will betray me.

24. Ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται περὶ αὐτοῦ·	24. The Son of man goeth, as it is written of him:	24. The son of man goes away, as it is written,
18. Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.'	*John xiii.* 18. He that eateth bread with me, hath lifted up his heel against me.	18. He who has eaten with me, will betray me.
24. Οὐαὶ δὲ τῷ ἀνθρώπῳ ἐκείνῳ, δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται· καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.	*Matt. xxvi.* 24. But woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.	24. But woe to the man by whom the son of man is betrayed! It would be better for him if he were not born.

(*a*) *μήτι* presupposes a negative answer.

Verse 25, about it being Judas, is not repeated in Mark, and is omitted, as being contradictory and obscure. This is what Reuss has to say (Vol. I., pp. 630–632):

Vient ensuite la prédiction de Jésus, que l'un de ses disciples le livrera à ses ennemis. Ici la comparaison des textes semble, à première vue, faire ressortir des différences très-notables, des contradictions positives. Nous n'avons encore transcrit que les deux récits qui s'accordent presque mot pour mot; toutefois eux aussi présentent quelques variantes: d'après Marc, Jésus aurait dit: *Celui qui trempe*; d'après Matthieu: *Celui qui a trempé*. De plus, ce dernier ajoute que Judas eut le front de demander si c'était lui, et que Jésus lui répondit: Oui, c'est toi! Ce sont ces deux récits qui ont donné lieu à la conception le plus généralement répandue jusqu'à nos jours, savoir que Jésus a désigné le traître directement et ostensiblement, soit par les paroles qu'il lui adresse à lui, soit en disant aux autres à haute voix: c'est celui qui *en ce moment même* porte sa main avec moi au plat, pour y tremper le morceau de pain qu'il tient (Marc), ou: c'est celui qui *tout à l'heure* a fait ce geste (Matthieu). Mais dans ce cas, le récit de Jean (xiii. 23) est absolument différent. D'après le 4e évangile, Jean seul aurait appris le nom du traître, par un mot que Jésus lui aurait dit à l'oreille, et ce mot aurait été: c'est celui auquel *je vais donner* un morceau de pain trempé. Les autres disciples n'eurent pas même le plus léger soupçon à l'égard de Judas (v. 28). D'après Luc enfin, il n'y a pas eu du tout de désignation personnelle. Jésus aurait dit simplement: La main de celui qui va me livrer est ici même à cette table. (Voir plus bas, où nous examinerons aussi une autre question

controversée, celle relative à la présence de Judas pendant la sainte Cène.)

Jusqu'à quel point ces différents récits s'accordent-ils? Nous le répétons, l'opinion commune aujourd'hui parmi les commentateurs est qu'ils sont inconciliables. Si l'on s'attache à la lettre, il faut avouer que nous avons devant nous trois (ou même quatre) relations diverses, dont une seule au plus peut être absolument exacte, et provenir d'un témoin oculaire. Mais nous croyons qu'au fond, et pour la chose essentielle, la différence n'est pas bien grande, et qu'il est même très-facile de voir d'où elle est née. Nous sommes convaincu que la phrase de Luc: *La main du traître est avec moi à cette table*, et celle de Matthieu et de Marc: *Celui qui trempe avec moi dans le plat va me livrer*, que ces deux phrases, disons-nous, sont identiques pour le sens et expriment simplement cette idée, que le traître serait l'un des disciples, des commensaux habituels, par conséquent un homme de la part duquel un pareil acte est doublement odieux. C'est ce que Jean exprime par ces mots tirés d'un Psaume (xiii. 18): *Celui qui mange de mon pain lève le talon contre moi.* Or, la version des deux premiers évangélistes est positivement authentique pour la forme, celle de Luc substitue à cette forme, avec une parfaite justesse, le sens propre et vrai; mais la tradition s'arrêtant à la forme figurée et la prenant à la lettre, en a tiré la conception que Jésus aurait désigné Judas aux autres disciples par des paroles qui se seraient rapportées à un geste accidentel du traître. Cette interprétation est contredite non-seulement par Jean, mais plus directement encore par Luc; celui-ci nous offre ici la relation de tous points la plus naturelle, en représentant les disciples comme ignorant absolument de qui Jésus a pu vouloir parler, même *après* qu'il eut prononcé les paroles que l'on prend comme destinées à désigner le traître.

Enfin une dernière parole, rapportée aussi par Luc, v. 22, rattache le fait de la trahison à la nécessité de la mort du Seigneur. Cette nécessité est dérivée ici, comme dans la plupart des passages parallèles que nous rencontrerons encore (Luc xxii. 37; xxiv. 26, 44), des prédictions scripturaires; les autres faces de la question théologique ne se dessinent point dans ces textes. Cependant on aurait tort de dériver de cette circonstance la notion d'une espèce de fatalité à laquelle Jésus aurait succombé ou cru succomber. Car l'Écriture elle-même n'étant que le reflet de la pensée providentielle qui règle les destinées des individus et la marche de l'humanité, il s'ensuit que tout ce qu'elle prédit dépend de la sagesse et de l'amour de Dieu. D'un autre côté, cette nécessité de la mort de Jésus n'est pas une excuse pour

celui qui l'amène ou qui y prête la main. Le bien qui en résulte par la volonté de Dieu n'efface pas le crime en lui-même, qui est l'œuvre de l'homme.

The church says nearly the same. What is important is that the chief, indisputable meaning of the words of Jesus is that he suspects a traitor among his disciples, that he suspects that among those who are eating with him, there is a man who harbours evil against him.

The following words and actions result directly from this assertion.

26. Ἐσθιόντων δὲ αὐτῶν, λαβὼν ὁ Ἰησοῦς τὸν ἄρτον, καὶ εὐλογήσας, ἔκλασε καὶ ἔδίδου τοῖς μαθηταῖς, καὶ εἶπε, Λάβετε, φάγετε· τοῦτό ἐστι τὸ σῶμά μου.	*Matt. xxvi.* 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.	26. And when they ate, Jesus took the bread, and, having prayed to God, broke it, and gave it to the disciples, saying, Take, eat; this is my body.

Jesus told the disciples that a traitor was among them; he knew this, as it is said in John, A traitor who gives him up to death. All of them deny it, and they continue to eat, when he takes the bread, breaks it, and gives it to them, saying, Eat it, here it is. He who will betray me to death, will eat my body.

27. Καὶ λαβὼν τὸ ποτήριον, καὶ εὐχαριστήσας, ἔδωκεν αὐτοῖς, λέγων, Πίετε ἐξ αὐτοῦ πάντες·	*Matt. xxvi.* 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;[a]	27. And he took the glass, and, having prayed to God, he handed it to them, and said, Drink all from it.
28. Τοῦτο γάρ ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ περὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν.	28. For this is my blood of the new testament,[b] which is shed for many for the remission of sins.	28. This is my blood of the new testament, which is shed for many for the sake of forgiveness.

(*a*) Drink all, all twelve, so that even the traitor has to drink. And all drank out of the glass. If this did not have reference to the traitor, there would have been no need of noting it down.

(*b*) What is remarkable is that in Matthew τῆς is put in, though it is wanting in the majority of texts: it tends to break the first simple meaning.

Instead of rebuking and accusing the traitor, whom he knows, Jesus gives him to eat and drink from his hands together with the others, and says that he is a traitor who will eat and drink this bread and wine, knowing that he is giving up my body to death and is getting ready to shed my blood: this traitor will not eat bread, but my body; he will not drink wine, but my blood. And when they have all drunk, he says to them, What is necessary is not to resist evil, but to repay it with good, to give up our life, — to give the blood to those who drink it, and in this does my testament consist. My testament, which gives the good to many, consists in the forgiveness of errors.

29. Λέγω δὲ ὑμῖν, ὅτι οὐ μὴ πίω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου, ἕως τῆς ἡμέρας ἐκείνης, ὅταν αὐτὸ πίνω μεθ' ὑμῶν καινὸν ἐν τῇ βασιλείᾳ τοῦ πατρός μου.

Matt. xxvi. 29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

29. You know yourselves that I will not henceforth drink of the juice of the grape, until the day when I drink another wine in the kingdom of my Father.

(*a*) καινόν is used here, not in the sense of *new*, but *another, not such as this.*

Jesus will drink the new wine with his disciples in the kingdom of God, as it is said in Luke (xxii. 30), ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου. In this verse Jesus explains why he said that that which he told them is his testament, his dying words. He says, You know, that is, that traitor among you knows, that I am already sentenced to death, and that I shall never eat and drink again.

My life is now only in the spirit. He had said at the

feast that his soul was already separated. Henceforth he would feed only on the food of the spirit of God.

This is all that is said in these verses. It would be quite incomprehensible why to this passage have been attached those idolatrous interpretations, which have produced so much evil, so many executions, burnings, tortures, if we did not know that all these interpretations grew out of the faith which was preached by Paul, which he called Christ's, and which he preached without knowing the Gospel, and not even distantly comprehending the teaching of Jesus. No matter how the words referring to the last supper may be understood in the four gospels, it is impossible to deduce from them even distantly what is generally deduced from them. Let us even suppose that we translate, Do this in commemoration of me; what follows from this? Twist the passage as you may; separate it, as the church has done, from the treason of Judas, it still remains as trite and unnecessary as possible. Drink the wine in commemoration, or not, that is all the same according to the teaching of Christ, who keeps repeating that we must do good works, and that outside of good works nothing is necessary. And suddenly there appears something extraordinary, something savage, the like of which will not be found in any savage religion. And hundreds of thousands, millions of people kill and are killed for the sake of this strange invention. All this would be intelligible, if the source were not left. The source is the monstrous epistle of Paul (1 Cor. xi. 1): Be ye followers of me, even as I also am of Christ.

Paul teaches his faith, which he calls Christ's, and this is the way he teaches according to the doctrine of the church: From the very start he says, Follow me, that is, I am your teacher, whereas Christ said that there are no teachers except the Lord; then he speaks of the communion, and so forth. Only after this is it possible to understand, not the meaning of the church interpretation

itself, for that is beyond our comprehension, but how it is that the teaching, which is called Christ's, could have fallen so low.

The church says (p. 493):

And as they were eating: No doubt before the end of the supper, perhaps during the so-called cup of benediction, as may partly be concluded from this, that the holy Apostle Paul called the Eucharist itself the cup of benediction.

Took bread: ἄρτος, risen, leavened bread, in distinction from ἄζυμος, unleavened bread. No doubt such leavened bread was purposely prepared by order of the Lord in order to establish the new sacrament, although the law demanded that nothing but unleavened bread be eaten on that evening.

This is my body: When he says, This is my body, he shows that the bread which is sanctified on the altar is the very body of Christ, and not merely its representation, for he did not say, This is the representation of my body, but, This is my body. By an inexplicable action this bread is transformed, though to us it seems to be bread. Since we are weak and could not make up our mind to eat raw flesh, especially human flesh, bread is given to us, and this, indeed, is flesh. Why were not the disciples troubled, when they heard this? Because Christ had told them many important things about this mystery.

He said, My body, consequently the bread, though it remains bread, is the body. But he said also, I am the vine, consequently we must worship the vine, and, looking at it, we must know that this vine is Christ.

The cup: Filled with wine, which, according to the custom, was weakened by water.

Gave thanks: To pronounce the words of thanks to God and the blessing.

Drink ye all of it: Why did he not say above, Take, eat ye all, while here he says, Drink ye all of it? Because not all men can partake of solid food, but only those who are of full age, while all can drink. And so Jesus said here, Drink ye all.

My blood: Not a metaphor, a symbol of faith, but the true, actual blood.

Of the New Testament: As the Old Testament has rams and calves, so the New Testament has the blood of the Lord. By

this Christ also shows that he suffered death, and so makes mention of the testament and refers to the first, for this testament was renovated by the blood.

For the remission of sins: The sufferings and the death of his only begotten Son God the Father received as an expiatory sacrifice for the sins of his human race, which therefore are remitted to all the believers in Christ, and who in this faith receive the communion of his most holy body and blood.

Of this fruit of the vine: That is, of the wine.

Until the day when I drink it, etc.: Since he was talking with his disciples about suffering and about the cross, he again spoke of the resurrection, by mentioning the kingdom and thus referring to his resurrection. His resurrection he justly calls the kingdom, for he then did away with death, appearing as a true king. But why did he drink after the resurrection? That rude people might not regard the resurrection as a phantom, for many accounted it a phantom of the resurrection. And so, in order to show his disciples that they would see him distinctly after the resurrection, that he would again be with them, and that they themselves would be the witnesses of the event, both through seeing and through works, he says, When I drink it new with you: you witnessing it, for you shall see me after the resurrection. What does new mean? That is, in an unusual manner, not in the body which is subject to suffering, but in the immortal, incorruptible body, which has no need of food. Or you may understand it like this: the new drink is a revelation of the divine mysteries. Christ himself promises to drink it with us in this sense, that he considers our benefit his food and drink. In this latter sense the whole utterance has a transferred meaning. All the ceremonies of the Old Testament law, which are only a shadow or image of truth, are now to cease: I will not drink henceforth of this fruit of the vine.

And that is what they do: they drink this wine, and say that it is blood.

Reuss says nearly the same. To him, too, this discourse at the table appears as something very important.

Reuss says (Vol. I., pp. 635 and 636):

Pour le fond et l'essence même de l'acte du Seigneur, ou du rite institué par lui et que, pour plus de clarté, nous appellerons ici le sacrement, terme consacré par le langage ecclésiastique, mais étranger à celui du Nouveau Testament, il conviendra de

rappeler à nos lecteurs qu'il n'y a guère de point plus controversé dans la théologie chrétienne et relativement auquel la controverse soit devenue plus populaire. La plupart des questions qui ont autrefois eu le triste privilége de diviser l'Église, de provoquer des définitions devenues la base de l'orthodoxie traditionnelle et d'amener des schismes, étaient généralement d'une portée plus métaphysique et dépassaient le niveau de l'intelligence laïque. Mais les discussions élevées au sujet de la sainte Cène ont eu un bien plus grand retentissement dans toutes les couches de la société; elles y ont pénétré d'autant plus facilement qu'elles étaient plus simples et plus aisément comprises, elles remontent aux origines mêmes de la réforme, à une époque où tout le monde s'occupait des affaires de la religion, et elles n'ont encore rien perdu de leur intérêt. Leur durée séculaire leur a donné une importance majeure et aujourd'hui encore elles sont assez vivantes pour s'opposer à une union solide entre les diverses communautés protestantes. Car c'est dans le sein du protestantisme à peine né qu'ont surgi ces discussions, comme le premier, et à vrai dire, comme le seul élément dissolvant qui devait arrêter le mouvement et la puissance des idées de la réformation.

Pour réduire ces discussions à leur plus simple expression, nous pourrons dire que deux interprétations du sacrement sont en présence depuis des siècles, mais surtout depuis le seizième. L'une peut s'appeler l'interprétation symbolique, l'autre, l'interprétation mystique, ou peut-être dirait-on mieux encore l'interprétation spiritualiste et l'interprétation réaliste. D'après toutes les deux, la forme du rite, l'usage des *éléments* (pain et vin), n'est pas la chose essentielle, mais bien l'idée et le fait religieux qui s'y rattachent; nous voulons dire la participation à la grâce de Dieu en Christ, la *communion ;* mais, d'après la première, le pain et le vin sont de simples signes de ce fait, destinés à le rendre plus palpable à notre faiblesse spirituelle ; tandis que d'après la seconde, ils le contiennent, pour ainsi dire, matériellement. En d'autres termes, ce qui est offert aux communiants dans la Cène, ce sont, selon la première opinion, des substances ordinaires et terrestres, du pain et du vin véritables, mais consacrés par une promesse divine spéciale et garantissant, d'une manière symbolique, *à ceux qui croient*, la participation aux grâces de la rédemption ; d'après la seconde opinion, au contraire, le corps et le sang de Christ sont réellement et substantiellement présents par le fait même de la consécration, et par conséquent aussi reçus par *tous* ceux qui prennent part à l'acte, n'importe leurs dispositions individuelles.

Les origines de cette seconde manière de voir (qui invoque

nos textes tout aussi bien que la théorie opposée) remontent si haut, que nous ne sommes pas autorisés à dire qu'elle doit avoir été étrangère aux premières générations de chrétiens. Mais comme les méditations des Pères à ce sujet n'aboutissaient jamais à des définitions officielles, et que les formules employées par les différents écrivains restèrent généralement vagues, on ne peut pas dire qu'il se soit formé alors ce qu'on pourrait appeler une orthodoxie obligatoire, un dogme nettement énoncé sur cette matière. Seulement l'idée fondamentale du systeme catholique, à savoir que la Cène (le sacrement de l'autel) est un véritable sacrifice, se trouve déjà énoncée au second siècle et n'a fait que gagner du terrain depuis cette époque.

I quote this only to show that in nothing is the terrible departure from Jesus so manifest as in the monstrous interpretation of this passage. It is as in Khémnitser's fable: A learned man falls into a ditch; a rope is brought to him to pull him out, but he takes hold of the rope and discusses the properties of the rope: Is a rope a simple cable, or not?

And this is the more striking since in the church they acknowledge that on that evening Jesus washed his disciples' feet and told them on that occasion wherein his whole teaching consisted, and how his disciples are to differ from those who do not recognize his teaching. This whole passage is clearly and simply determined according to the Gospel of John, and all that is left without attention, and the whole meaning of the last supper is represented in words about the wine and bread.

3. Εἰδὼς ὁ Ἰησοῦς ὅτι πάντα δέδωκεν αὐτῷ ὁ πατὴρ εἰς τὰς χεῖρας, καὶ ὅτι ἀπὸ Θεοῦ ἐξῆλθε καὶ πρὸς τὸν Θεὸν ὑπάγει,	*John xiii.* 3. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;	3. Knowing that the Father had given everything into the power of the son, and that he came from God, and went to God,
4. Ἐγείρεται ἐκ τοῦ δείπνου, καὶ τίθησι τὰ ἱμάτια, καὶ λαβὼν λέντιον διέζωσεν ἑαυτόν·	4. He riseth from supper, and laid aside his garments; and took a towel, and girded himself.	4. Jesus rose from supper, put off his garments, and, taking a towel, girded himself with it.

(*a*) Recognizing at this moment that he was not a carnal man, but the spirit of God in man, who came from God and went to God.

The last supper, according to John, may serve as a continuation of the last supper according to the synoptics, as the church recognizes it to be. Indeed, the thought is the same: Jesus knows that Judas will betray him, and, instead of condemning him, he accuses him only with works of love, and in the same way tells them what his commandment and testament is. In John, the work of love, which Jesus does to his disciples and to the traitor among them, is only more striking and more pronounced; there he gives bread and wine, and here he humbly washes the feet of all, and among them of the traitor. The two versions may be united, but in reality it is evident that they were written independently of each other. John describes a more powerful and striking action than the offering of bread and wine, and he gives a different interpretation to the offering of bread, than the synoptics. He says that the giving of a piece of bread was a token by which Christ pointed to the traitor.

5. Εἶτα βάλλει ὕδωρ εἰς τὸν νιπτῆρα, καὶ ἤρξατο νίπτειν τοὺς πόδας τῶν μαθητῶν, καὶ ἐκμάσσειν τῷ λεντίῳ ᾧ ἦν διεζωσμένος.

6. Ἔρχεται οὖν πρὸς Σίμωνα Πέτρον· καὶ λέγει αὐτῷ ἐκεῖνος, Κύριε, σύ μου νίπτεις τοὺς πόδας;

7. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Ὃ ἐγὼ ποιῶ, σὺ οὐκ οἶδας ἄρτι, γνώσῃ δὲ μετὰ ταῦτα.

10. Λέγει αὐτῷ ὁ Ἰησοῦς, Καὶ ὑμεῖς καθαροί ἐστε, ἀλλ οὐχὶ πάντες.

John xiii. 5. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

6. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7. Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

10. Jesus saith to him, And ye are clean, but not all.

5. Then he poured water into a pitcher, and began to wash the disciples' feet, and to wipe them with the towel, with which he was girded.

6. Then he went up to Peter, and Peter said to him, Art thou really going to wash my feet?

7. And Jesus answered, Thou thinkest strange what I am doing; but thou wilt understand it.

10. And Jesus said to him, You are clean, but not all.

The meaning of the preceding two verses is lost, and so they are to be omitted.

This is what Reuss says (Vol. VI., pp. 271 and 272):

Pierre ayant déclaré qu'il était prêt à se laisser laver le corps entier (dans le sens matériel), Jésus relève ce mot et s'en sert à son tour, mais dans un sens spirituel et figuré. L'ablution devient ici le symbole de la purification morale. De même que quand on sort du bain on est net de tout le corps, à l'exception des pieds qui peuvent encore être souillés dans ce moment-là, de même Jésus regarde ses disciples comme ayant passé par un bain de purification, au moyen de la nouvelle naissance symbolisée par le baptême (Chap. III. 5); il exprime la certitude que cette œuvre est accomplie en eux, et que pour cette raison il peut leur confier la continuation de la sienne. Mais il reste un point encore; c'est précisément celui qu'il veut inculquer par son action symbolique: il faut que les disciples apprennent à *servir;* après le devoir suprême de la régénération personnelle vient le devoir social. Nous savons déjà que cette idée est représentée ici par l'ablution des pieds, à laquelle le discours est ainsi ramené naturellement. La plupart des commentateurs veulent interpréter ici l'ablution des pieds par la purification accidentellement nécessaire à l'égard des souillures que le chrétien même peut contracter dans son contact avec le monde, le fond de son être étant déjà purifié une fois pour toutes. Mais cette idée, qui n'est exprimée nulle part, que nous sachions, dans notre évangile, nous semble complétement étrangère au contexte. Nous avouons cependant que toute cette *exception* relative aux pieds nous paraît assez gênante au point de vue rhétorique, en ce qu'elle mêle ensemble deux applications toutes différentes d'une même image, l'ablution qu'on fait à d'autres et celle qu'on subit soi-même. Or, il est à remarquer, que quelques-uns des manuscrits les plus anciens l'omettent. Elle pourrait bien avoir été introduite par des copistes qui trouvaient une contradiction entre l'action de Jésus, et son assertion relative à la netteté parfaite des disciples.

	John xiii.	
11. Ἤιδει γὰρ τὸν παραδιδόντα αὐτόν· διὰ τοῦτο εἶπεν, Οὐχὶ πάντες καθαροί ἐστε.	11. For he knew who should betray him; therefore said he, Ye are not all clean.[a]	11. For he knew him who would betray him; therefore he said, Not all are clean.
12. Ὅτε οὖν ἔνιψε τοὺς πόδας αὐτῶν, καὶ ἔλαβε τὰ ἱμάτια αὐτοῦ, ἀναπεσὼν πάλιν εἶπεν αὐτοῖς,	12. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know	12. But when Jesus had washed their feet, and had dressed himself, he sat down, and said to them again, Do

Γινώσκετε τί πεποίηκα ὑμῖν;	ye what I have done to you?	you know what I have done to you?
13. Ὑμεῖς φωνεῖτέ με, Ὁ διδάσκαλος, καὶ Ὁ κύριος· καὶ καλῶς λέγετε, εἰμὶ γὰρ.	13. Ye call me Master and Lord: and ye say well; for so I am.	13. You call me teacher and master; and you say well, for I am indeed a teacher.
14. Εἰ οὖν ἐγὼ ἔνιψα ὑμῶν τοὺς πόδας, ὁ κύριος καὶ ὁ διδάσκαλος, καὶ ὑμεῖς ὀφείλετε ἀλλήλων νίπτειν τοὺς πόδας.	14. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.	14. If, then, I, your teacher and master, have washed your feet, you also ought to wash one another's feet.
15. Ὑπόδειγμα γὰρ ἔδωκα ὑμῖν, ἵνα, καθὼς ἐγὼ ἐποίησα ὑμῖν, καὶ ὑμεῖς ποιῆτε.	15. For I have given you an example, that ye should do as I have done to you.	15. I have given you an example, that you should do as I have done.
16. Ἀμὴν ἀμὴν λέγω ὑμῖν, Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.	16. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.[a]	16. You know yourselves, the slave is not greater than his master, nor is the messenger greater than the commander.
20. Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ λαμβάνων ἐάν τινα πέμψω ἐμὲ λαμβάνει· ὁ δὲ ἐμὲ λαμβάνων λαμβάνει τὸν πέμψαντά με.	20. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.	20. You know yourselves that he who will listen to what I command, will listen to my teaching, and to him who commands me.
17. Εἰ ταῦτα οἴδατε, μακάριοί ἐστε ἐὰν ποιῆτε αὐτά.	17. If ye know these things, happy are ye if ye do them.	17. If you know this, you are happy if you do it.

(*a*) Jesus says that he wants to wash the feet of his betrayer, and so he has to wash the feet of all. He knows that his disciples are pure, but not all.

(*b*) I transfer Verse 20 after Verse 16, since it is an addition. Its meaning is the same, but now the speech about the betrayer is not interrupted by the discourse on the commander.

Jesus did good to all the disciples, and among them to him whom he knows as a traitor, and he says to his disciples, I did this to show you how we must not resist evil. We must do good to our enemy. Do likewise: fulfil what I teach, just as I do what the Father has taught me, and you will be happy.

18. Οὐ περὶ πάντων ὑμῶν λέγω· ἐγὼ οἶδα οὓς ἐξελεξάμην· ἀλλ' ἵνα ἡ γραφὴ πληρωθῇ, 'Ὁ τρώγων μετ' ἐμοῦ τὸν ἄρτον ἐπῆρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ.'

19. Ἀπ' ἄρτι λέγω ὑμῖν πρὸ τοῦ γενέσθαι, ἵνα, ὅταν γένηται, πιστεύσητε ὅτι ἐγώ εἰμι.

21. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐταράχθη τῷ πνεύματι, καὶ ἐμαρτύρησε καὶ εἶπεν, Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι εἷς ἐξ ὑμῶν παραδώσει με.

22. Ἔβλεπον οὖν εἰς ἀλλήλους οἱ μαθηταί, ἀπορούμενοι περὶ τίνος λέγει.

23. Ἦν δὲ ἀνακείμενος εἷς τῶν μαθητῶν αὐτοῦ ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, ὃν ἠγάπα ὁ Ἰησοῦς·

24. Νεύει οὖν τούτῳ Σίμων Πέτρος πυθέσθαι τίς ἂν εἴη περὶ οὗ λέγει.

25. Ἐπιπεσὼν δὲ ἐκεῖνος ἐπὶ τὸ στῆθος τοῦ Ἰησοῦ, λέγει αὐτῷ, Κύριε, τίς ἐστιν;

26. Ἀποκρίνεται ὁ Ἰησοῦς, Ἐκεῖνός ἐστιν ᾧ ἐγὼ βάψας τὸ ψωμίον ἐπιδώσω. καὶ ἐμβάψας τὸ ψωμίον, δίδωσιν Ἰούδα Σίμωνος Ἰσκαριώτῃ.

27. Καὶ μετὰ τὸ ψωμίον, τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. λέγει οὖν αὐτῷ ὁ Ἰησοῦς, Ὃ ποιεῖς, ποίησον τάχιον.

28. Τοῦτο δὲ οὐδεὶς ἔγνω τῶν ἀνακειμένων πρὸς τί εἶπεν αὐτῷ·

29. Τινὲς γὰρ ἐδόκουν, ἐπεὶ τὸ γλωσσόκομον

John xiii. 18. I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me (Psalm xli. 9).

19. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he.[a]

21. When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me.

22. Then the disciples looked one on another, doubting of whom he spake.

23. Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.

24. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

25. He then lying on Jesus' breast saith unto him, Lord, who is it?

26. Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

27. And after the sop[b] Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.[c]

28. Now no man at the table knew for what intent he spake this unto him.

29. For some of them thought, because Judas

18. I do not speak of all, for I know those whom I have chosen. Thus the Scripture is fulfilled, He who ate bread with me has destroyed me.

19. Now I tell it to you, that, when it comes to pass, you may believe that my teaching is.

21. When Jesus had said this, he was troubled in spirit, and affirmed, and said, You know yourselves that one of you will betray me to be killed.

22. And again the disciples began to look at each other, unable to guess whom he meant.

23. One of the disciples, whom Jesus loved, was sitting near him.

24. Simon Peter beckoned to him, that he should ask who it would be.

25. He moved up to Jesus, and said to him, Who is it?

26. And Jesus replied, It is he to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot.

27. And Jesus said to him, Whatever thou wilt do, do it quickly.

28. And nobody guessed wherefore he said this.

29. They thought, because Judas had the

εἶχεν ὁ Ἰούδας, ὅτι λέγει αὐτῷ ὁ Ἰησοῦς, Ἀγόρασον ὧν χρείαν ἔχομεν εἰς τὴν ἑορτήν· ἢ τοῖς πτωχοῖς ἵνα τι δῷ.

30. Λαβὼν οὖν τὸ ψωμίον ἐκεῖνος εὐθέως ἐξῆλθεν· ἦν δὲ νύξ.

31. Ὅτε οὖν ἐξῆλθε, λέγει ὁ Ἰησοῦς, Νῦν ἐδοξάσθη ὁ υἱὸς τοῦ ἀνθρώπου, καὶ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ.

32. Εἰ ὁ Θεὸς ἐδοξάσθη ἐν αὐτῷ, καὶ ὁ Θεὸς δοξάσει αὐτὸν ἐν ἑαυτῷ, καὶ εὐθὺς δοξάσει αὐτόν.

33. Τεκνία, ἔτι μικρὸν μεθ' ὑμῶν εἰμι. ζητήσετέ με, καὶ καθὼς εἶπον τοῖς Ἰουδαίοις, Ὅτι ὅπου ὑπάγω ἐγὼ, ὑμεῖς οὐ δύνασθε ἐλθεῖν, καὶ ὑμῖν λέγω ἄρτι.

34. Ἐντολὴν καινὴν δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους· καθὼς ἠγάπησα ὑμᾶς, ἵνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους.

35. Ἐν τούτῳ γνώσονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε, ἐὰν ἀγάπην ἔχητε ἐν ἀλλήλοις.

30. Καὶ ὑμνήσαντες ἐξῆλθον εἰς τὸ ὄρος τῶν ἐλαιῶν.

31. Τότε λέγει αὐτοῖς ὁ Ἰησοῦς, Πάντες ὑμεῖς σκανδαλισθήσεσθε ἐν ἐμοὶ ἐν τῇ νυκτὶ ταύτῃ. γέγραπται γὰρ, 'Πατάξω τὸν ποιμένα, καὶ διασκορπισθήσεται τὰ πρόβατα τῆς ποίμνης.'

33. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ, Εἰ καὶ πάντες σκανδαλισθήσονται ἐν σοὶ, ἐγὼ οὐδέποτε σκανδαλισθήσομαι.

had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor.

30. He then, having received the sop, went immediately out; and it was night.

31. Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.[c]

32. If God be glorified in him,[c] God shall also glorify him in himself, and shall straightway[d] glorify him.[d]

33. Little children, yet a little while I am with you. Ye shall seek me; and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.

34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.[h]

35. By this shall all men know that ye are my disciples, if ye have love one to another.

30. And when they had sung a hymn, they went out into the mount of Olives.

31. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.

33. Peter answered and said unto him, Though all men shall be offended because of thee, yet will I never be offended.

money, that he commanded him to buy what was needed for the feast; and others thought that he commanded him to give to the poor.

30. And having received the sop, Judas went out at once; and it was night.

31. When Judas was gone, Jesus said, Now the son of man is recognized, and that God is in him.

32. And God recognizes him in himself, and recognizes him directly.

33. Children, only a short while longer shall I be with you; you will discuss my teaching, and as I told the Jews, you will not go whither I lead; and so I tell you now.

34. I give you a new commandment. Love one another; as I have loved you, so love one another.

35. By this all men will tell who are my disciples, if you love one another.

30. And having sung psalms, they went into the mount of Olives.

31. Then Jesus said, This night all of you will be enticed away from me, as it says in the Scripture, I will kill the shepherd, and the sheep will be scattered.

33. And Peter replied to him, Though all will be enticed away from thee, I will not fall into the deception.

33. Μετὰ σοῦ ἑτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.

34. Ἔφη αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, ὅτι ἐν ταύτῃ τῇ νυκτὶ, πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με.

35. Λέγει αὐτῷ ὁ Πέτρος, Κἂν δέῃ με σὺν σοὶ ἀποθανεῖν, οὐ μή σε ἀπαρνήσομαι. ὁμοίως καὶ πάντες οἱ μαθηταὶ εἶπον.

Luke xxii. 33. I am ready to go with thee, both into prison, and to death.

Matt. xxvi. 34. Jesus said unto him, Verily I say unto thee, That this night, before the cock crow, thou shalt deny me thrice.

35. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.

33. I am ready to go with thee, sir, both into prison, and to death.

34. And Jesus said to him, I tell thee, Peter, before the cock crows, thou wilt deny me thrice.

35. And Peter said to him, Though I should die with thee, I will not deny thee. The same said all the disciples.

(*a*) Is wanting in many texts. Verse 20 is an inappropriate repetition of what was said before.

(*b*) After the sop, is wanting in many texts. These words mean that Satan, evil, was in no one else but Judas.

(*c*) By the words, That thou dost, do quickly, Jesus does not at all mean the betraying. Jesus had no reason to advise him to betray him; but Jesus had several times hinted to his disciples that the traitor was among them, and he saw that Judas was troubled and wanted to get away. Judas could not help being afraid. If his disciples had known it, Simon Peter, not to speak of the others, would have killed him. Now Jesus has pointed out Judas to Simon Peter. If Judas had not gone, he would have been killed, and so Jesus says to him, Run quickly; but he says this in such a way that none but Judas could understand him. And nobody does. But when he went away, the disciples found it out, but they could not run after him and catch him, for it was night. Such is the meaning which the words, And it was night, have.

(*d*) The teaching of the son of man, the non-resistance to evil, was recognized. The evil-doer, who is to betray his teacher to death, is not punished or arraigned; but he whom he will betray washes his feet and feeds him.

(*e*) These words are wanting in many texts.

(*f*) εὐθύς means *directly*.

(*g*) Jesus says that if we will understand ourselves as God, there will be God, and God will act directly in us. And, having said these words, which are obscure to his disciples, he expresses his words to them in a simple and clear manner.

(*h*) The commandment, the new testament, which in the synoptics is expressed as a cessation of offences, is here expressed as love.

The meaning of this passage is this, that only he who, like Jesus, has already retreated from the world and lives by the spirit of God alone, is able, without being offended, to bear all the terrors and torments of the flesh; that the conception of the renunciation from the world is easy, but the renunciation itself difficult; and that it is not possible to make in advance any promises about oneself. It is not right to swear, to make promises for the future, to pledge the true, the real life for the temporal life. Everything can be done in the present; in the present a man is free, but the future is darkness, and we do not know it.

It is impossible to make promises, but we must be of good cheer and pray every minute. This passage is connected with the prayer in the garden of Gethsemane. Peter and the disciples here frivolously make promises for the future, that they will not deny him in the garden of Gethsemane, when the moment of torment is near. When Jesus admonishes them to pray with him, they are dejected and do not keep up their courage, and so do not bear up under the temptation, and deny him.

	Luke xxii.	
35. Καὶ εἶπεν αὐτοῖς, Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλαντίου καὶ πήρας καὶ ὑποδημάτων, μή τινος ὑστερήσατε; οἱ δὲ εἶπον, Οὐδενός.	35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.	35. And Jesus said to them, When I sent you out without purse, and bag, and shoes, did you lack anything? They said, Nothing.
36. Εἶπεν οὖν αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλάν-	36. Then said he unto them, But now, he that	36. And he said to them, But now, he who

τῶν ἀράτω, ὁμοίως καὶ πήραν· καὶ ὁ μὴ ἔχων πωλησάτω τὸ ἱμάτιον αὐτοῦ, καὶ ἀγορασάτω μάχαιραν.

37. Λέγω γὰρ ὑμῖν, ὅτι ἔτι τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό, 'Καὶ μετὰ ἀνόμων ἐλογίσθη·' καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει.

38. Οἱ δὲ εἶπον, Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ εἶπεν αὐτοῖς, Ἱκανόν ἐστι.

hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one.

37. For I say unto you, that this that is written must yet be accomplished in me, And he was reckoned among the transgressors: for the things concerning me have an end.

38. And they said, Lord, behold, here are two swords. And he said unto them, It is enough.

has a purse, let him take also his bag; and he who has not, let him sell his garment, and buy a knife.

37. For I tell you, the Scripture will be accomplished in me, And he was regarded as a transgressor; and an end has come to all about me.

38. They said, Sir, here are two knives. And he said, Very well.

No matter how much the interpreters have laboured on this passage, there is no possibility of giving it any other meaning than this, that Jesus is getting ready to defend himself. Before this he tells his disciples that they will deny him, that is, will not defend him, will run away from him. Then he reminds them of the time when the criminal accusation did not yet hang over them. Then he says, It was not necessary then to struggle. You were then without your scrips, and did not need anything, but now the time of the struggle has come, and we must provide ourselves with food and with knives, in order to defend ourselves. This is necessary, since they regard us as outlaws.

Is. liii. 12 Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Jesus has reference to this passage. He speaks of the physical struggle, and that the end will come to all of you. It is impossible to understand it in any other way, for the disciples reply to this, Here we have two knives, and so it is impossible to understand it to mean that his

disciples did not understand him, because Jesus replies to them, *ἱκανόν ἐστιν*, that is, Very well.

The church interpretations have so spoiled the Gospel, and have mixed us up in such a way that the clear and profound and significant passage is either lost for us, or, like a cataract, represents a manifest contradiction. The chief obstacle in the comprehension of this passage is this, that Jesus is God, and so he could not have weakened and fallen into an offence. But here we get a clear and straight story, — not an inward moment of wavering, as is shown in the discourse with the Greeks, in the garden at Gethsemane and on the cross, but a moment of wavering, a dejection of spirit, which almost passes into action. He orders them to provide themselves with knives, and praises them for having done so. He wants to struggle with evil against evil, and even explains this by saying that he did not struggle as long as he was not persecuted, but that he cannot help fighting when he is regarded as an outlaw.

After that height of love, which he expressed at the arraignment of the traitor at the last supper, the temptation overcomes him in the night, and he says, Let us fight with knives, that is, he wants to do what is contrary to his teaching. This passage would be offensive, if it were not connected with what follows, if it were not a necessary introduction and illumination of the minute in the garden of Gethsemane and of the conduct of Jesus when he is taken, when the disciples wanted to make use of their knives and cut off Malchus's ear; in connection with these it not only fails to be offensive, but is even necessary, and is one of the profoundest and most instructive passages of the Gospel. Two dangers beset those who profess Christ's teaching: the offence of cowardice, — the renunciation of the teaching, against which Jesus warns Peter; and the offence of violence, — fighting evil with evil. Against the first evil Jesus struggles

all his life. He goes away, when he is persecuted. He answers the temptation of the Pharisees in such a way as to contradict them as little as possible. Most strongly does this offence show itself in the discourse in the temple with the Gentiles, when Jesus struggles against the offence, and comes out a victor. Now there approaches the second offence, the resistance to evil, and Jesus for a moment submits to it; but he goes out and prays, and struggles against the offence, and vanquishes it. The failure to understand this passage is due to the fact that it is separated from the prayer in the garden of Gethsemane, as the church does it, and both passages become obscure, but especially the prayer in the garden of Gethsemane.

1. Ταῦτα εἰπὼν ὁ Ἰησοῦς ἐξῆλθε σὺν τοῖς μαθηταῖς αὐτοῦ πέραν τοῦ χειμάρρου τῶν Κέδρων, ὅπου ἦν κῆπος, εἰς ὃν εἰσῆλθεν αὐτὸς καὶ οἱ μαθηταὶ αὐτοῦ.

John xviii. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.

1. When Jesus had said this, he went with his disciples over Dark River, and came to the village of Gethsemane, where there was a garden, which he entered, and his disciples.

36. Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς εἰς χωρίον λεγόμενον Γεθσημανῆ, καὶ λέγει τοῖς μαθηταῖς, Καθίσατε αὐτοῦ, ἕως οὗ ἀπελθὼν προσεύξωμαι ἐκεῖ.

Matt. xxvi. 36. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.[a]

36. And Jesus said to the disciples, Wait here, while I pray.

37. Καὶ παραλαβὼν τὸν Πέτρον καὶ τοὺς δύο υἱοὺς Ζεβεδαίου, ἤρξατο λυπεῖσθαι καὶ ἀδημονεῖν.

37. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

37. And turning to Peter and the two sons of Zebedee, he began to pine and be sorrowful.

38. Τότε λέγει αὐτοῖς, Περίλυπός ἐστιν ἡ ψυχή μου ἕως θανάτου· μείνατε ὧδε καὶ γρηγορεῖτε μετ' ἐμοῦ.

38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch[b] with me.[a]

38. And he said to them, My soul is heavy, even unto death; stay here, and do not be sorrowful as I am.

39. Καὶ προελθὼν μικρὸν, ἔπεσεν ἐπὶ πρόσωπον αὐτοῦ προσευχόμενος, καὶ λέγων, Πάτερ μου, εἰ δυνατόν ἐστι,

39. And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup[c] pass from me: neverthe-

39. And he went away a little distance, and fell on his face, and prayed, saying, Father, everything is possible to thee: let this cup pass by me,

παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ.

40. Καὶ ἔρχεται πρὸς τοὺς μαθητὰς, καὶ εὑρίσκει αὐτοὺς καθεύδοντας, καὶ λέγει τῷ Πέτρῳ, Οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι μετ' ἐμοῦ;

41. Γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής.

42. Πάλιν ἐκ δευτέρου ἀπελθὼν προσηύξατο, λέγων, Πάτερ μου, εἰ οὐ δύναται τοῦτο τὸ ποτήριον παρελθεῖν ἀπ' ἐμοῦ ἐὰν μὴ αὐτὸ πίω, γενηθήτω τὸ θέλημά σου.

43. Καὶ ἐλθὼν εὑρίσκει αὐτοὺς πάλιν καθεύδοντας· ἦσαν γὰρ αὐτῶν οἱ ὀφθαλμοὶ βεβαρημένοι.

44. Καὶ ἀφεὶς αὐτοὺς, ἀπελθὼν πάλιν, προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπών.

45. Τότε ἔρχεται πρὸς τοὺς μαθητὰς αὐτοῦ, καὶ λέγει αὐτοῖς, Καθεύδετε τὸ λοιπὸν καὶ ἀναπαύεσθε· ἰδοὺ, ἤγγικεν ἡ ὥρα, καὶ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἁμαρτωλῶν.

less, not as I will, but as thou wilt.

40. And he cometh unto the disciples, and findeth them asleep,[e] and saith unto Peter, What, could ye not watch with me one hour?

41. Watch and pray, that ye enter not into temptation:[f] the spirit indeed is willing,[g] but the flesh is weak.

42. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

43. And he came and found them asleep again: for their eyes were heavy.[h]

44. And he left them, and went away again: and prayed the third time, saying the same words.

45. Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.[i]

not as I want it, but as thou wantest it.

40. And he went up to his disciples, and saw that they were dispirited. And he said to Peter, Could you not keep one hour from being dispirited, as I do?

41. Take courage and pray, so that you may not enter into temptation. The spirit is strong, but the flesh is weak.

42. And he went away a second time, and began to pray, saying, O my Father, if this cup cannot pass by me, unless I drink it, thy will be done.

43. And he came and found them again dispirited, for their eyes were dimmed.

44. And he left them, and went away again, and prayed for a third time, saying the same words.

45. Then he returned to his disciples, and said, Sleep now, and take your rest: the hour is near when the son of man is given over into the hands of worldly men.

(*a*) *Here* and *there* are wanting in many texts. Jesus said, Be with me, I will pray.

(*b*) γρηγορεῖτε means here *struggle, be manly, do not lose courage, rouse yourselves.*

(*c*) μετ' ἐμοῦ does not mean here *with me,* but *just as I.*

(*d*) What cup? According to all the church interpretations it is suffering and death. But why this means

suffering and death is not explained. It says that Jesus was tormented and troubled, but it does not say that he expected death. And then it says that he asked the Father that this cup might pass by him. What cup is it, then? Apparently the cup *πειρασμοῦ, of temptation*, as I understand this passage.

Jesus asks God to free him from the temptation of the struggle, but adds that he does not ask for the liberation as he wants it, that is, that that which was to be should not be, but as thou wantest it, that is, that he may bear everything which is to be, without entering into the temptation.

(*e*) *καθεύδω* means not only *to sleep*, but also *to be dispirited, lazy*, and is here used in contradistinction with *γρηγορῶ*.

So it is used in:

Eph. v. 14. Wherefore it says, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.

1 Thess. v. 6. Therefore let us not sleep, as do others; but let us watch and be sober.

1 Thess. v. 10. Who died for us, that, whether we wake or sleep, we should live together with him.

(*f*) *To enter into temptation* means *to arrive at that condition of the weakness of spirit, in which a man cannot answer for himself.*

(*g*) *πρόθυμος* is here used in contradistinction with *ἀσθενής*, and so means *strong.*

(*h*) If it meant *heavy with sleep, ἀφ' ὕπνου* would be added. *Βεβαρεῖσθαι* means *to be dim.*

(*i*) This passage has called forth many explanations on account of the contradiction, which resulted from that senseless reading, which made the disciples be overcome by sleep, and Jesus exceedingly offended on account of it. Jesus calls them to the spiritual awakening, and does not

see it in them; only later does he say, Fall asleep, so that you may be rested.

THE STRUGGLE WITH THE OFFENCES

After this the pastors, the chief priests, sought with all their might to get at Jesus, so as to destroy him. They assembled in a council, and began to judge; they said, We must in some way put a stop to this man; he proves his teaching in such a way that, if we let him alone, all will believe in him and will abandon our faith. Even now half of the nation is believing in him. And if people will believe in his teaching, that man, the son of God, is not obliged to obey any one, that all nations are brothers, that there is nothing special in our Jewish nation which distinguishes us from the other nations, then the Romans will completely vanquish us, and will destroy all our laws and our whole faith, and there will no longer be any Jewish kingdom.

And the pastors, chief priests, and learned men took counsel for a long time, and could not devise what to do with him, for they could not make up their mind to kill him.

Then one of them, Caiaphas, who was the high priest during that year, devised this: he said to them, We must remember that it is advantageous to kill one man, in order that a whole nation should not perish. If we let this man alone, the nation will perish, — this I prophesy to you, — and so it is best to kill Jesus. Even if the people will not perish, they will scatter and will abandon the one faith, if we do not kill Jesus, and so it is best to kill him.

When Caiaphas said this, all decided that there was nothing to reflect on, and that they ought by all means to kill Jesus. They would have taken him at once and killed him, but he hid from them in the wilderness.

But at this time the feast of the passover was at hand,

and many people used to gather in Jerusalem for the feast. And the pastors, the bishops, counted on this, that Jesus would come to the feast with the people. And so they announced to the people that if they saw Jesus they should bring him to them.

And, indeed, six days before the passover Jesus said to his disciples, Let us go to Jerusalem; and he went with them.

And the disciples said to him, Do not go to Jerusalem.

And Jesus said to them, I cannot fear anything, for I am living in the light of the comprehension. And as any man can walk in daytime, and not at night, that he may not stumble, so any man may live by the comprehension, that he may not doubt or fear anything. Only he doubts and fears who lives in the flesh; but for him who lives in the comprehension there is nothing doubtful or terrible.

And Jesus came into the village of Bethany, near Jerusalem, to Martha and Mary, and the sisters prepared a supper for him. And as they sat at supper, Martha served them, and Mary took a pound of costly, precious, perfumed oil, and rubbed Jesus' feet with it, and wiped them with her hair. And when the odour of the oil spread in the room, Judas Iscariot said, In vain has Mary wasted this oil. It would have been better if the oil had been sold for three hundred pieces, and the money given to the poor.

But Jesus said, You will have the poor with you, but me you will soon not have. She did well, for she has prepared my body for burial.

In the morning Jesus went to Jerusalem. There was a great multitude there for the feast. And when they saw Jesus they surrounded him, and broke off branches from the trees, and threw their garments on the road, and cried, Here he is, our true king, who has taught us about the true God. Jesus sat down on a young ass and rode

on it, and the people ran before him, crying. And thus Jesus rode into Jerusalem. And when he entered into the city, all the people were agitated, and asked, Who is he? And those who knew him said, It is Jesus, the prophet out of Nazareth of Galilee.

And Jesus entered the temple, and again drove all the buyers and sellers out of it.

And the pastors, the bishops, saw all this, and said among themselves, See what this man is doing. All the people are following after him.

But they did not dare to take him away from the people, for they saw that the people clung to him, and they devised how they might take him by stratagem.

In the meantime Jesus was in the temple, teaching the people. Among the people there were not only Jews, but also pagan Greeks. The Greeks had heard of Jesus' teaching and understood that he was not teaching the truth to the Jews alone, but to all men, and so they wanted also to be his disciples; and they told so Philip, and Philip told Andrew. The disciples were afraid of bringing Jesus and the Greeks together. They were afraid that the people would be angered, because he did not recognize any difference between the Jews and the other nations, and so they could not for a long time make up their mind to tell Jesus so.

When Jesus heard that the Greeks wished to be his disciples, he said, I know that the people hate me, because I make no difference between Jews and Gentiles and because I recognize myself to be just like a Gentile; but now the time has come when the teaching of the son of God has to be recognized among all men. And if I perish for this, I must tell the truth. A grain of wheat brings fruit only when it perishes. He who is afraid for his carnal life loses the true life, and he who despises the carnal life will make this temporal life true, not in time, but in God.

And turning to Andrew and to Philip, he said, He who wants to serve my teaching, let him do the same as I. And he who does as I do, will be loved by my Father. Now it will be decided whether my life will be carnal or spiritual. Now, when that toward which I have been walking has come, shall I say, Father, free me from what I ought to do? I cannot say this, for I have been walking toward it. And so I say, Father, manifest thyself in me.

And, turning to the whole people, Jesus said, In the present alone is the power of the spirit over the flesh; in the present alone is the power of flesh vanquished. And if I lift myself up above the earthly life, I shall draw all toward me.

And they said to him, According to the law, we have heard, Christ is something especial and definite, which remains always the same, so how dost thou say that thou, Christ, wilt be lifted up as the son of man? What is meant by lifting up the son of man?

To this Jesus replied, To lift up the son of man means to live by that light of the comprehension which is within you; to lift up the son of man above what is of earth means to believe in the light of the comprehension, while there is this light, in order to be the son of the comprehension. He who believes in my teaching does not believe me, but the spirit which gave life to the world. He who understands my teaching, understands the spirit which gave the light to the world. My teaching is the same light of life which has brought men out of the darkness. And if one hears my words and does not fulfil them, I do not condemn him, for my teaching does not condemn, but saves. He who does not receive my words is not condemned by my teaching, but by the comprehension which is in him. It is this which condemns him. For I did not speak my own words, but what my Father, the spirit which is within me, has inspired. What I speak is what

the spirit of the comprehension has told me. And what I teach is the true life.

Having said this, Jesus went away, and again concealed himself from the chief priests.

Among those who heard the words of Jesus there were many powerful and rich men who believed in his teaching, but were afraid to acknowledge it before the chief priests, for not one chief priest acknowledged that he believed, for they judged in human, and not in divine fashion.

After Jesus had again concealed himself, the chief priests and the elders again met in the yard of Caiaphas and counselled how they might secretly seize Jesus and kill him. They were afraid to seize him publicly. And there came to counsel with them one of the first twelve disciples of Jesus, Judas Iscariot, who said, If you wish to seize Jesus secretly, so that the people may not see him, I shall find a time when there will be but a few with him, and will show you where he is, and then you can seize him. What will you give me for it? They promised him thirty dollars. He agreed to it, and after that tried to find a time to take the chief priests to Jesus, in order that they might seize him.

In the meantime Jesus concealed himself from the people, and only his disciples were with him. When the first day of the feast of the unleavened bread came around, the disciples said to Jesus, Where shall we celebrate the passover?

Jesus said to them, Go to some person in the village and tell him that we have no time to prepare the passover, and ask him to allow us to take the passover with him.

And so the disciples did. They asked the permission of a man in the village, and he let them in.

And they came and seated themselves at the table. Jesus knew that Judas Iscariot had already promised to

betray him to death; but he did not accuse Judas, or avenge himself on him; as he had taught love to his disciples all his life, so he rebuked Judas in love even now.

When all twelve of them were seated at the table, he looked at them, and said, Among you sits he who has betrayed me. Yes, he who drinks and eats with me will cause my destruction.

And so they did not find out of whom he was speaking, and began to eat the supper. As they were getting ready to eat, Jesus took a loaf, broke it into twelve parts, and gave each disciple a piece, saying, Take it, and eat it. He who is betraying me, if he eats this piece, will be eating my body.

Then he filled a cup with wine, and offered it to his disciples, saying, Drink you all out of this cup.

And when they had all drunk, he said, He who is betraying me has drunk my blood. I will shed my blood that men may know my testament, — to forgive others their sins. For I shall soon die and shall no longer be with you in the world, and shall unite with you only in God.

After this Jesus arose from the table, girded himself with a towel, took a pitcher of water, and began to wash the feet of all the disciples.

When he came up to Peter, Peter said, Art thou really going to wash my feet?

Jesus said to him, Thou thinkest it strange that I am washing thy feet; but thou wilt soon learn why I do it. I do it because not all of you are clean, and because among you is my betrayer, whose feet I want to wash also.

And when Jesus had washed the feet of all of them, he sat down again, and said, Do you understand why I did it? I did it, that you may do likewise to one another. If I, your teacher, do it, you certainly must

serve all and not hate any one. If you know this you are blessed. I am not speaking of all of you, for one of you, whose feet I have washed, and who has eaten bread with me, will betray me. Having said this, Jesus was troubled in spirit and confirmed that one of them would betray him. And again did the disciples look at each other, but they did not know of whom he was speaking. One of the disciples was sitting near Jesus, and Simon Peter beckoned to him to ask him who the traitor was. He asked him.

Jesus said, I will dip a piece, and he to whom I will give it is the traitor. And he gave it to Judas Iscariot, saying to him, Whatever thou wilt do, do it at once; and Judas understood that he ought to go away, and when he took the piece, he went away at once, and it was not possible to run after him, for it was night.

When Judas was gone, Jesus said, Now it is clear to you what the son of man is; now it is clear to you that God is in him, that he can forgive his enemies and do good. Children! I have but a little while to stay with you. Do not philosophize on my teaching, as I have told the pastors, but do what I do. I give you one new commandment: As I have loved you and Judas the traitor, so you love one another. Only thus shall you be distinguished: be distinguished from other men in that you love one another.

After this they went to the mount of Olives. On the way Jesus said to them, Now the time comes when that will happen which is said in the Scripture, that the shepherd will be killed, and the sheep will scatter. And this will happen this very night: I shall be taken, and all of you will abandon me and run away.

And in reply Peter said to him, Even if all are frightened and run away, I will not deny thee. I am prepared to die with thee.

And Jesus said to him, But I tell thee that this very

night, before cockcrow, when they will take me, thou wilt deny me, not once, but thrice.

But Peter said that he would not, and the disciples said the same.

And then, seeing that the disciples were with him, Jesus was tempted. He felt sorry, because they wanted to kill him without cause. And he said to his disciples, At first neither you nor I needed anything. You went without a scrip and without reserve footgear, and I commanded you to do so; but now, since they regard me as an outlaw, it can no longer be so, and you must provide yourselves with everything and with knives, lest you be destroyed without cause.

And the disciples said, We have two knives.

And Jesus said, Very well.

And they went beyond the river Cedron, where there was a garden, and entered that garden.

And Jesus said to his disciples, I am weakened, and I must pray. Be with me.

And he seated Peter and the sons of Zebedee near him, and began to groan and feel sorrowful, because he had fallen into an offence and wanted to struggle against evil.

He said, I am pained and grieved. Help me, rise in spirit together with me.

And he knelt down and prayed.

He said, My Father, spirit, thou art free: strengthen me that the offence of struggle may leave me; that everything may be as thou wishest, and not as I wish it, and that I may unite with thy will.

The disciples were not praying and were dispirited, and Jesus rebuked them, and said, Pray; be strong in spirit, lest you fall into the temptation of timidity or struggle. There is strength in the soul, but the body is powerless.

And he began to pray a second time, saying, Father, spirit, let everything be as thou wilt.

And again the disciples did not pray with him, but

were dejected. And he prayed for a third time in the same way, and then, when he was strengthened in spirit, he said to his disciples, Now I shall soon be given into the hands of worldly men.

CHAPTER XI.

THE FAREWELL DISCOURSE

36. Λέγει αὐτῷ Σίμων Πέτρος, Κύριε, ποῦ ὑπάγεις; ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ὅπου ὑπάγω, οὐ δύνασαί μοι νῦν ἀκολουθῆσαι· ὕστερον δὲ ἀκολουθήσεις μοι.

37. Λέγει αὐτῷ ὁ Πέτρος, Κύριε, διατί οὐ δύναμαί σοι ἀκολουθῆσαι ἄρτι; τὴν ψυχήν μου ὑπὲρ σοῦ θήσω·

38. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Τὴν ψυχήν σου ὑπὲρ ἐμοῦ θήσεις; ἀμὴν ἀμὴν λέγω σοι, Οὐ μὴ ἀλέκτωρ φωνήσει ἕως οὗ ἀπαρνήσῃ με τρίς.

1. Μὴ ταρασσέσθω ὑμῶν ἡ καρδία· πιστεύετε εἰς τὸν Θεόν, καὶ εἰς ἐμὲ πιστεύετε.

John xiii. 36. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterward.

37. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake.

38. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.

John xiv. 1. Let not your heart be troubled: ye believe in God, believe also in me.

36. And Peter said to Jesus, Whither dost thou go? Jesus replied, Thou wilt not be able to follow me, whither I am going now: but thou wilt follow me later.

37. And Peter said, Why dost thou think that I cannot follow thee now, whither thou goest? I will lay down my life for thee.

38. And Jesus said, Thou sayest that thou wilt lay down thy life for me, but before the cock will crow, thou wilt deny me thrice.

1. Do not trouble yourselves in your hearts. Believe in God, and believe in my teaching.

This discourse is given in John after the holy supper and before the seizing of Jesus, consequently it takes place in the garden of Gethsemane.

The life of Jesus is coming to an end. He knows it, and the disciples know it. The end of the sermon about the one true good and about the life which he led according to this teaching, is this, that the world hates him, and that they want to kill him, as a criminal dangerous to the peace of the nation. Naturally the disciples are

assailed by doubt as to whether the persecution, capital punishment, and hatred of the world are the one true good, the one true life, given by God to men. How are the disciples to be quieted, and their doubts to be destroyed? Shall he say that it is only an accidental misfortune which has befallen Christ? That he and they would be happy on earth, if the evil people were not to blame?

Shall he say, If I and you suffer misfortune here, as the prophets have suffered, we shall be rewarded in the next world, after the resurrection?

Either might have consoled his disciples; but either would be an untruth and a consolation which does not result from the teaching.

And Jesus says neither the one, nor the other, and only explains more clearly than before the meaning of his teaching, of what he calls the true good, the true life; he explains the meaning of human life, not because he thinks so, but because it is such, and there is no other, and this forms the contents of the farewell discourse.

2. Ἐν τῇ οἰκίᾳ τοῦ πατρός μου μοναὶ πολλαί εἰσιν· εἰ δὲ μή, εἶπον ἂν ὑμῖν· πορεύομαι ἑτοιμάσαι τόπον ὑμῖν.	*John xiv.* 2. In my Father's house are many mansions.[a] If it were not so, I would have told you. I go to prepare a place for you.[b]	2. In God's world are many different lives. If it were not so, I should have told you, I go to prepare a place for you.

(*a*) These words are most calmly translated by, In my Father's house are many mansions, and this sentence is taken to be a metaphor (which is of no use): the following words, If it were not so, I would have told you, are taken to be a confirmation of the truth, and the speech proceeds, taking the denial to be a confirmation, and in general depriving the first three verses of all sense.

This is what the church says (p. 469):

In my Father's house are many mansions: Evidently an allegorical statement. The picture is taken from the magnificent royal

palaces of the Eastern lands, in which there are many rooms, not only for the kings and heirs to the throne, but also for the royal children which, under the peculiar domestic conditions, are very numerous in the East; or, perhaps, from the temple at Jerusalem, as the Father's house upon earth, in the adjoining structures of which there were also many apartments (mansions). By the picture of this house with the many mansions is meant a certain condition, namely, the condition of the Lord's glory in the glory of his heavenly Father, to the participation in which glory some day will be called the Lord's disciples, to whom this discourse is addressed. This condition of glory will, naturally, appear in a given place, where God manifests his presence and glory in a peculiar manner, and where the Lord Jesus abides in glory with his glorified body, that is, in heaven.

Many mansions: Sufficient to place all of you in them. Not only Peter will follow the Lord, but also all the disciples, and for all there will be sufficient mansions, for there are many of them. The word many does not signify a variety of mansions, as though the Lord indicated several degrees of blessedness in heaven; he only indicates their number (the doctrine of the various degrees of blessedness is based on other passages of the New Testament, for example, on 1 Cor. xv. 39).

If it were not so, I would have told you: A new asseveration that it is really so, that he told them the truth, so that their hearts may not be troubled.

Reuss entirely evades the difficulty, and says this (Vol. VI., p. 279 and 280):

Un *premier* motif de consolation est offert dans la promesse que la séparation entre le maître et les disciples ne durera pas éternellement. A un moment donné, il reviendra les prendre pour les conduire là où il va dès à présent, et où il veut leur préparer une place. Quel est ce moment? La plupart des commentateurs songent à la fin des temps, à l'avénement final de Christ, à la résurrection universelle. Nous ne saurions nous arrêter à cette idée, un texte précédent (Chap. xi 24) nous ayant déjà fait comprendre qu'au point de vue de la théologie johannique, ce n'est pas là une consolation suffisante. Mais il y a plus. Partout, dans la suite de ce discours, la phrase: *je viendrai*, se rapporte à des faits qui ne sauraient être reculés jusqu'à l'époque de la parousie finale. L'idée d'un intervalle de séparation, à partir de la mort de chaque individu, jusqu'au moment de la parousie et du jugement dernier, est incompatible avec l'esprit

et la tendance des paroles que nous avons sous les yeux, sans compter que la notion d'un jugement dernier est un hors-d'œuvre dans un livre de théologie qui place partout ce qu'on pourrait appeler le jugement, dans le moment même où chaque homme accepte ou rejette le salut offert. Si la foi fait passer l'homme, sur cette terre déjà, de la mort à la vie, à une vie dite éternelle, c'est-à-dire qui ne peut plus être sujette à une interruption, il est évident que la réunion *personnelle* du croyant à Christ, réunion momentanément interrompue par la mort de celui-ci, se fera au moment de la mort de celui-là. (Nous ne confondons point ce qui est dit ici avec ce que nous lirons au v. 18.)

Du reste, ce premier motif de consolation est exposé dans une forme tout à fait populaire. Jésus parle de *demeures*, de *places*, nous pourrions dire de logements, de chambres, qu'il va préparer, retenir, pour les siens, dans le vaste domaine ou palais du Père. Dans cette description figurée, on pourra retenir d'un côté l'assurance que la mort physique ne termine pas l'existence de l'homme (bien que cette assertion tout à fait superflue soit probablement étrangère à la pensée de l'auteur), de l'autre côté, la conviction que l'individualité des fidèles sauvés subsistera, ce qui est assez directement indiqué par la pluralité des demeures, bien que l'auteur, peut-être, n'ait pas même songé au panthéisme qu'il combat ici directement. Il n'y a de difficulté que dans la liaison logique des phrases, si bien que les copistes et les éditeurs ont varié le texte pour se tirer d'affaire. Nous admettons que la fin du v. 2 : *C'est que* je vais préparer, etc., se rattache au v. 1 : Ayez foi en moi, et énonce ainsi ce que nous avons appelé le premier motif de consolation. Mais, par une tournure qui n'a rien d'insolite, l'auteur donne d'avance l'explication qui pouvait être nécessaire au sujet de la *place* à préparer. Il y a donc inversion des éléments de la pensée, au point de vue logique,. tandis que la rédaction a conservé les particules comme elles pouvaient se produire dans l'ordre naturel. Pour de pareilles bagatelles on ne devrait pas chercher querelle à un auteur à qui la syntaxe grecque n'est pas trop familière.

And yet these words have a very definite and simple significance. It says, In the house of my Father, that is, in the world of God, *ἐν τῇ οἰκίᾳ τοῦ πατρός*. The word *μοναί* is only twice used in the Gospel. In the other discourse it says, He who loves me and fulfils my teaching, in him abide *μοναί*, the Father and Jesus. Conse-

quently *μοναί* is *the abiding of the spirit, the life of the spirit.*

Πολλαί means *many different*, and so these words are not metaphorical, but express a deep thought, which is evolved in what follows.

Jesus says, In God's world the spirit abides in most varied manifestations. We know the manifestation of the spirit in the living man, but I am dying, going out of the life we know of, and my spirit will live somewhere, in some new manifestation; and immediately after this he says that his spirit will live in his disciples.

(*b*) That is, Christ says directly, Abandon the idea of the place where you will be in bliss after death: there is no such place.

	John xiv.	
3. Καὶ ἐὰν πορευθῶ καὶ ἑτοιμάσω ὑμῖν τόπον, πάλιν ἔρχομαι καὶ παραλήψομαι ὑμᾶς πρὸς ἐμαυτόν· ἵνα, ὅπου εἰμὶ ἐγώ, καὶ ὑμεῖς ἦτε.	3. And if I go and prepare a place for you, I will come again, and receive you unto myself;[a] that[b] where I am, there ye may be also.	3. And if I go and prepare a place, I will come back, and will take you with me, that where I am, you may be also.
4. Καὶ ὅπου ἐγὼ ὑπάγω οἴδατε, καὶ τὴν ὁδὸν οἴδατε.	4. And whither I go ye know, and the way ye know.	4. And whither I go, you know, and you know the way.
5. Λέγει αὐτῷ Θωμᾶς, Κύριε, οὐκ οἴδαμεν ποῦ ὑπάγεις· καὶ πῶς δυνάμεθα τὴν ὁδὸν εἰδέναι;	5. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?	5. And Thomas said to him, Sir, we do not know whither thou goest; how can we know the way?
6. Λέγει αὐτῷ ὁ Ἰησοῦς, Ἐγώ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωή. οὐδεὶς ἔρχεται πρὸς τὸν πατέρα, εἰ μὴ δι' ἐμοῦ.	6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.[c]	6. Jesus said to him, I am the way, the truth, and the life; no one comes to the Father, but by me.
7. Εἰ ἐγνώκειτέ με, καὶ τὸν πατέρα μου ἐγνώκειτε ἄν· καὶ ἀπ' ἄρτι γινώσκετε αὐτὸν, καὶ ἑωράκατε αὐτόν.	7. If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.[d]	7. If you know me, you know also the Father, and now you will know him and see him.
8. Λέγει αὐτῷ Φίλιππος, Κύριε, δεῖξον ἡμῖν τὸν πατέρα, καὶ ἀρκεῖ ἡμῖν.	8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us.[e]	8. Philip said to him, Sir, show us the Father, and we shall be contented.
9. Λέγει αὐτῷ ὁ Ἰησοῦς, Τοσοῦτον χρόνον	9. Jesus saith unto him, Have I been so	9. And Jesus said to them, I have been so

μεθ' ὑμῶν εἰμι, καὶ οὐκ ἔγνωκάς με, Φίλιππε; ὁ ἑωρακὼς ἐμὲ ἑώρακε τὸν πατέρα· καὶ πῶς σὺ λέγεις, Δεῖξον ἡμῖν τὸν πατέρα;

long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?

long a time with you and yet thou dost not understand my teaching, Philip. He who sees me sees the Father; how, then, dost thou say, Show me the Father?

10. Οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστι; τὰ ῥήματα ἃ ἐγὼ λαλῶ ὑμῖν, ἀπ' ἐμαυτοῦ οὐ λαλῶ· ὁ δὲ πατὴρ ὁ ἐν ἐμοὶ μένων, αὐτὸς ποιεῖ τὰ ἔργα.

10. Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.

10. Dost thou not comprehend that I am in the Father, and the Father in me? The words which I speak I do not speak of myself: the Father who is in me does the works.

11. Πιστεύετέ μοι ὅτι ἐγὼ ἐν τῷ πατρὶ, καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν· εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετέ μοι.

11. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.

11. Believe in my teaching, that I am in the Father, and the Father in me; or else, by my works will you comprehend my teaching.

12. Ἀμὴν ἀμὴν λέγω ὑμῖν, Ὁ πιστεύων εἰς ἐμὲ, τὰ ἔργα ἃ ἐγὼ ποιῶ κἀκεῖνος ποιήσει, καὶ μείζονα τούτων ποιήσει· ὅτι ἐγὼ πρὸς τὸν πατέρα μου πορεύομαι.

12. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.

12. You know yourselves that he who believes in my teaching will live as well as I, and even better, for I go to my Father.

13. Καὶ ὅ τι ἂν αἰτήσητε ἐν τῷ ὀνόματί μου, τοῦτο ποιήσω· ἵνα δοξασθῇ ὁ πατὴρ ἐν τῷ υἱῷ.

13. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

13. That is, everything which you will wish for according to my teaching, my teaching will give you, so that in the son will the Father be known.

14. Ἐάν τι αἰτήσητε ἐν τῷ ὀνόματί μου, ἐγὼ ποιήσω.

14. If ye shall ask any thing in my name, I will do it.

14. And if you ask for anything for the comprehension, my teaching will give it to you.

15. Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσατε.

15. If ye love me, keep my commandments.

15. If you love my teaching, keep my commandments.

16. Καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, καὶ ἄλλον παράκλητον δώσει ὑμῖν, ἵνα μένῃ μεθ' ὑμῶν εἰς τὸν αἰῶνα,

16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever;

16. And my teaching will be an intercessor before the Father, and he will give you another protector, who will be with you in life,

17. Τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν, ὅτι οὐ θεωρεῖ αὐτὸ, οὐδὲ γινώσκει αὐτό· ὑμεῖς δὲ γινώσκετε αὐτὸ, ὅτι παρ' ὑμῖν μένει, καὶ ἐν ὑμῖν ἔσται.

17. Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.

17. The spirit of truth, which the world cannot receive, because it does not see it and does not know it. But you know it, because it is with you and in you.

18. Οὐκ ἀφήσω ὑμᾶς ὀρφανούς· ἔρχομαι πρὸς ὑμᾶς.	18. I will not leave you comfortless: I will come to you.	18. I will not leave you as orphans: I stay with you.
19. Ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με· ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε.	19. Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also.	19. A little while longer, and the world will not see me; but you will see me; for my teaching lives, and you will live.
20. Ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου, καὶ ὑμεῖς ἐν ἐμοί, κἀγὼ ἐν ὑμῖν.	20. At that day ye shall know that I am in my Father, and ye in me, and I in you.	20. At that time you will know that I am in the Father, and you in me, and I in you.
21. Ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς, ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρός μου· καὶ ἐγὼ ἀγαπήσω αὐτὸν, καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.	21. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.	21. He who keeps my commandments and observes them, loves my teaching. And he who loves my teaching, is loved by the Father, and I love him, and will appear to him.

(*a*) πρὸς ἐμαυτόν is wanting in many texts.

(*b*) καί means here *besides, above, in addition to.* Jesus says from the very start, Fear nothing, believe in God and in my teaching. What will become of us, how we are going to live after our death, we cannot know. The life in God is very varied and incomprehensible to us. I cannot say, as the lawyers do, that I will go to Abraham and prepare a place for you there, for that would be a lie. This much I can say, that in my life I have shown you what to strive after. Thomas asks, What, then, is the way of life?

(*c*) That *I* has to be translated by *my teaching,* is proved, not only by the demands of the context, but also by this, that in John viii. 25 Jesus says in reply to the question, Who art thou? I am what I say.

(*d*) These words signify that Jesus now explains to them in the most intelligible manner possible what he calls the Father.

(*e*) Philip thus understood the words of Jesus, and

said, Yes, what will make us understand thy teaching will convince us that there is a Father. Let us see him.

(*f*) It is impossible to see the Father. The Father is visible only in the son.

(*g*) Here the word *πιστεύω* may be, indeed, rendered by the word *believe*, but better by the word *grasp*.

(*h*) He will do in the world more than I, for he will live, while I am dead.

(*i*) *To do works like me, to live like me* means to *live freely, having everything which you wish.*

(*j*) *καὶ ἐγὼ ἐρωτήσω τὸν πατέρα, and I will ask the Father.* This expression is translated as though it means that Jesus will ask the Father, and to this verb in the future tense is ascribed the whole quasi-Christian mythology. But it is impossible to understand these words in such a manner.

This is what the church says (p. 479):

> *I will pray the Father:* An humble expression of the Lord's relations to his Father, as the intercessor of the redeemed brethren in the flesh. Marvel not at his saying, I will pray the Father, for he does not pray like a slave; but, in order to assure his disciples that the consoling Spirit will certainly come to them, he condescends to them, and says, I will pray the Father. I will pray, he says, that they may not regard him as an adversary of God, and as speaking for the sake of some other power.

(*k*) Instead of me, the man, Jesus, my teaching, my spirit.

(*l*) *μένῃ*, in the present; *ἔσται* is in many texts also in the present. Only from the undefinable meaning which is given to *τὸ πνεῦμα τῆς ἀληθείας, Holy Ghost*, can we understand why these verbs are changed into and translated as futures. This transformation shows why *ἐγὼ ἐρωτήσω* in the previous verse is of importance. The meaning is that the Father will give you a comforter, the spirit of truth, which is already in you.

One would think that nothing could be simpler and clearer. Jesus, speaking of his death, of his going away, consoles his disciples. He says that besides the life in the flesh there is the life of the spirit in the Father, that the Father is living in every man who does his will, and so, going away from the world, Jesus will live in those who will observe his teaching about the life in the Father. And for those who will keep his teaching he, Jesus, will be the comforter, in the spirit.

This is what the church says (p. 479):

Shall give you another Comforter: Or intercessor, advocate, defender, — a word used only in this speech of the Lord and in the first epistle of John (ii. 1). Saying *another* (that is, besides me), the Lord evidently applies to himself the appellation of comforter, and St John actually calls him directly by this name; but by this word *another* the Lord distinguishes him from himself, as another person. "Saying another, Christ points to the distinction of the hypostasis; and saying Comforter, to the unity of the essence" (Chrys.). This is the third person of the worshipful Trinity, the Holy Ghost who proceedeth from the Father.

On the word ἄλλος, which it is impossible not to use when speaking of Christ as the comforter, but in another form, not in the carnal integument, but in the spirit, on this word they build up a dogma about Jesus and the spirit being one and the same, and yet not one and the same.

This is what Reuss says (Vol. VI., pp. 285 and 286):

Le *troisième* motif de consolation, c'est la promesse de l'assistance du saint esprit. Le saint esprit est désigné ici et dans quelques autres passages (Chap. xiv. 26; xv. 26; xvi. 7) par un nom qui ne se rencontre pas dans les autres livres du Nouveau Testament, mais qui est également appliqué à Jésus (ici même, et 1 Jean ii. 1), et dont il importe de fixer le sens. Le verbe dont dérive le mot de *Paraclet* est fréquemment employé par les auteurs sacrés dans le sens de consoler, exhorter, instruire. Aussi bien ces diverses significations ont-elles été tour à tour proposées pour déterminer la valeur du substantif. Celle qui a prévalu

anciennement, c'est le *consolateur*, ce qui va assez bien avec le présent contexte; le *docteur* se recommande surtout au v. 26 de notre chapitre; on l'appliquerait aussi très-facilement aux autres passages de notre livre qui viennent d'être cités. Enfin le passage de l'épître a fait préférer à d'autres traducteurs le mot *défenseur*, dans le sens juridique. L'étymologie et la forme du terme grec nous feront rejeter les deux premières interprétations, et adopter celle par le mot latin *advocatus*, c'est-à-dire quelqu'un qui est *appelé* pour *assister* un autre dans une action judiciaire. En examinant bien tous les passages où le mot se trouve, cette dernière expression française paraîtra sans doute la plus acceptable, puisqu'après tout il en faut une qui aille à tous les textes. Celle de *défenseur* ne va nullement à ceux de l'évangile, où les disciples, certes, ne sont pas représentés comme des accusés. L'*assistant* pourra tour à tour, et selon le besoin du moment, conseiller, consoler, instruire ou défendre.

Cet assistant est le saint esprit; qui est appelé ici l'esprit de vérité, parce que la vérité, qui est essentiellement en Dieu, ne peut arriver à l'homme que par cet intermédiaire; ce qui se comprendra surtout, si l'on veut se rappeler que la *vérité*, dans la terminologie de notre livre, n'est pas seulement tout ce qui tient à l'illumination de l'intelligence, mais encore tout ce qui se rapporte à la sanctification de la volonté. En général, toutes les forces dont le chrétien a besoin, pour son propre avancement spirituel et pour celui de l'œuvre de Dieu dans le monde, à laquelle il est appelé à travailler, lui viennent de l'esprit saint. A cet égard, on ne saurait assez élargir le cercle de cette notion qui est l'une des plus fondamentales dans la théologie évangélique. En revanche, nous écartons explicitement deux éléments accessoires de cette doctrine, qui ont eu le privilége de préoccuper la théologie officielle presque exclusivement: la thèse de la personnalité du saint esprit (que l'on trouvera traitée au long dans l'*Histoire de la théologie apostolique*, Livre VII., Chap. 12), et celle de l'infaillibilité des apôtres, qui est une conception absolument étrangère au Nouveau Testament et d'autant moins nécessaire ici que la promesse s'adresse à tous les chrétiens.

La communication de l'esprit a pour prémisse et condition: 1° qu'on *voie* et *connaisse* les choses de Dieu, 2° qu'on *garde* les commandements de Christ. L'une comme l'autre condition ne peut être remplie que là où l'on *croit*, c'est-à-dire où l'on est en communion avec le Verbe révélateur, ce qui a été dit maintes fois dans les textes précédents. La séparation du monde et des fidèles, existant déjà pour d'autres causes, se constatera et se consolidera donc encore dans ce nouveau rapport.

Why *πνεῦμα τῆς ἀληθείας* means a Holy Ghost, when it says directly that this paraclete, that is, the advocate, is the spirit of truth and also the teaching of Jesus, in which there is one way, truth, and life, remains completely incomprehensible. There are church interpretations which it is possible to reject, because they are based on some false foundation; but this is one of those interpretations which cannot be overthrown, as it is impossible to understand on what it is based.

	John xiv.	
22. Λέγει αὐτῷ Ἰούδας, οὐχ ὁ Ἰσκαριώτης, Κύριε, τί γέγονεν ὅτι ἡμῖν μέλλεις ἐμφανίζειν σεαυτὸν, καὶ οὐχὶ τῷ κόσμῳ;	22. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?	22. And Judas, not Iscariot, said to him, Why, sir, dost thou want to manifest thyself to us, and not to all?
23. Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἐάν τις ἀγαπᾷ με, τὸν λόγον μου τηρήσει, καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν, καὶ πρὸς αὐτὸν ἐλευσόμεθα, καὶ μονὴν παρ' αὐτῷ ποιήσομεν.	23. Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.[e]	23. And Jesus replied to him, He who loves me, fulfils my teaching; and my Father will love him, and we shall come to him, and shall abide in him.
24. Ὁ μὴ ἀγαπῶν με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς, ἀλλὰ τοῦ πέμψαντός με πατρός.	24. He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.	24. He who does not love me, does not keep my words. My word is not mine, but the Father's who has sent me.

(*a*) *μονὴν παρ' αὐτῷ ποιήσομεν, will make our abode in him.* There are different abodes in the Father's house: the abode in the human life, and in God. Jesus, upon going to the Father, says that he will come outside his carnal integument to be a comforter and to live in the soul of him who will fulfil his teaching.

In reply to Judas's question why he will not appear to all, Jesus says that he can appear only to those who love him and, loving him, fulfil his teaching.

In this place Jesus rejects outright, as in many other places, the crude conception of the resurrection. He says

of his spirit that it will appear to him who will love it and will keep the commandments. Only in this sense will Jesus not die, and make his appearance. And he will not appear alone, but with his Father, and will take up his abode in the soul of him who will love him.

25. Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων·

26. Ὁ δὲ παράκλητος, τὸ Πνεῦμα τὸ Ἅγιον ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα, καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν.

27. Εἰρήνην ἀφίημι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν, ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία, μηδὲ δειλιάτω.

28. Ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν, Ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με, ἐχάρητε ἂν ὅτι εἶπον, Πορεύομαι πρὸς τὸν πατέρα· ὅτι ὁ πατήρ μου μείζων μού ἐστι.

John xiv. 25. These things have I spoken unto you, being yet present with you.

26. But the Comforter, which is the Holy Ghost,[a] whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27. Peace[b] I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

28. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I.

25. This did I say, while I was still with you.

26. And the intercessor, whom the Father will send in my place, will teach you everything, and will remind you of everything which I told you.

27. I will leave you restfulness; not such as men give do I give you: let not your heart be troubled, and do not lose courage.

28. You have heard me say to you: I go away, and come to you. If you love me, you must rejoice, for I told you, I unite with the Father, for the Father is greater than I.

(*a*) In many texts *Holy Ghost* is wanting. Jesus says, I, being a man, like you, cannot say everything, but the spirit of truth, which is from the Father, will be in you: it will tell.

(*b*) εἰρήνη must not be translated by *peace*, as in Luke, Did not bring peace on earth, but by *restfulness*, which the knowledge of the truth gives. Why Reuss translates and the church explains it as, I bid you farewell, would be unintelligible, if everything which precedes were intelligible. The translation is only a way out of a difficulty. It is necessary in one way or other to translate

the words which make no definite sense, and they are translated as though the whole discourse were a useless jumble of words.

The discourse began with this, that they ought not to be troubled by his death. In the middle of the discourse we get an explanation why it is said that he will unite with the Father, and that the Father lives in those who love him and therefore do the will of his Father: for he, Jesus, though not living carnally, will live with his Father in the soul of him who will fulfil his teaching about the filial relation to God. At the end of the discourse he says, And so you must not only refrain from being grieved by my death, but must also be completely at rest, for, if you will fulfil my teaching, you will be, not with me alone, but with me and the Father, who will be in you.

29. Καὶ νῦν εἴρηκα ὑμῖν πρὶν γενέσθαι· ἵνα, ὅταν γένηται, πιστεύσητε·

30. Οὐκ ἔτι πολλὰ λαλήσω μεθ' ὑμῶν· ἔρχεται γὰρ ὁ τοῦ κόσμου τούτου ἄρχων, καὶ ἐν ἐμοὶ οὐκ ἔχει οὐδέν·

31. Ἀλλ ἵνα γνῷ ὁ κόσμος ὅτι ἀγαπῶ τὸν πατέρα, καὶ καθὼς ἐνετείλατό μοι ὁ πατήρ, οὕτω ποιῶ. ἐγείρεσθε, ἄγωμεν ἐντεῦθεν.

John xiv. 29. And now I have told you before it come to pass,[a] that, when it is come to pass, ye might believe.

30. Hereafter I will not talk much with you: for the prince of this world[b] cometh, and hath nothing in me.[c]

31. But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. Arise, let us go hence.

29. I have told you before it has happened, and I tell you now, that you may believe when it happens.

30. I have but a little while to talk with you, for the power of this world is near; but in me it has nothing.

31. But that the world may know that I love the Father; and as the Father commanded me, so I do. Awaken, and let us go out of this world.

(*a*) That is, my death.
(*b*) Death.
(*c*) Nothing subservient to it.

The last profound words, which so clearly flow from what precedes and weld with what follows, are not

understood at all. What they refer to is that some one is coming, and Jesus tells his disciples to go away from the place where they are. Jesus says that life is in the comprehension, and not in the flesh, and so he cannot die. And, concluding his speech, he says, Death is coming, but in me there is nothing left which comes under its dominion. And that the world may know that the true life is the life in the comprehension, in the doing of the will of the Father, awaken all from the carnal life and come out of it, out of the care for the life of the world. These words conclude the first part of the discourse, and form the introduction to the second, in which Jesus answers Philip's question, Show us the Father. This first part of the discourse, the whole fourteenth chapter, is an exposition of what is the visible, carnal death. Jesus says that with God (in the house of the Father) there are many different manifestations of life, and that he, dying carnally, unites with the Father, and will return to them as their consoler, — the spirit of truth. And so, if they live in the Father, they must not grieve, nor fear, but only rejoice at his uniting with the Father, for he unites with them. Even now he feels himself liberated from death, and he admonishes them to awaken likewise and liberate themselves from death.

1. Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ, καὶ ὁ πατήρ μου ὁ γεωργός ἐστι.

2. Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν, αἴρει αὐτό· καὶ πᾶν τὸ καρπὸν φέρον, καθαίρει αὐτὸ, ἵνα πλείονα καρπὸν φέρῃ.

3. Ἤδη ὑμεῖς καθαροί ἐστε, διὰ τὸν λόγον ὃν λελάληκα ὑμῖν.

4. Μείνατε ἐν ἐμοὶ, κἀγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν

John xv. 1. I am the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.

3. Now ye are clean through the word which I have spoken unto you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can

1. The comprehension is the true root, and my Father is my gardener.

2. Every shoot in the comprehension, which bears no fruit, is cut off; and every shoot which bears fruit is cleaned, that it may bring forth more fruit.

3. You are already cleaned by the teaching which I have taught you.

4. Abide in the comprehension, and the comprehension in you. And as a shoot cannot bring forth fruit of it-

μὴ μείνῃ ἐν τῇ ἀμπέλῳ· οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μείνητε.	ye, except ye abide in me.	self, if it is not on the root, so are you, if you do not abide in the comprehension.
5. Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. ὁ μένων ἐν ἐμοί, κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν· ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.	5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.	5. The comprehension is the root, you are the shoots. He who is in the comprehension, and the comprehension in him, bears much fruit, so that nothing can be done without the comprehension.
6. Ἐὰν μή τις μείνῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα, καὶ ἐξηράνθη, καὶ συνάγουσιν αὐτὰ καὶ εἰς πῦρ βάλλουσι, καὶ καίεται.	6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.[b]	6. He who does not live in the comprehension is cut off like a shoot, and withers; and men gather them into heaps, and burn them.
7. Ἐὰν μείνητε ἐν ἐμοὶ, καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε αἰτήσεσθε, καὶ γενήσεται ὑμῖν.	7. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.	7. If you will abide in the comprehension, and my words will abide in you, ask whatever you wish, and it will be done to you.
8. Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε· καὶ γενήσεσθε ἐμοὶ μαθηταί.	8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.	8. For in this is the decision of my Father, that you should bear fruit; and then you are my disciples.

(*a*) *I* has to be translated here by *comprehension*, in order that what follows may be clear.

(*b*) The same idea in the parable of the tares, of the husbandman who cleans his threshing-floor.

The Father decided that only in the comprehension can men bear fruit, that is, live fruitfully, that is, eternally, and receive everything they desire, that is, be satisfied. The one true life is the life in the comprehension: it alone bears fruit and is not destroyed. As a branch can live only on the root, so only on the comprehension can there be life. The root of the life of men is the comprehension, as expressed by Jesus. Outside of it there is no life. He who does not live on the root is cut off and perishes. Only when you will be one with me and will fulfil my commandments, will you live, and

only then, in the name of the true life, will everything you ask for be given to you, for God the Father has determined that only the wishes which are based on the comprehension of men can be fulfilled. Only by living in the spirit is man free and always satisfied. Only he is my disciple.

	John xv.	
9. Καθὼς ἠγάπησέ με ὁ πατὴρ, κἀγὼ ἠγάπησα ὑμᾶς· μείνατε ἐν τῇ ἀγάπῃ τῇ ἐμῇ.	9. As the Father hath loved me, so have I loved you: continue ye in my love.[c]	9. As the Father has loved me, so I loved you. Live by my love.
10. Ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου· καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός μου τετήρηκα, καὶ μένω αὐτοῦ ἐν τῇ ἀγάπῃ.	10. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.[b]	10. If you keep my commandments, you live by my love. Even so I have kept my Father's commandments, and live by his love.
11. Ταῦτα λελάληκα ὑμῖν, ἵνα ἡ χαρὰ ἡ ἐμὴ ἐν ὑμῖν μείνῃ, καὶ ἡ χαρὰ ὑμῶν πληρωθῇ.	11. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.	11. This I have told you that my blessedness might remain in you, and that your blessedness might be fulfilled.
12. Αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμὴ, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἠγάπησα ὑμᾶς.	12. This is my commandment, That ye love one another, as I have loved you.[c]	12. My commandment is that you should love one another, as I have loved you.

(*a*) The following seven verses are nothing but an elucidation of the parable of the root. Verse 16, which says that you will bear fruit, points to this. Verses 9 and 10, where the same expressions *μείνατε ἐν* are repeated, are only an explanation of Verses 4–6, where it says that only that shoot will bring forth fruit, which *μείνῃ ἐν τῇ ἀμπέλῳ*. Jesus says, The Father, the gardener, has loved me, the root, and I have loved you, the shoots on me, and you live by this love, and act with the same love toward all the shoots on you.

(*b*) The present life consists only in love. It proceeds from love and is continued through love.

(*c*) Jesus said before that his commandment is the love for one another; but now, making use of the comparison

of the vine, he explains why it is so. He says that the beginning of life is the love of the Father. The Father loving the world, gave his son, the comprehension, to it. Jesus calls himself the comprehension, and says that the comprehension is love.

13. Μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῇ ὑπὲρ τῶν φίλων αὐτοῦ.

14. Ὑμεῖς φίλοι μου ἐστέ, ἐὰν ποιῆτε ὅσα ἐγὼ ἐντέλλομαι ὑμῖν.

15. Οὐκέτι ὑμᾶς λέγω δούλους, ὅτι ὁ δοῦλος οὐκ οἶδε τί ποιεῖ αὐτοῦ ὁ κύριος· ὑμᾶς δὲ εἴρηκα φίλους, ὅτι πάντα ἃ ἤκουσα παρὰ τοῦ πατρός μου ἐγνώρισα ὑμῖν.

16. Οὐχ ὑμεῖς με ἐξελέξασθε, ἀλλ ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε, καὶ ὁ καρπὸς ὑμῶν μένῃ· ἵνα ὅ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δῷ ὑμῖν.

17. Ταῦτα ἐντέλλομαι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους.

John xv. 13. Greater love hath no man than this, that a man lay down his life for his friends.[a]

14. Ye are my friends, if ye do whatsoever I command you.

15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.[b]

16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17. These things I command you, that ye love one another.

13. The truest love is to lay down one's life for those one loves.

14. You are loved by me, if you do what I command you.

15. I do not regard you as slaves, for the slave does not know what the master does; but I regard you as friends, for I have explained to you everything which I know from my Father.

16. You (the shoots) have not chosen me, but I have sent you forth and placed you in such a way that you can grow and bring forth fruit, and that your fruit may remain, that whatever you may ask of the Father, living by me, he may give you.

17. This I command you, Love one another.

(*a*) As Jesus did in respect to Judas.

(*b*) Jesus says that he does not command, but that he explains everything which he knows, that life is the work of the Father's love, and so life is love.

In this chapter, Verses 1–17, we really find the answer to Philip's request, Show us the Father, and that awakening from the carnal life, to which Jesus calls men at the end of the previous chapter. Jesus says that the Father is that invisible gardener who cleans the root and

the shoots which bear fruit. But the life of the shoots is the comprehension. It is the same thought as in the parables of the sower and the talents. But here Jesus says also what was said in the discourse with Nicodemus. He says that the source of this life is love. The Father loves those shoots, or does good to those shoots, which bring forth fruit. Even so the root does good, feeding the shoots which bring forth fruit. But to bear fruit means to keep the commandments, the will of the Father. And the will of the Father is that the root should love, foster, feed the shoots. Consequently, to bring forth fruit means to do good, to love. And so the commandment of both the Father and Jesus is to love one another, to do one another good. Here we find expressed in the name of Jesus what was said in the introduction, in the first chapter of John: No man knows God. God gave in the beginning his son, the comprehension, to the world, and everything living, life, is only the comprehension. If it were not for this action of God, there would be no life. Everything we love is life; everything we do not love, which we fear, is death. Consequently, the gift of life is the gift of good. The gift of good we understand as a fruit of love. If the cause of life is love, then by returning to the cause we return to the one, true life.

In order that we may the more clearly understand this conception of life by Jesus, we must oppose to it the customary comprehension of life. The customary comprehension is like this: Ever since I know myself I live, and I know nothing but my earthly life with all its joys and sorrows. Life and joys are good, and death and sufferings are bad. I will make use of the joys and of life, and will avoid sufferings and death. Life is good; death is not only bad, but even senseless. I live and know no other good than life. Wherefore, then, is death? Life there must be, — it is mine, I have a right to it. Death is something foreign to me, some violence from

without. I live according to my right, lawfully, rationally, well; and what is illegal, stupid, cruel, is that someone is taking this life from me. It would have been better if it had not been given to me, since it is taken from me so cruelly.

Such is the customary comprehension of life, in the place of which Christ furnishes another. He does not justify death, does not do what the false religions do, does not try to assure people that after the carnal death something particular will take place. He says, You must direct your thought to this, that your life is not only not a natural phenomenon, but the most remarkable miracle that can exist and one that must have some explanation. Your false view and your terror before death are due to this, that you take the most remarkable miracle, the consequence of something, for a natural, fundamental phenomenon. You speak that remarkable absurdity that the most miraculous thing on earth, your momentary life after an eternity of death and before just such an eternity, is a most simple, lawful, comprehensible phenomenon. Naturally death will after this appear incomprehensible to you. He says, On the contrary, it is not death, the absence of life, in which you were, not eternity, which is incomprehensible to you, but life, and we must understand it in some manner. Or else you are like labourers in somebody else's garden, and like children of the labourers, born in somebody else's garden, who for some reason imagine that the garden with the apple-trees and wells and houses came of itself and belongs to you. Naturally you will be surprised, when the master comes and demands an account of you or drives you away.

Jesus says, You, men, remember first of all that you did not exist before and would not exist if it were not for something. But you imagine that you have been living eternally, appeared of your own will. You imagined this, and thus imagined an untruth, and so it seems so cruel and

stupid to you, when you are driven out; but this seems so cruel to you only because you have not considered what your life is and whence it comes. Remember that you were not before, that you did not live, that is, there was with you what you are most afraid of, what you call evil, — you were in death. Something brought you out of this condition, something gave you the highest good. So understand this something, and turn to it, and ask yourselves what this something is which gave you the highest good. Judging by yourselves, you know that the good is given only through love, or else you do not understand the good. Now who loves you and gave you this good? Something or somebody did it. Whatever it may be that did it, what did it is stronger than you, and in it is all your life. So can we not in some way unite with this principle? And here Jesus teaches that this principle gave the good, and so is love. And this principle is in us, as love, and, by giving ourselves over to this principle, we live and do not die.

Ep. of John iv. 7. Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God.

8. He that loveth not, knoweth not God; for God is love.

11. Beloved, if God so loved us, we ought also to love one another.

12. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

20. If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?

18. Εἰ ὁ κόσμος ὑμᾶς μισεῖ, γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.

19. Εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει· ὅτι δὲ ἐκ τοῦ κόσμου οὐκ ἐστέ, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς ἐκ

John xv. 18. If the world hate you, ye know that it hated me before it hated you.

19. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world,

18. If the world hates you, know that it hated me before, and still hates me.

19. If you were of the world, the world would love its own; but you are not of the world, for I have separated you from the world, and so

τοῦ κόσμου, διὰ τοῦτο μισεῖ ὑμᾶς ὁ κόσμος.	therefore the world hateth you.	the whole world hates you.
20. Μνημονεύετε τοῦ λόγου οὗ ἐγὼ εἶπον ὑμῖν, Οὐκ ἔστι δοῦλος μείζων τοῦ κυρίου αὐτοῦ. εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.	20. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.	20. Remember the words which I told you, The slave is not greater than his master. If they have persecuted me, they will persecute you also. If you keep my word, they will keep yours also.
21. Ἀλλὰ ταῦτα πάντα ποιήσουσιν ὑμῖν διὰ τὸ ὄνομά μου, ὅτι οὐκ οἴδασι τὸν πέμψαντά με.	21. But all these things will they do unto you for my name's sake, because they know not him that sent me.	21. But all this they will do to you for my comprehension, for they do not know him that sent me.

Jesus says that we must marvel at the malice of people. This malice is directed against the good. If people do not love the good, how can they love the servants of the good?

22. Εἰ μὴ ἦλθον καὶ ἐλάλησα αὐτοῖς, ἁμαρτίαν οὐκ εἴχον· νῦν δὲ πρόφασιν οὐκ ἔχουσι περὶ τῆς ἁμαρτίας αὐτῶν.	*John xv.* 22. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin.	22. If I had not come and spoken to them, their errors would not be apparent to them; but now they have no excuse for their error.
23. Ὁ ἐμὲ μισῶν καὶ τὸν πατέρα μου μισεῖ.	23. He that hateth me hateth my Father also.	23. He who does not love my teaching does not love my Father also.
24. Εἰ τὰ ἔργα μὴ ἐποίησα ἐν αὐτοῖς, ἃ οὐδεὶς ἄλλος πεποίηκεν, ἁμαρτίαν οὐκ εἴχον· νῦν δὲ καὶ ἑωράκασι, καὶ μεμισήκασι καὶ ἐμὲ καὶ τὸν πατέρα μου.	24. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father.	24. If I had not lived among them as no other man lived before, their error would not be apparent to them; but now they have seen, and hate both me and the Father.
25. Ἀλλ' ἵνα πληρωθῇ ὁ λόγος ὁ γεγραμμένος ἐν τῷ νόμῳ αὐτῶν, Ὅτι ἐμίσησάν με δωρεάν.	25. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.	25. Thus the word has come to pass, that is written in their law, They hated me without a cause.

Jesus explains that the men of darkness must hate the men of light, even because the light will show the errors of the men of darkness. Remarkable are here the words, In their law; if we need any confirmation of the fact that Jesus rejected the law of Moses, these words certainly prove it.

John xv. 26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me:

27. And ye also shall bear witness, because ye have been with me from the beginning.

John xvi. 1. These things have I spoken unto you, that ye should not be offended.

2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service.

3. And these things will they do unto you, because they have not known the Father, nor me.

4. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

26. When the intercessor comes, whom I will send you from the Father, the spirit of truth, he will confirm my teaching.

27. And you will continue firm in that principle with me.

1. This I have told you that you should not be offended.

2. They will put you out of the assemblies. Nay, the time comes when every one who kills you will think that he is working for God.

3. All this will they do, because they have known neither the Father, nor my teaching.

4. But I told you this, that when the time comes you may remember what I told you. In the beginning I did not tell you this, because I was with you.

The words Which proceedeth from the Father, are

[illegible] and are not found in many texts.

[illegible] men hate the light, but the spirit of truth will

[illegible] nature of the teaching of Jesus, and you, the

[illegible] will show that this teaching is natural to men.

[illegible] know the Father and the comprehension, and

[illegible] have remained true to me. Their hating you is one

[illegible] you in my name. Men are not

[illegible] and you must remember it.

[illegible] as I was with you, I could explain it to you;

but soon I will not be with you, and then you must not be offended. You will be put out from worshipping and they will beat you, assuring people that they are doing it for God's sake; but do not be troubled, and remember that I told you so.

5. Νῦν δὲ ὑπάγω πρὸς τὸν πέμψαντά με, καὶ οὐδεὶς ἐξ ὑμῶν ἐρωτᾷ με, Ποῦ ὑπάγεις;

6. Ἀλλ' ὅτι ταῦτα λελάληκα ὑμῖν, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν.

7. Ἀλλ' ἐγὼ τὴν ἀλήθειαν λέγω ὑμῖν, συμφέρει ὑμῖν ἵνα ἐγὼ ἀπέλθω. ἐὰν γὰρ μὴ ἀπέλθω, ὁ παράκλητος οὐκ ἐλεύσεται πρὸς ὑμᾶς· ἐὰν δὲ πορευθῶ, πέμψω αὐτὸν πρὸς ὑμᾶς·

8. Καὶ ἐλθὼν ἐκεῖνος ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως.

9. Περὶ ἁμαρτίας μέν, ὅτι οὐ πιστεύουσιν εἰς ἐμέ·

10. Περὶ δικαιοσύνης δέ, ὅτι πρὸς τὸν πατέρα μου ὑπάγω, καὶ οὐκ ἔτι θεωρεῖτέ με·

11. Περὶ δὲ κρίσεως, ὅτι ὁ ἄρχων τοῦ κόσμου τούτου κέκριται.

12. Ἔτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ' οὐ δύνασθε βαστάζειν ἄρτι·

13. Ὅταν δὲ ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα τῆς ἀληθείας, ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν· οὐ γὰρ λαλήσει ἀφ' ἑαυτοῦ, ἀλλ' ὅσα ἂν ἀκούσῃ λαλήσει, καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν.

John xvi. 5. But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?[a]

6. But because I have said these things unto you, sorrow hath filled your heart.

7. Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment:

9. Of sin, because they believe not on me;

10. Of righteousness, because I go to my Father, and ye see me no more;

11. Of judgment, because the prince of this world[b] is judged.

12. I have yet many things to say unto you, but ye cannot bear them now.

13. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.[c]

5. Now I go away to him who sent me, and nobody asks me, Whither dost thou go?

6. But when I have said these things to you, sorrow has filled your heart.

7. But I tell you the truth: it is useful for you that I go away. If I do not go away, the intercessor will not come to you: but if I go away, he will come to you.

8. He will come, and there will appear for men error, and righteousness, and condemnation.

9. The error is, that they have not believed in my teaching.

10. The righteousness is in this, that I lead to the Father, and that they have not understood my teaching.

11. And the condemnation is in this, that death is condemned.

12. Though I should like to tell you many things now, you cannot understand them.

13. But when the spirit of truth comes, he will show you the path to all truth; for he will not speak of himself; but whatever he will hear, that he will speak, and announce to you in any case.

14. Ἐκεῖνος ἐμὲ δοξάσει, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.	14. He shall glorify me: for he shall receive of mine, and shall shew it unto you.	14. He will judge just as I do, for he will take of mine, and will announce it.
15. Πάντα ὅσα ἔχει ὁ πατὴρ, ἐμά ἐστι· διὰ τοῦτο εἶπον, ὅτι ἐκ τοῦ ἐμοῦ λήψεται, καὶ ἀναγγελεῖ ὑμῖν.	15. All things that the Father hath[d] are mine: therefore said I, that he shall take of mine, and shall shew it unto you.	15. All that the Father is, is mine; therefore I said that he will take of mine, and will announce it to you.

(*a*) Before this (John xiv. 5) Thomas said that we cannot know the way. Jesus showed him the way of suffering, and now no one asks about the path.

(*b*) *The prince of the world* means *death.*

(*c*) *ἐρχόμενα, the going, the subsequent events.*

(*d*) *ἔχω* I translate by *to be, to mean.*

Verses 48 of Chapter XV. to 16 of Chapter XVI. of John form the third part of the discourse.

In the first Jesus says what death means to him. He says that he will not die, but will live as the comprehension in those who fulfil his teaching. In the second part he speaks of what the Father and what the comprehension are, and that the commandment of the Father and the comprehension is to love one another. Now, in the third part, Jesus says that this comprehension is not accepted by the world and will not at once be accepted by the world, and that he will be persecuted, and that it cannot be otherwise. And so he shows them the way to the Father, and they are grieved; but he tells them the truth, — there is no other comforter than truth, — that he himself, Jesus, as the spirit of truth, will live in those who are chosen. It is better for you that I should die, and that the spirit of truth should come. This spirit of truth will convince the world that the truth is only in the filial relation to the Father, that the flesh is powerless. Even though I have something to say, I cannot do so, but the spirit of truth (I myself in the spirit) will reveal every-

thing to you, and will reveal to you in all circumstances of life. He will not tell you anything new, but the same as I tell you, — of your filial relation to God.

16. Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με, ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα.

17. Εἶπον οὖν ἐκ τῶν μαθητῶν αὐτοῦ πρὸς ἀλλήλους, Τί ἐστι τοῦτο ὃ λέγει ἡμῖν, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με; καί, Ὅτι ἐγὼ ὑπάγω πρὸς τὸν πατέρα;

18. Ἔλεγον οὖν, Τοῦτο τί ἐστιν ὃ λέγει, τὸ μικρόν; οὐκ οἴδαμεν τί λαλεῖ.

19. Ἔγνω οὖν ὁ Ἰησοῦς ὅτι ἤθελον αὐτὸν ἐρωτᾶν, καὶ εἶπεν αὐτοῖς, Περὶ τούτου ζητεῖτε μετ' ἀλλήλων, ὅτι εἶπον, Μικρὸν καὶ οὐ θεωρεῖτέ με, καὶ πάλιν μικρὸν καὶ ὄψεσθέ με;

20. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς δὲ λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

21. Ἡ γυνὴ ὅταν τίκτῃ, λύπην ἔχει, ὅτι ἦλθεν ἡ ὥρα αὐτῆς· ὅταν δὲ γεννήσῃ τὸ παιδίον, οὐκέτι μνημονεύει τῆς θλίψεως, διὰ τὴν χαράν, ὅτι ἐγεννήθη ἄνθρωπος εἰς τὸν κόσμον.

22. Καὶ ὑμεῖς οὖν λύπην μὲν νῦν ἔχετε· πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χα-

John xvi. 16. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.

17. Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father?

18. They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?

20. Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy.[a]

21. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.

22. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice,

16. At times you will not see me for a little while; and again you will see me for a little while, because I shall go to the Father.

17. And the disciples said among themselves, What does this mean which he says, You will not see me, and again you will see me, because I go to the Father?

18. And they said, What does this mean, It will be, it will not be? We do not know what he says.

19. Jesus saw that they wanted to ask him, and said to them, You are trying to make out what I said, You will not see me, and again you will see me.

20. You know yourselves that you will weep and lament, but the world will rejoice; you will be sorrowful, but your sorrow will be turned into joy.

21. A woman when she is in child labour is sorrowful, when her hour has come; but as soon as the child is born, she does not remember the pains for joy that a man is born into the world.

22. And so you will have sorrow; but I will see you again, and your heart will rejoice, and

ῥήσεται ὑμῖν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν·

23. Καὶ ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐμὲ οὐκ ἐρωτήσετε οὐδέν. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ὅσα ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου, δώσει ὑμῖν.

24. Ἕως ἄρτι οὐκ ᾐτήσατε οὐδὲν ἐν τῷ ὀνόματί μου· αἰτεῖτε, καὶ λήψεσθε, ἵνα ἡ χαρὰ ὑμῶν ᾖ πεπληρωμένη.

25. Ταῦτα ἐν παροιμίαις λελάληκα ὑμῖν· ἀλλ' ἔρχεται ὥρα ὅτε οὐκέτι ἐν παροιμίαις λαλήσω ὑμῖν, ἀλλὰ παῤῥησίᾳ περὶ τοῦ πατρὸς ἀναγγελῶ ὑμῖν.

26. Ἐν ἐκείνῃ τῇ ἡμέρᾳ ἐν τῷ ὀνόματί μου αἰτήσεσθε· καὶ οὐ λέγω ὑμῖν ὅτι ἐγὼ ἐρωτήσω τὸν πατέρα περὶ ὑμῶν·

27. Αὐτὸς γὰρ ὁ πατὴρ φιλεῖ ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ Θεοῦ ἐξῆλθον.

28. Ἐξῆλθον παρὰ τοῦ πατρὸς, καὶ ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφίημι τὸν κόσμον, καὶ πορεύομαι πρὸς τὸν πατέρα.

29. Λέγουσιν αὐτῷ οἱ μαθηταὶ αὐτοῦ, Ἴδε νῦν παῤῥησίᾳ λαλεῖς, καὶ παροιμίαν οὐδεμίαν λέγεις.

30. Νῦν οἴδαμεν ὅτι οἶδας πάντα, καὶ οὐ χρείαν ἔχεις ἵνα τίς σε ἐρωτῇ. ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ Θεοῦ ἐξῆλθες.

31. Ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς, Ἄρτι πιστεύετε;

and your joy no man taketh from you.

23. And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

24. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.[b]

25. These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father.[c]

26. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27. For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28. I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb.

30. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31. Jesus answered them, Do ye now believe?

no man will take your joy from you.

23. And in that day you will ask me nothing. You know yourselves that everything which you will ask of the Father for the spirit's sake, will be given to you.

24. Hitherto you have not asked anything for the sake of the spirit. Ask, and you will receive, so that your joy will be full.

25. I tell you this in ambiguous words; but the time will come when I will not speak to you in ambiguous words, but will directly announce to you about the Father.

26. On that day you will ask according to my teaching; and I do not say that I will ask my Father for you.

27. The Father himself loves you, because you have loved me, and have believed that the comprehension is God;

28. That I am the comprehension, come into the world from the Father, and that I again leave the world, and go to the Father.

29. The disciples said to him, Now thou speakest plainly, and not ambiguously.

30. Now we understand that thou knowest everything, and that we need not ask thee any more. Now we believe that the comprehension is from God.

31. Jesus replied to them, Now you believe;

32. Ἰδοὺ, ἔρχεται ὥρα καὶ νῦν ἐλήλυθεν, ἵνα σκορπισθῆτε ἕκαστος εἰς τὰ ἴδια, καὶ ἐμὲ μόνον ἀφῆτε· καὶ οὐκ εἰμὶ μόνος, ὅτι ὁ πατὴρ μετ' ἐμοῦ ἐστι.

23. Behold, the hour cometh, yea, is now[d] come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.[e]

32. But the time will come and is coming, when you will be scattered, every man in his own, and will leave me alone. But I am not alone, for the Father is with me.

33. Ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλῖψιν ἕξετε· ἀλλὰ θαρσεῖτε, ἐγὼ νενίκηκα τὸν κόσμον.

33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

33. All this I have told you that you might have restfulness through my teaching. In the world there will be calamities; but have no fear: I have overcome the world.

(*a*) In reply to the question as to what is meant by, Now you will not see, and now you will see, Jesus says, You will weep and rejoice. When you rejoice, you see; when you weep, you do not see.

(*b*) This verse shows clearly what is meant by asking the Father in my name.

(*c*) That is, The time will come when you will with your heart understand your sonhood and the essence of the Father.

(*d*) νῦν is wanting in many texts.

(*e*) This verse repeats the former idea that at times they will be with him, and at times will abandon him, but never entirely, for they are one with the Father, and will return to the Father.

This is the fourth part of the discourse. Jesus here defines what kind of a comprehension the spirit of truth will give. He says, The consolation will not be continuous. You will not all the time see me, that is, the consolation in the spirit of truth; there will be minutes of decline, weakness, and sorrow. You will not see me all the time, but, as it is in life, now you will lament, and you will not see me, and now you will rejoice, and you will see me. And as a woman, when she is in labour, is in pain and then rejoices, so you will be pained and will rejoice. But your joy, when

you see me, will be complete, and no man will take it from you, for then everything which you wish for the spirit will be given to you; you will know the truth, and the truth will make you free. Now, as a man, I can speak to you only in words, which do not express everything, but then I will announce to you about the Father within you. And then you will feel yourselves completely satisfied, and all your wishes will be fulfilled. The Father himself will be in you, because he loves you for loving me and believing in me. And to this the disciples say that now they understand wherein the consolation consists. Now he speaks simply and plainly, and they do not need to ask him again. We understand, and we believe. Jesus says, Now you believe, but you will be scattered again, and will forget me. I told you so, that you might know in time of sorrow and of insults where to find peace. I have discovered this peace of men, in spite of all carnal misfortunes. I am stronger than the flesh.

1. Ταῦτα ἐλάλησεν ὁ Ἰησοῦς, καὶ ἐπῆρε τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν, καὶ εἶπε, Πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱὸν, ἵνα καὶ ὁ υἱός σου δοξάσῃ σε·

2. Καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκὸς, ἵνα πᾶν ὃ δέδωκας αὐτῷ, δώσῃ αὐτοῖς ζωὴν αἰώνιον.

3. Αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσί σε τὸν μόνον ἀληθινὸν Θεὸν, καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

4. Ἐγώ σε ἐδόξασα ἐπὶ τῆς γῆς· τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω·

John xvii. 1. These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee:

2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.

3. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

4. I have glorified thee on the earth: I have finished the work which thou gavest me to do.

1. Having said this, Jesus lifted up his eyes to heaven, and said, Father, the hour has come: recognize thy son, that thy son may recognize thee:

2. As thou hast given him power over all flesh, that he may give the true life to everything thou hast given him.

3. The true life consists in knowing the only true God, and Jesus Christ, whom thou hast sent.

4. I have recognized thee on earth; I have done the work which thou commandedst me to do.

5. Καὶ νῦν δόξασόν με σὺ, πάτερ, παρὰ σεαυτῷ, τῇ δόξῃ ᾗ εἶχον πρὸ τοῦ τὸν κόσμον εἶναι παρὰ σοί.

5. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

5. And now, O Father, recognize me as I was before the world was.

6. Ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις οὓς δέδωκάς μοι ἐκ τοῦ κόσμου· σοὶ ἦσαν, καὶ ἐμοὶ αὐτοὺς δέδωκας· καὶ τὸν λόγον σου τετηρήκασι.

6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

6. I have showed thy comprehension to the men out of the world, whom thou gavest me. They were thine, but thou gavest them to me; and they have kept thy comprehension.

7. Νῦν ἔγνωκαν ὅτι πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστιν·

7. Now they have known that all things whatsoever thou hast given me are of thee.

7. Now they have learned that all things which thou hast taught me are from thee.

8. Ὅτι τὰ ῥήματα ἃ δέδωκάς μοι, δέδωκα αὐτοῖς· καὶ αὐτοὶ ἔλαβον, καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

8. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.

8. What thou hast taught me, I have taught them. And they have understood and know well that I come from thee, and have believed that thou hast sent me.

9. Ἐγὼ περὶ αὐτῶν ἐρωτῶ. οὐ περὶ τοῦ κόσμου ἐρωτῶ, ἀλλὰ περὶ ὧν δέδωκάς μοι, ὅτι σοί εἰσι.

9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.

9. I pray thee for them: not for the world, but for those whom thou hast given me, for they are thine.

10. Καὶ τὰ ἐμὰ πάντα σά ἐστι, καὶ τὰ σὰ ἐμά· καὶ δεδόξασμαι ἐν αὐτοῖς.

10. And all mine are thine, and thine are mine; and I am glorified in them.

10. And everything of mine is thine, and thine is mine, and thou hast recognized my teaching in them.

11. Καὶ οὐκ ἔτι εἰμὶ ἐν τῷ κόσμῳ, καὶ οὗτοι ἐν τῷ κόσμῳ εἰσὶ, καὶ ἐγὼ πρὸς σὲ ἔρχομαι. πάτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου, οὓς δέδωκάς μοι, ἵνα ὦσιν ἕν, καθὼς ἡμεῖς.

11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

11. For they are in the world, and I go to thee. Holy Father, keep them in thee, those that thou gavest me, that they may be one with us.

12. Ὅτε ἤμην μετ' αὐτῶν ἐν τῷ κόσμῳ, ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου· οὓς δέδωκάς μοι ἐφύλαξα, καὶ οὐδεὶς ἐξ αὐτῶν ἀπώλετο, εἰ μὴ ὁ υἱὸς τῆς ἀπωλείας, ἵνα ἡ γραφὴ πληρωθῇ.

12. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled.

12. When I was with them in the world, I kept them in thee. I kept those whom thou gavest me, and none of them perished, except the son of perdition, as it is said in the Scripture.

13. Νῦν δὲ πρὸς σὲ ἔρχομαι, καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ, ἵνα ἔχωσι

13. And now come I to thee; and these things I speak in the world, that they might have

13. Now I go to thee; and I speak this in the world, that they may have my joy, that

τὴν χαρὰν τὴν ἐμὴν πεπληρωμένην ἐν αὐτοῖς.

14. Ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου, καὶ ὁ κόσμος ἐμίσησεν αὐτούς, ὅτι οὐκ εἰσὶν ἐκ τοῦ κόσμου, καθὼς ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου.

15. Οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ.

16. Ἐκ τοῦ κόσμου οὐκ εἰσί, καθὼς ἐγὼ ἐκ τοῦ κόσμου οὐκ εἰμί.

17. Ἁγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου· ὁ λόγος ὁ σὸς ἀλήθειά ἐστι.

18. Καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, κἀγὼ ἀπέστειλα αὐτοὺς εἰς τὸν κόσμον·

19. Καὶ ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἐμαυτόν, ἵνα καὶ αὐτοὶ ὦσιν ἡγιασμένοι ἐν ἀληθείᾳ.

20. Οὐ περὶ τούτων δὲ ἐρωτῶ μόνον, ἀλλὰ καὶ περὶ τῶν πιστευσόντων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ·

21. Ἵνα πάντες ἓν ὦσι· καθὼς σύ, πάτερ, ἐν ἐμοί, κἀγὼ ἐν σοί, ἵνα καὶ αὐτοὶ ἐν ἡμῖν ἓν ὦσιν· ἵνα ὁ κόσμος πιστεύσῃ ὅτι σύ με ἀπέστειλας.

22. Καὶ ἐγὼ τὴν δόξαν ἣν δέδωκάς μοι, δέδωκα αὐτοῖς, ἵνα ὦσιν ἓν, καθὼς ἡμεῖς ἓν ἐσμεν·

23. Ἐγὼ ἐν αὐτοῖς, καὶ σὺ ἐν ἐμοί, ἵνα ὦσι τετελειωμένοι εἰς ἕν, καὶ ἵνα γινώσκῃ ὁ κόσμος ὅτι σύ με ἀπέστειλας, καὶ ἠγάπησας αὐτοὺς, καθὼς ἐμὲ ἠγάπησας.

24. Πάτερ, οὓς δέ-

my joy fulfilled in themselves.

14. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16. They are not of the world, even as I am not of the world.

17. Sanctify them through thy truth: thy word is truth.

18. As thou hast sent me into the world, even so have I also sent them into the world.

19. And for their sakes I sanctify myself, that they also might be sanctified through the truth.

20. Neither pray I for these alone, but for them also which shall believe on me through their word;

21. That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

22. And the glory which thou gavest me I have given them; that they may be one, even as we are one:

23. I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

24. Father, I will that

it may be fulfilled in them.

14. I have taught them the comprehension of thee, and the world hates them, because they are not of the world, even as I am not of the world.

15. I do not ask thee to take them out of the world of the flesh, but to keep them from the evil.

16. They are not of the world of flesh, even as I am not of the world of flesh.

17. Holy Father, keep them in truth. Thy comprehension is truth.

18. As thou hast sent me into the world, even so I send them into the world.

19. And for them I purify myself, that they also may be purified in the truth.

20. I do not pray for them alone, but for those also who believe in me according to their comprehension,

21. That they all may be one; even as thou, O Father, art in me, and I in thee, that they all may be one in us: that the world may believe that thou hast sent me.

22. And I have taught them the recognition which thou hast taught me, that they may be one, even as we are one:

23. I in them, and thou in me, that we may be united in one, and that the world may know that thou hast sent me, and lovest them, as thou lovest me.

24. Father, I wish that

δωκάς μοι, θέλω ἵνα ὅπου εἰμὶ ἐγὼ, κἀκεῖνοι ὦσι μετ' ἐμοῦ· ἵνα θεωρῶσι τὴν δόξαν τὴν ἐμὴν, ἣν ἔδωκάς μοι, ὅτι ἠγάπησάς με πρὸ καταβολῆς κόσμου.

they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

those whom thou hast given me should be with me where I am, that they may know that thou hast sent me, for thou lovedst me before the beginning of the world.

25. Πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνων, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας·

25. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me.

25. O righteous Father, the world did not know thee; but I have known thee, and these have known that thou hast sent me.

26. Καὶ ἐγνώρισα αὐτοῖς τὸ ὄνομά σου, καὶ γνωρίσω· ἵνα ἡ ἀγάπη, ἣν ἠγάπησάς με, ἐν αὐτοῖς ᾖ, κἀγὼ ἐν αὐτοῖς.

26. And I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them.

26. And I have explained thee to them, and am explaining thee, that the love with which thou lovest me may be in them, and I in them.

THE FAREWELL DISCOURSE

The personal life is a deception of the flesh. The true life is the life which is common to all men.

When Jesus, feeling himself prepared for death, went out, in order to deliver himself, Peter stopped him and asked him whither he was going. Jesus replied, I go whither thou canst not follow me. I am prepared for death, but thou art not yet prepared for it. Peter said, Nay, I am even now prepared to give my life for thee. Jesus replied, A man can make no promises. And he said to all the disciples, I know that death awaits me, but I believe in the life of the Father, and so am not afraid of it. Let not my death agitate you, but believe in the true God and in the Father of life, and then my death will not appear terrible to you. If I am united with the Father of life, I cannot be deprived of life. It is true, I do not tell you what and when and where my life after death will be, but I point out to you the way to the true life. My teaching does not say what kind of a life it is going to be, but it reveals the only true way of life. It consists in this, that we should unite with the Father, for

the Father is the principle of life. My teaching is this, that we should live in the will of the Father and do his will for the life and good of all men. Your teacher after me will be your recognition of the truth.

By keeping my teaching, you will always feel that you have the truth, that the Father is in you and you are in the Father. And by recognizing the Father of life in you, you will experience that peace which nothing will take away from you. And so, if you know the truth and live in it, neither my death, nor yours can trouble you. Men imagine themselves as separate beings, each with his own will of life, but that is only a deception. The only true life is the one which recognizes the will of the Father as the principle of life. My teaching reveals this unity of life and represents life not as separate shoots, but as one tree, on which all the shoots grow. Only he lives who lives in the will of the Father, as a shoot on a tree; but he who wants to live by his own will, like a shoot broken off, dies. If you will live in the will of the Father, you will have everything you wish, for life is given to man for the good. The Father has given me life for the good, and I have taught you to live for the good. If you will fulfil my commandments you will be blessed. The commandment which expresses my whole teaching is only this, that we should love one another. But love consists in sacrificing our carnal life for another. There is no other definition of love. By keeping my commandment of love, you will not fulfil it as slaves, who do their master's will without understanding it, but you will live like free men, even as I, for I have explained to you the meaning of life which flows from the recognition of the Father of life. You have accepted my teaching, not because you have chosen it by chance, but because it is the only true one, and the one with which alone men are free.

The teaching of the world consists in doing evil to

men; but my teaching consists in loving one another, and so the world hates you, even as it has hated me.

The world does not understand my teaching, and so it will persecute you and cause you harm, imagining that it thus serves God; so do not marvel at it, and understand that it must be so. The world, which does not comprehend the true God, must persecute you, and you must affirm the truth. You will be grieved, because they will kill me; but I shall be killed for establishing the truth. Thus my death is necessary in order that truth may be established. My death, when I will not recede from the truth, will confirm you, and you will know wherein the lie is, and wherein the truth, and what comes from the knowledge of the lie and of the truth.

You will understand that the lie is this, that men believe in the carnal life, and do not believe in the life of the spirit; that the truth is in the union with the Father; and that this results in the victory of the spirit over the flesh. When I shall no longer be in the carnal life, my spirit will be with you. But, like all men, you will not always feel in yourselves the power of the spirit. At times you will weaken and lose the power of the spirit: you will fall into temptation; at other times you will awaken to the true life. You will be overcome by the enslavement of the flesh, but that will be only temporary; you will suffer for awhile, and then you will again be regenerated in spirit, even as a woman who suffers in labour and then feels joy, because she has brought a man into the world. The same you will feel when, after the enslavement of the flesh, you will rise in spirit: you will then feel such bliss that there will be nothing for you to wish for.

Know in advance, and know this, in spite of persecutions, and inner struggles, and dejection of spirit, that the spirit is alive in you, and that the one true God is

the comprehension of the will of the Father, as I have revealed it. And turning to the Father, the spirit, Jesus said, I have done what thou commandedst me: I revealed to people that thou art the beginning of everything, and they comprehended me; I taught them this, that they all have come from the one principle of endless life, and that, therefore, they are one and, as the Father is in me, and I in the Father, so they are one with me and with the Father. I revealed this to them, that, as thou, loving them, hast sent them into the world, they also must live in the world by love.

And Peter said to Jesus, Whither dost thou go?

Jesus replied, Thou wilt not be able to go whither I am going; but later thou wilt go thither thyself.

And Peter said, Why dost thou think that I am not able to follow thee; I will give my life for thee.

And Jesus said, Thou sayest that thou wilt give thy life for me, but thou wilt deny me thrice before cock-crow.

And Jesus said to his disciples, Let not your spirit be troubled and lose courage, but believe in the true God of life and in my teaching. The life of the Father is not only the one which is on earth; there is also another life. If there were only the life which is here, I should have told you that, when I die, I shall go to the bosom of Abraham and prepare there a place for you, and will come and take you, and we will be in bliss together in the bosom of Abraham. But I show you only the way to life.

Thomas said, But we do not know whither thou goest, and so we cannot know the path. We must know what will be there after death.

Jesus said, I cannot show you what will be there; my teaching is the way, the truth, and life, and it is impossible to unite with the Father of life, except through my

teaching. If you will fulfil my teaching, you will know the Father.

Philip said, But who is thy Father?

And Jesus said, The Father is that which gives life. I do the will of the Father, and so thou canst understand from my life wherein the will of the Father is. I live through the Father, and the Father lives in me, and everything I do and say, I do by the will of the Father. This is my teaching, that I am in the Father, and the Father in me. If you do not understand the teaching itself, you see me and my works, and so you can understand what the Father is. And you know that he who will follow my teaching can do the same as I do, and even more, for I shall die, and he will still live. He who will live according to my teaching will have everything he wishes, for then the son will be the same as the Father.

Whatever you may wish according to my teaching you will have; but you must love my teaching for that. My teaching will give you an intercessor and comforter in my place. This comforter will be the recognition of the truth, which the men of the world do not understand, but you will know it in yourselves. You will never be alone, if the spirit of my teaching is with you. I shall die, and the men of the world shall not see me; but you will see me, because my teaching lives, and you will live by it. And if my teaching will be in you, you will understand that I am in the Father, and the Father in me. He who will fulfil my teaching will feel the Father in himself, and my spirit will live in him.

And Judas, not Iscariot, said to him, But why cannot all live by the spirit of truth?

And Jesus replied to him, Only him who fulfils my teaching does the Father love, and only in him can my spirit take up his abode. He who does not fulfil my teaching is not loved by my Father, because this teach-

ing is not mine, but the Father's. This is all I can tell you now. But my spirit, the spirit of truth, who will take up his abode in you after me, will reveal everything to you, and you will recall and understand much of what I have told you.

Thus you may always be calm in spirit, not with that worldly peace which men of the world seek, but with the peace of the spirit, with which you will no longer have any fear. And so, if you will fulfil my teaching, you will have no cause for grieving at my death. I will come to you as the spirit of truth, and together with the recognition of the Father will take up my abode in your heart. If you fulfil my teaching, you must rejoice, for instead of me the Father will be in your heart, and that is better for you.

My teaching is the tree of life. The Father is he who tends the tree. He cleans and watches the branches on which there is any fruit, so that they may bring forth more.

Keep my teaching of life, and life will be in you. And as a shoot does not live of itself, but of the tree, even so you must live by my teaching. My teaching is the tree, and you are the shoots. He who lives by my teaching of life brings forth much fruit, and outside of my teaching there is no life. He who does not live by teaching withers and perishes, and the dry branches are cut off and burned. If you live by my teaching and fulfil it, you will have everything you wish: for the will of the Father is that you should live the true life and have what you wish. As the Father has given me the good, even so I give you the good. Keep this good. I live, because my Father loves me, and I love the Father, and you must live by the same love. If you live by it, you will be blessed. My commandment is that you should love one another as I love you. There is no other love than that we should sacrifice our life for the love of others, even as I have done.

Let us love one another, for love is from God. And he who loves was born of God and knows God. And he who does not love does not know God, because God is love. God's love for us has shown itself in this, that he has sent his son, such as he himself is, that we might live through him.

His love for us is seen in this, that it is not we who have come to love God, but God loves us, and we must love one another. God can never be seen. If we love one another, God remains in us, and his love is accomplished in us. We recognize one another only because we remain in him, and he in us, because he has given us his spirit.

Love is accomplished in us, when we are sure and calm on the day of death, for such as God is, we are in this world. Love does not know fear; on the contrary, complete love destroys fear, for fear causes resistance, struggle. And he who fears is not perfect in love.

We love God only because he has loved us first. (Consequently we first know love toward men.) And so, if one says, I love God, but will not love my brother, he lies, for he who does not love his brother, whom he sees, cannot love God, whom he has not seen and cannot see. The commandment is for one who loves God to love his brother.

You are equal to me if you do what I have taught you. I do not regard you as slaves, who are commanded, but as equals, for I have explained to you everything which I know about the Father. You do not choose my teaching of your own will, but because I have pointed out to you this only truth, by which, if you live in it, you will have everything you wish. The whole teaching is in this, that we should love one another. If the world shall hate you, you must not wonder, for it hates my teaching. If you were one with the world, the world would love you; but I have separated you from the

world, and for this it will hate you. If they have persecuted me, they will persecute you also.

They will do all this, because they do not know the true God. I have explained to them, but they would not even listen to me. They have not understood the Father. They have seen my life, and my life has shown them their error, and for this they have hated me even more. The spirit of truth, which will come to you, will confirm the same. And you will confirm it. I tell you this in advance, that you may not be deceived, when they shall persecute you. They will make you apostates. All will think that killing you they do something pleasing to God. They cannot help doing it, for they do not understand my teaching, nor the true God. All this I tell you in advance, that you may not marvel, when all this shall happen.

And so I now go to this spirit who has sent me, and now you understand that you must not ask whither I go. Before this you were grieved, because I did not tell you whither, to what place, I go. But I tell you truly that it is good for you that I am going away. If I do not die, the spirit of truth will not appear to you; and if I die, it will take the abode in you. He will take his abode in you, and it will be clear to you wherein the truth is, wherein the solution is. The lie is this, that men do not believe in the life of the spirit. The truth is this, that I am one with the Father. The solution is this, that the power of the carnal life is destroyed.

I could tell you many things more, but it is hard for you to understand them. But when the spirit of truth shall take his abode in you, he will show you the whole truth, for he will not tell you anything new, that which is his, but that which is from God, and he will in all conditions of life show you the way. He will also be of the Father, as I am of the Father, for he will speak the same as I speak. But when I, the spirit of truth,

shall be in you, you will not always see me. At times you will hear me, and at other times you will not.

And the disciples said among themselves, What does this mean which he says, At times you will see me, and at other times you will not see me? What does this mean: at times you will, and others you will not? What does he say?

Jesus said to them, Do you not understand what is meant by, At times you will see me, and at other times you will not see me? You know how it always is in the world, that some are sorrowful and lamenting, while others rejoice. You will be sorrowful, and your sorrow will pass into joy. When a woman bears a child, she is sorrowful in her labour, but when the labour is over she does not remember her pain for joy, because a man is born into the world.

Even so you will grieve, and suddenly you will see me: the spirit of truth will enter into you, and your sorrow will be changed into joy. Then you will no longer ask anything of me, for then you will have everything you wish. Then a man will have from his Father everything he wishes in his spirit. Before this you asked nothing for the spirit, but then you will ask what you want for the spirit, and everything will be given you, so that your blessedness will be complete. Now I, a man, cannot explain all this in words; but when I shall live in you as the spirit of truth, I will clearly announce to you about the Father. Then everything you will ask of the Father in the name of the spirit will be given you not by me, but by your Father, for he loves you, because you have received my teaching. You have understood that the comprehension proceeds in the world from the Father and returns from the world to the Father.

Then the disciples said to Jesus, Now we understand,

and we have nothing more to ask. We believe that thou art from God.

And Jesus said, I told you all this that you may have assurance and rest in my teaching. No matter what calamities may befall you in the world, fear nothing, for my teaching has conquered the world.

After this Jesus lifted up his eyes to heaven, and said, My Father, thou hast given thy son the freedom of life, that he may know the true life. Life is the knowledge of the true God, of the comprehension discovered by me. I have revealed you to men on earth. I have done the work which thou commandedst me. I have declared thy essence to men on earth. They were thine even before this: they have understood that everything they have, that their life, is only from thee; and that I have taught them not of me, but that I and they have proceeded from thee. I pray thee for those who recognize thee. They understand that all mine is thine, and thine mine. I am no longer in the world, but return to thee; but they are in the world, and so I pray thee, Father, keep thy comprehension in them. I do not ask thee that thou shouldst take them out of the world, but that thou shouldst deliver them from evil. Confirm them in thy truth. Thy comprehension is truth.

My Father, I wish that they should be such as I am, that they should understand, even as I do, that the true life began before the beginning of the world; that they should all be one, as thou, O Father, art in me, and I in thee, — that they should be one in us; that I in them and thou in me should unite into one; and that men should understand that they were not born of themselves, but that thou, loving, hast sent them into the world, as thou hast sent me.

Righteous Father! The world has not known thee, but I have known thee, and they know thee through me. I have explained to them what thou art. Thou art this,

that love, with which thou lovest me, should be in them. Thou hast given them life, consequently thou lovest them. I have taught them to know this and to love thee in such a way that thy love for them should return from them to thee.

CHAPTER XII.

THE VICTORY OF THE SPIRIT

46. Ἐγείρεσθε, ἄγωμεν. ἰδοὺ, ἤγγικεν ὁ παραδιδούς με.

47. Καὶ ἔτι αὐτοῦ λαλοῦντος, ἰδοὺ, Ἰούδας εἷς τῶν δώδεκα ἦλθε, καὶ μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαιρῶν καὶ ξύλων, ἀπὸ τῶν ἀρχιερέων καὶ πρεσβυτέρων τοῦ λαοῦ.

48. Ὁ δὲ παραδιδοὺς αὐτὸν ἔδωκεν αὐτοῖς σημεῖον, λέγων, Ὃν ἂν φιλήσω, αὐτός ἐστι· κρατήσατε αὐτόν.

49. Καὶ εὐθέως προσελθὼν τῷ Ἰησοῦ εἶπε, Χαῖρε, ῥαββί· καὶ κατεφίλησεν αὐτόν.

50. Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἑταῖρε, ἐφ' ᾧ πάρει; τότε προσελθόντες ἐπέβαλον τὰς χεῖρας ἐπὶ τὸν Ἰησοῦν, καὶ ἐκράτησαν αὐτόν.

10. Σίμων οὖν Πέτρος ἔχων μάχαιραν, εἵλκυσεν αὐτὴν, καὶ ἔπαισε τὸν τοῦ ἀρχιερέως δοῦλον, καὶ ἀπέκοψεν αὐτοῦ τὸ ὠτίον τὸ δεξιόν.

51. Ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν, Ἐᾶτε ἕως τούτου.

52. Τότε λέγει αὐτῷ ὁ Ἰησοῦς, Ἀπόστρεψόν

Matt. xxvi. 46. Rise, let us be going: behold, he is at hand that doth betray me.[a]

47. And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people.

48. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he; hold him fast.

49. And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

50. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus; and took him.

John xviii. 10. Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear.

Luke xxii. 51. And Jesus answered and said, Suffer ye thus far.

Matt. xxvi. 52. Then said Jesus unto him, Put up again thy sword

46. Awaken, let us be going: he who will betray me is already here.

47. And as he had said this, Judas, one of the twelve, came, and with him a great multitude with knives and clubs, sent by the chief priests and elders.

48. He who betrayed him had had an understanding with them beforehand; he said to them, He whom I shall kiss, as I go up to him, is he: seize him.

49. And going up at once to Jesus, he said, Hail, teacher, and kissed him.

50. And Jesus said to him, Didst thou come for this? Then they came up, and took him.

10. Then Peter drew his sword and struck the high priest's servant, and cut off his ear.

51. And Jesus said, Stop it.

52. And he said to Peter, Put up the sword into its place, for those

Denial of Peter.

σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς· πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρᾳ ἀπολοῦνται.

into his place: for all they that take the sword shall perish with the sword.

who take up the sword will perish by the power of the sword.

55. Ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν ὁ Ἰησοῦς τοῖς ὄχλοις, Ὡς ἐπὶ λῃστὴν ἐξήλθετε μετὰ μαχαιρῶν καὶ ξύλων συλλαβεῖν με; καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεζόμην διδάσκων ἐν τῷ ἱερῷ, καὶ οὐκ ἐκρατήσατέ με.

55. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

55. Then Jesus said to the people, Why have you come out with knives and clubs, to take me as a thief? I sat daily with you in the temple, teaching you, and you did not take me.

53. Ἀλλ' αὕτη ὑμῶν ἐστιν ἡ ὥρα. καὶ ἡ ἐξουσία τοῦ σκότους.

Luke xxii. 53. But this is your hour, and the power of darkness.

53. Now is your hour and power of darkness.

56. Τότε οἱ μαθηταὶ πάντες ἀφέντες αὐτὸν ἔφυγον.

Matt. xxvi. 56. Then all the disciples forsook him, and fled.

56. Then all the disciples ran away.

12. Ἡ οὖν σπεῖρα καὶ ὁ χιλίαρχος καὶ οἱ ὑπηρέται τῶν Ἰουδαίων συνέλαβον τὸν Ἰησοῦν, καὶ ἔδησαν αὐτὸν,

John xviii. 12. Then the band and the captain and officers of the Jews took Jesus, and bound him,

12. Then the soldiers, and the captain, and the servants took Jesus, and bound him,

13. Καὶ ἀπήγαγον αὐτὸν πρὸς Ἄνναν πρῶτον· ἦν γὰρ πενθερὸς τοῦ Καϊάφα, ὃς ἦν ἀρχιερεὺς τοῦ ἐνιαυτοῦ ἐκείνου.

13. And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year.

13. And first led him away to Annas, who was Caiaphas's father-in-law, for Caiaphas was the high priest that year.

14. Ἦν δὲ Καϊάφας ὁ συμβουλεύσας τοῖς Ἰουδαίοις, ὅτι συμφέρει ἕνα ἄνθρωπον ἀπολέσθαι ὑπὲρ τοῦ λαοῦ.

14 Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.

14. Caiaphas was he who counselled the Jews that it was useful to destroy one man for the nation.

53. Καὶ ἀπήγαγον τὸν Ἰησοῦν πρὸς τὸν ἀρχιερέα. καὶ συνέρχονται αὐτῷ πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ οἱ γραμματεῖς.

Mark xiv. 53. And they led Jesus away to the high priest: and with him were assembled all the chief priests and the elders and the scribes.

53. And they led Jesus into the house of the high priest, and all the chief priests and elders and scribes were gathered there.

58. Ὁ δὲ Πέτρος ἠκολούθει αὐτῷ ἀπὸ μακρόθεν, ἕως τῆς αὐλῆς τοῦ ἀρχιερέως· καὶ εἰσελθὼν ἔσω ἐκάθητο μετὰ τῶν ὑπηρετῶν, ἰδεῖν τὸ τέλος.

Matt. xxvi. 58. But Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants, to see the end.

58. And Peter followed Jesus afar off to the high priest's yard, and went in, and sat down with the high priest's servants, to see how it would end.

69. Καὶ προσῆλθεν αὐτῷ μία παιδίσκη, λέ-

69. And a damsel came unto him, saying, Thou

69. And a girl came up to Peter, and said, Art

γουσα, Καὶ σὺ ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου.

also wast with Jesus of Galilee.

thou with Jesus of Galilee?

70. Ὁ δὲ ἠρνήσατο ἔμπροσθεν πάντων, λέγων, Οὐκ οἶδα τί λέγεις.

70. But he denied before them all, saying, I know not what thou sayest.

70. And Peter denied before them all, and said, I do not know what thou sayest.

71. Ἐξελθόντα δὲ αὐτὸν εἰς τὸν πυλῶνα, εἶδεν αὐτὸν ἄλλη, καὶ λέγει τοῖς ἐκεῖ, Καὶ οὗτος ἦν μετὰ Ἰησοῦ τοῦ Ναζωραίου.

71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

71. And when he went into the vestibule, a woman saw him, and said to those who were there, This man was with Jesus of Nazareth.

72. Καὶ πάλιν ἠρνήσατο μεθ' ὅρκου, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον.

72. And again he denied with an oath, I do not know the man.

72. And again he denied with an oath, saying that he did not know this man.

73. Μετὰ μικρὸν δὲ προσελθόντες οἱ ἑστῶτες εἶπον τῷ Πέτρῳ, Ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ· καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.

73. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them; for thy speech bewrayeth thee.

73. A little while passed, and men came up to Peter, and said, No doubt thou art one of these, for we can tell thee by thy speech.

74. Τότε ἤρξατο καταναθεματίζειν καὶ ὀμνύειν, Ὅτι οὐκ οἶδα τὸν ἄνθρωπον. καὶ εὐθέως ἀλέκτωρ ἐφώνησε.

74. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

74. Then Peter began to swear and curse, that he did not know that man. And immediately the cock crew.

75. Καὶ ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ εἰρηκότος αὐτῷ, Πρὶν ἀλέκτορα φωνῆσαι, τρὶς ἀπαρνήσῃ με· καὶ ἐξελθὼν ἔξω ἔκλαυσε πικρῶς.

75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

75. And Peter thought of the words which Jesus had told him, Before cockcrow thou wilt deny me thrice. And he went out, and wept bitterly.

John xviii. 19. Ὁ οὖν ἀρχιερεὺς ἠρώτησε τὸν Ἰησοῦν περὶ τῶν μαθητῶν αὐτοῦ, καὶ περὶ τῆς διδαχῆς αὐτοῦ.

19. The high priest then asked Jesus of his disciples, and of his doctrine.

19. The high priest then asked Jesus about his disciples and his teaching.

20. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἐγὼ παῤῥησίᾳ ἐλάλησα τῷ κόσμῳ· ἐγὼ πάντοτε ἐδίδαξα ἐν τῇ συναγωγῇ καὶ ἐν τῷ ἱερῷ, ὅπου πάντοθεν οἱ Ἰουδαῖοι συνέρχονται, καὶ ἐν κρυπτῷ ἐλάλησα οὐδέν.

20. Jesus answered him, I spake[1] openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

20. Jesus answered him, I have spoken openly to the world; I have always taught in the assemblies, in the temple where all gather, and have said nothing in secret.

21. Τί με ἐπερωτᾷς; ἐπερώτησον τοὺς ἀκηκοό-

21. Why askest thou me? ask them which heard me, what I have

21. Why askest thou me? Ask those who have heard what I have

τας, τί ἐλάλησα αὐτοῖς· ἴδε οὗτοι οἴδασιν ἃ εἶπον ἐγώ.

said unto them: behold, they know what I said.

said to them; they know what I have told them.

22. Ταῦτα δὲ αὐτοῦ εἰπόντος, εἷς τῶν ὑπηρετῶν παρεστηκὼς ἔδωκε ῥάπισμα τῷ Ἰησοῦ, εἰπών, Οὕτως ἀποκρίνῃ τῷ ἀρχιερεῖ;

22. And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so?

22. One of the high priest's servants was standing near by. When Jesus said this, he boxed Jesus' ears, and said, Dost thou answer the high priest so?

23. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Εἰ κακῶς ἐλάλησα, μαρτύρησον περὶ τοῦ κακοῦ· εἰ δὲ καλῶς, τί με δέρεις;

23. Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

23. Jesus said to him, If I have spoken evil, show what is evil; and if I have spoken well, why dost thou strike me?

59. Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον ἐζήτουν ψευδομαρτυρίαν κατὰ τοῦ Ἰησοῦ, ὅπως αὐτὸν θανατώσωσι,

Matt. xxvi. 59. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death;

59. But the chief priests and the whole council sought accusations against Jesus, so as to put him to death.

60. Καὶ οὐχ εὗρον· καὶ πολλῶν ψευδομαρτύρων προσελθόντων, οὐχ εὗρον. ὕστερον δὲ προσελθόντες δύο ψευδομάρτυρες

60. But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,

60. But they did not find any, because many accused him falsely, and the accusations did not agree. Then there came two false witnesses.

61. Εἶπον, Οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ Θεοῦ, καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι αὐτόν.

61. And said, This fellow said, I am able to destroy the temple of God, and to build it in three days.

61. They said, We have heard this man say, I will destroy this hand-made temple, and in three days I will build another, which is not made by hands.

62. Καὶ ἀναστὰς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Οὐδὲν ἀποκρίνῃ, τί οὗτοί σου καταμαρτυροῦσιν;

62. And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee?

62. The high priest arose, and said to Jesus, Why dost thou not answer to what they show against thee?

63. Ὁ δὲ Ἰησοῦς ἐσίωπα. καὶ ἀποκριθεὶς ὁ ἀρχιερεὺς εἶπεν αὐτῷ, Ἐξορκίζω σε κατὰ τοῦ Θεοῦ τοῦ ζῶντος, ἵνα ἡμῖν εἴπῃς, εἰ σὺ εἶ ὁ Χριστὸς, ὁ υἱὸς τοῦ Θεοῦ.

63. But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

63. Jesus was silent, and made no reply. And the high priest said to him again, In the name of the living God I adjure thee, Tell us, art thou the Christ, the Son of God?

64. Λέγει αὐτῷ ὁ Ἰησοῦς, Σὺ εἶπας. πλὴν λέγω ὑμῖν, Ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ

64. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand

64. And Jesus said to him, That I am. And I will tell you also that from now on you will all understand the son of man, who is equal

δεξιῶν τῆς δυνάμεως, καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ.

65. Τότε ὁ ἀρχιερεὺς διέῤῥηξε τὰ ἱμάτια αὐτοῦ, λέγων, Ὅτι ἐβλασφήμησε· τί ἔτι χρείαν ἔχομεν μαρτύρων; ἴδε, νῦν ἠκούσατε τὴν βλασφημίαν αὐτοῦ.

66. Τί ὑμῖν δοκεῖ; Οἱ δὲ ἀποκριθέντες εἶπον, Ἔνοχος θανάτου ἐστί.

67. Τότε ἐνέπτυσαν εἰς τὸ πρόσωπον αὐτοῦ.

63. Καὶ οἱ ἄνδρες οἱ συνέχοντες τὸν Ἰησοῦν ἐνέπαιζον αὐτῷ, δέροντες·

64. Καὶ περικαλύψαντες αὐτὸν, ἔτυπτον αὐτοῦ τὸ πρόσωπον, καὶ ἐπηρώτων αὐτὸν, λέγοντες, Προφήτευσον, τίς ἐστιν ὁ παίσας σε;

65. Καὶ ἕτερα πολλὰ βλασφημοῦντες ἔλεγον εἰς αὐτόν.

1. Πρῴας δὲ γενομένης, συμβούλιον ἔλαβον πάντες οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ κατὰ τοῦ Ἰησοῦ, ὥστε θανατῶσαι αὐτόν·

2. Καὶ δήσαντες αὐτὸν ἀπήγαγον, καὶ παρέδωκαν αὐτὸν Ποντίῳ Πιλάτῳ τῷ ἡγεμόνι.

28. Ἄγουσιν οὖν τὸν Ἰησοῦν ἀπὸ τοῦ Καϊάφα εἰς τὸ πραιτώριον. ἦν δὲ πρωΐα· καὶ αὐτοὶ οὐκ εἰσῆλθον εἰς τὸ πραιτώριον, ἵνα μὴ μιανθῶσιν, ἀλλ ἵνα φάγωσι τὸ πάσχα.

29. Ἐξῆλθεν οὖν ὁ Πιλάτος πρὸς αὐτοὺς, καὶ εἶπε, Τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνθρώπου τούτου;

of power, and coming in the clouds of heaven.

65. Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

66. What think ye? They answered and said, He is guilty of death.

67. Then did they spit in his face.

Luke xxii. 63. And the men that held Jesus mocked him, and smote him.

64. And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

65. And many other things blasphemously spake they against him.

Matt. xxvii. 1. When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death:

2. And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

John xviii. 28. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

29. Pilate then went out unto them, and said, What accusation bring ye against this man?

in power with God in heaven.

65. Then the high priest tore his clothes, and said, Thou art blaspheming. What need have we of witnesses? You have heard him blaspheme.

66. What shall you decide about him? And all decided that he was guilty of death.

67. Then they began to spit into his face.

63. And the men that held him, struck and scratched him.

64. And covering his eyes, they struck him in the face, saying, Now guess who has struck thee.

65. And many other curses did they pronounce against him.

1. When the morning came, all the elders of the people, the chief priest, and the learned took counsel against Jesus to put him to death.

2. And having bound him, they took him to Pontius Pilate the governor.

28. And they led Jesus from Caiaphas to the court; but they themselves did not enter the court, lest they should be defiled and could not eat the passover.

29. Pilate came out to them, and said, Of what do you accuse this man?

30. Ἀπεκρίθησαν καὶ εἶπον αὐτῷ, Εἰ μὴ ἦν οὗτος κακοποιὸς, οὐκ ἂν σοι παρεδώκαμεν αὐτόν.

30. They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

30. And they said to him in reply, If he were not a malefactor, and had not done any evil, we should not have brought him before thee.

31. Εἶπεν οὖν αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς, καὶ κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. εἶπον οὖν αὐτῷ οἱ Ἰουδαῖοι, Ἡμῖν οὐκ ἔξεστιν ἀποκτεῖναι οὐδένα·

31. Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

31. Then Pilate said to them, Take him, and judge him according to your law. And they said, It is not lawful for us to put any one to death.

32. Ἵνα ὁ λόγος τοῦ Ἰησοῦ πληρωθῇ, ὃν εἶπε σημαίνων ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν.

32. That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.[d]

32. Thus was the saying of Jesus fulfilled, which showed by what death he would die.

2. Ἤρξαντο δὲ κατηγορεῖν αὐτοῦ, λέγοντες, Τοῦτον εὕρομεν διαστρέφοντα τὸ ἔθνος, καὶ κωλύοντα Καίσαρι φόρους διδόναι, λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι.

Luke xxiii. 2. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ a king.[e]

2. And all began to accuse him, We think that this man is perverting the nation, and forbidding men to give tribute to Cæsar, calling himself king and Christ.

34. Ἀπεκρίθη αὐτῷ ὁ Ἰησοῦς, Ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις, ἢ ἄλλοι σοι εἶπον περὶ ἐμοῦ;

John xviii. 34. Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?

34. Jesus replied to them, Thou thyself considerest me a king, or thou sayest only what others have said of me.

35. Ἀπεκρίθη ὁ Πιλάτος, Μήτι ἐγὼ Ἰουδαῖός εἰμι; τὸ ἔθνος τὸ σὸν καὶ οἱ ἀρχιερεῖς παρέδωκάν σε ἐμοί· τί ἐποίησας;

35. Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

35. Pilate answered, I am not a Jew; thy own nation and thy chief priests have delivered thee to me. And I ask what thou hast done.

36. Ἀπεκρίθη ὁ Ἰησοῦς, Ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου· εἰ ἐκ τοῦ κόσμου τούτου ἦν ἡ βασιλεία ἡ ἐμὴ, οἱ ὑπηρέται ἂν οἱ ἐμοὶ ἠγωνίζοντο, ἵνα μὴ παραδοθῶ τοῖς Ἰουδαίοις· νῦν δὲ ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐντεῦθεν.

36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

36. Jesus answered, My kingdom is not of the earth. If my kingdom were of the earth, my servants would fight for me, that I should not be delivered to the chief priests: but you see that my kingdom is not such.

33. Εἰσῆλθεν οὖν εἰς τὸ πραιτώριον πάλιν ὁ Πιλάτος, καὶ ἐφώνησε τὸν Ἰησοῦν, καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων;

33. Then Pilate entered into the judgment hall again,[f] and called Jesus, and said unto him, Art thou the King of the Jews?

38. And Pilate entered the court, and called Jesus, and said to him, Thou art the King of the Jews.

37. Εἶπεν οὖν αὐτῷ ὁ Πιλάτος, Οὐκοῦν βασιλεὺς εἶ σύ; ἀπεκρίθη ὁ Ἰησοῦς, Σὺ λέγεις, ὅτι βασιλεύς εἰμι ἐγώ. ἐγὼ εἰς τοῦτο γεγέννημαι, καὶ εἰς τοῦτο ἐλήλυθα εἰς τὸν κόσμον, ἵνα μαρτυρήσω τῇ ἀληθείᾳ. πᾶς ὁ ὢν ἐκ τῆς ἀληθείας ἀκούει μου τῆς φωνῆς.

37. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

37. Pilate said to him, Dost thou consider thyself a king? Jesus said to him, Thou callest me king. I came into the world to confirm the truth; every man who lives by the truth understands my voice.

38. Λέγει αὐτῷ ὁ Πιλάτος, Τί ἐστιν ἀλήθεια; Καὶ τοῦτο εἰπὼν, πάλιν ἐξῆλθε πρὸς τοὺς Ἰουδαίους, καὶ λέγει αὐτοῖς, Ἐγὼ οὐδεμίαν αἰτίαν εὑρίσκω ἐν αὐτῷ.

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

38. Pilate said to him, What is the truth? And when he had said this, he went out again to the Jews, and said to them, I find no guilt in him.

(*a*) When the disciples fell asleep for a little while, Jesus said to them, Wake up.

(*b*) In many texts λελάληκα.

(*c*) *The right* means *equal.* Jesus says that the son of man is equal to the power of God, and so he is the very Christ whom the Jews are expecting.

(*d*) *What death he would die* has to be understood to mean that Jesus guessed that he would not be put to death by the Jews, but by the Romans. The saying to which this verse refers is that about the cross, Take thy cross and follow me. If Jesus had been afraid of death at the hands of the Jews, he would not have spoken of the cross: it was only the Romans who executed people by crucifying them.

(*e*) The first accusation: he takes the Jewish nation away from the customary path.

The second: he forbids the paying of tribute, calling himself king. He preaches the kingdom of the sons of God and calls himself Christ, who has brought the announcement about this kingdom.

The accusation is quite correct; all that Jesus did, and so he does not deny the accusations. It would have been

useless to explain the meaning to those who did not wish to understand him.

(*f*) *νῦν* in the sense of *behold.*

(*g*) In many texts the word *πάλιν*, which confuses the sense, is wanting.

In questioning Jesus, Pilate asks what he means by calling himself the King of the Jews. Jesus says to him, I call myself king in the sense of having established the truth among men: that was my vocation; that I did, and in this sense I was and am king, and thou recognizest me as a king. I have explained the truth, and every living man understands the truth. Pilate says that he does not understand what the truth is; but he goes to the Jews, and tells them that he does not see any guilt in the man. When the people say that the chief guilt of Jesus is that he calls himself the son of God, Pilate is troubled even more. The words of Jesus that he is a king in that he announces the truth, and now, that he announces the truth as the son of God, present to him Jesus as a man of unusual elevation of soul. He calls him to himself, and asks him whence he comes, that is, how he understands his origin. But Jesus makes no reply, for he is stopped by the consciousness that explanations are unnecessary.

3. Καὶ κατηγόρουν αὐτοῦ οἱ ἀρχιερεῖς πολλά·

5. Οἱ δὲ ἐτίσχυον λέγοντες, Ὅτι ἀνασείει τὸν λαὸν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ὧδε.

4. Ὁ δὲ Πιλάτος πάλιν ἐπηρώτησεν αὐτὸν, λέγων, Οὐκ ἀποκρίνῃ οὐδέν; ἴδε πόσα σου καταμαρτυροῦσιν.

Mark xv. 3. And the chief priests accused him of many things;

Luke xxiii. 5. And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

Mark xv. 4. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

3. But the chief priests accused him of many things.

5. And the chief priests were persistent, and said, He has with his teaching stirred up the nation throughout Judea, beginning with Galilee.

4. And Pilate began once more to ask him, saying, Why dost thou not answer? Thou seest how they accuse thee.

5. Ὁ δὲ Ἰησοῦς οὐκέτι οὐδὲν ἀπεκρίθη, ὥστε θαυμάζειν τὸν Πιλάτον.

5. But Jesus yet answered nothing; so that Pilate marvelled.

5. But Jesus did not answer with a single word, so that Pilate marvelled very much.

6. Πιλάτος δὲ, ἀκούσας Γαλιλαίαν, ἐπηρώτησεν εἰ ὁ ἄνθρωπος Γαλιλαῖός ἐστι·

Luke xxiii. 6. When Pilate heard of Galilee, he asked whether the man were a Galilean.

6. When Pilate heard of Galilee, he asked whether the man was a Galilean.

7. Καὶ ἐπιγνοὺς ὅτι ἐκ τῆς ἐξουσίας Ἡρῴδου ἐστὶν, ἀνέπεμψεν αὐτὸν πρὸς Ἡρῴδην, ὄντα καὶ αὐτὸν ἐν Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις.

7. And as soon as he knew tnat he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

7. When he heard that he belonged to Herod's jurisdiction, he sent him to Herod, who was at that time at Jerusalem.

8. Ὁ δὲ Ἡρῴδης ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ θέλων ἐξ ἱκανοῦ ἰδεῖν αὐτὸν, διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ· καὶ ἤλπιζέ τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον.

8. And when Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him.

8. And when Herod saw Jesus, he was very glad, for Herod had heard much of him and had for a long time wanted to see him. Herod thought that he would see him do some miracle.

9. Ἐπηρώτα δὲ αὐτὸν ἐν λόγοις ἱκανοῖς. αὐτὸς δὲ οὐδὲν ἀπεκρίνατο αὐτῷ.

9. Then he questioned with him in many words; but he answered him nothing.

9. And he questioned him a great deal; but he did not answer him.

11. Ἐξουθενήσας δὲ αὐτὸν ὁ Ἡρῴδης σὺν τοῖς στρατεύμασιν αὐτοῦ, καὶ ἐμπαίξας, περιβαλὼν αὐτὸν ἐσθῆτα λαμπρὰν, ἀνέπεμψεν αὐτὸν τῷ Πιλάτῳ.

11. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

11. And Herod with his soldiers, thinking little of him, dressed him in a red robe, and sent him back to Pilate.

12. Ἐγένοντο δὲ φίλοι ὅ τε Πιλάτος καὶ ὁ Ἡρῴδης ἐν αὐτῇ τῇ ἡμέρᾳ μετ' ἀλλήλων· προϋπῆρχον γὰρ ἐν ἔχθρᾳ ὄντες πρὸς ἑαυτούς.

12. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

12. And from that day Pilate and Herod became friends, for before they were at enmity.

Pilate, troubled and fearing to take the matter into his hands, used a pretext for sending Jesus to Herod, in order to throw the responsibility on him, but Herod regarded the whole affair as of little consequence. He had heard of Jesus before, and thought he would find something interesting in him, and so sent for him and questioned him; but he saw only a man who did not speak, a kind

of a fool, and so mocked him by dressing him up and sending him back to Pilate.

13. Πιλάτος δὲ, συγκαλεσάμενος τοὺς ἀρχιερεῖς καὶ τοὺς ἄρχοντας καὶ τὸν λαὸν,

14. Εἶπε πρὸς αὐτοὺς, Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον, ὡς ἀποστρέφοντα τὸν λαόν· καὶ ἰδοὺ, ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας οὐδὲν εὗρον ἐν τῷ ἀνθρώπῳ τούτῳ αἴτιον, ὧν κατηγορεῖτε κατ' αὐτοῦ·

15. Ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψα γὰρ ὑμᾶς πρὸς αὐτὸν, καὶ ἰδοὺ, οὐδὲν ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ.

16. Παιδεύσας οὖν αὐτὸν ἀπολύσω.

13. Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.

15. Κατὰ δὲ ἑορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλῳ δέσμιον, ὃν ἤθελον.

16. Εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββᾶν.

19. Ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ πόλει καὶ φόνον βεβλημένος εἰς φυλακήν.

17. Συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος, Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν, ἢ Ἰησοῦν τὸν λεγόμενον Χριστόν;

18. Ἤδει γὰρ ὅτι διὰ φθόνον παρέδωκαν αὐτόν.

11. Οἱ δὲ ἀρχιερεῖς ἀνέσεισαν τὸν ὄχλον, ἵνα μᾶλλον τὸν Βαραββᾶν ἀπολύσῃ αὐτοῖς.

Luke xxiii. 13. And Pilate, when he had called together the chief priests and the rulers and the people,

14. Said unto them, Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him:

15. No, nor yet Herod: for I sent you to him; and, lo, nothing worthy of death is done unto him.

16. I will therefore chastise him, and release him.

Mark xv. 13. And they cried out again, Crucify him.

Matt. xvii. 15. Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

16. And they had then a notable prisoner, called Barabbas.

Luke xxiii. 19. (Who for a certain sedition made in the city, and for murder, was cast into prison.)

Matt. xxvii. 17. Therefore when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

18. For he knew that for envy they had delivered him.

Mark xv. 11. But the chief priests moved the people, that he should rather release Barabbas unto them.

13. But Pilate, when he had called together the chief priests and the rulers and the people,

14. Said to them, You have brought this man to me, because he perverts the people; and here I have examined him in your presence, and have found no fault in him, of which you accuse him;

15. Nor has Herod found any, for I sent you to him; and you see that nothing has been found for which he should be worthy of death.

16. And so punish him, and set him free.

13. But they cried, Crucify him.

15. At the feast the governor was in the habit of releasing one of the prisoners, whom they wanted.

16. And they had then a prisoner, called Barabbas.

19. Barabbas had caused sedition and murder in the city, and was sitting in prison.

17. And Pilate said to them, Whom do you want me to release to you, Barabbas or Jesus, who is called Christ?

18. For he saw that the chief priests had delivered him out of envy.

11. But the chief priests incited the people to cry, that he should rather release Barabbas to them.

12. Ὁ δὲ Πιλάτος ἀποκριθεὶς πάλιν εἶπεν αὐτοῖς, Τί οὖν θέλετε ποιήσω ὃν λέγετε βασιλέα τῶν Ἰουδαίων;

13. Οἱ δὲ πάλιν ἔκραξαν, Σταύρωσον αὐτόν.

20. Πάλιν οὖν ὁ Πιλάτος προσεφώνησε, θέλων ἀπολῦσαι τὸν Ἰησοῦν.

21. Οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρωσον, σταύρωσον αὐτόν.

22. Ὁ δὲ τρίτον εἶπε πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος; οὐδὲν αἴτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω.

4. Ἴδε, ἄγω ὑμῖν αὐτὸν ἔξω, ἵνα γνῶτε ὅτι ἐν αὐτῷ οὐδεμίαν αἰτίαν εὑρίσκω.

6. Ὅτε οὖν εἶδον αὐτόν οἱ ἀρχιερεῖς καὶ οἱ ὑπηρέται, ἐκραύγασαν λέγοντες, Σταύρωσον, σταύρωσον. λέγει αὐτοῖς ὁ Πιλάτος, Λάβετε αὐτὸν ὑμεῖς καὶ σταυρώσατε· ἐγὼ γὰρ οὐχ εὑρίσκω ἐν αὐτῷ αἰτίαν.

7. Ἀπεκρίθησαν αὐτῷ οἱ Ἰουδαῖοι, Ἡμεῖς νόμον ἔχομεν, καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν, ὅτι ἑαυτὸν υἱὸν τοῦ Θεοῦ ἐποίησεν.

8. Ὅτε οὖν ἤκουσεν ὁ Πιλάτος τοῦτον τὸν λόγον, μᾶλλον ἐφοβήθη,

9. Καὶ εἰσῆλθεν εἰς τὸ πραιτώριον πάλιν, καὶ λέγει τῷ Ἰησοῦ, Πόθεν εἶ σύ; ὁ δὲ Ἰησοῦς ἀπόκρισιν οὐκ ἔδωκεν αὐτῷ.

10. Λέγει οὖν αὐτῷ ὁ Πιλάτος, Ἐμοὶ οὐ λα-

12. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the King of the Jews?

13. And they cried out again, Crucify him.

Luke xxiii. 20. Pilate therefore, willing to release Jesus, spake again to them.

21. But they cried, saying, Crucify him, crucify him.

22. And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

John xix. 4. Behold, I bring him forth to you, that ye may know that I find no fault in him.

6. When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

8. When Pilate therefore heard that saying, he was the more afraid;

9. And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

10. Then saith Pilate unto him, Speakest thou not unto me? knowest

12. And Pilate replied to them, What, then, do you want me to do with him whom you call the King of the Jews?

13. And they cried again, Crucify him.

20. And Pilate again tried to persuade them that they should release Jesus.

21. But they cried again, Crucify him.

22. And he said to them for the third time, What wrong has he done you? I have found no cause for which he should be put to death; Punish him, and let him go.

4. I will let him out of the court, for I find no fault in him.

6. When the chief priests and their servants saw him, they cried, Crucify him. And Pilate said, Take him and crucify him, for I find no fault in him.

7. The Jews answered him, We have a law, and by our law he ought to die who makes himself a son of God.

8. When Pilate heard this, that Jesus was the son of God, he was disturbed even more.

9. And he returned to the court, and said to Jesus, Who art thou? But Jesus made no answer.

10. Pilate said to him, Dost thou not answer me? Dost thou not

λεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω σταυρῶσαί σε, καὶ ἐξουσίαν ἔχω ἀπολῦσαί σε;

thou not that I have power to crucify thee, and have power to release thee?

know that I can crucify or release thee?

11. Ἀπεκρίθη ὁ Ἰησοῦς, Οὐκ εἶχες ἐξουσίαν οὐδεμίαν κατ' ἐμοῦ, εἰ μὴ ἦν σοι δεδομένον ἄνωθεν· διὰ τοῦτο ὁ παραδιδούς μέ σοι μείζονα ἁμαρτίαν ἔχει.

11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

11. And Jesus answered, Thou hast no power over me, if thou art not taught by God.

The last words are a useless, incoherent interpolation. Pilate says, I have the power to kill thee or not. If thou seest the light, thou walkest toward the light; if thou dost not see it, thou wilt inevitably do the work of darkness. And immediately that which Jesus has said takes place. He, that is, Pilate, wants to save him, but cannot do so. He who betrayed me had the power not to do so; but thou hast not the power to release me, and thou wilt not release me; if thou wert taught the light, thou wouldst be able to do so, but now thou canst not do so.

12. Ἐκ τούτου ἐζήτει ὁ Πιλάτος ἀπολῦσαι αὐτόν. Οἱ δὲ Ἰουδαῖοι ἔκραζον λέγοντες, Ἐὰν τοῦτον ἀπολύσῃς, οὐκ εἶ φίλος τοῦ Καίσαρος. πᾶς ὁ Βασιλέα αὐτὸν ποιῶν ἀντιλέγει τῷ Καίσαρι.

John xix. 12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar.[e]

12. Pilate was anxious to release him; but the Jews said, If thou lettest him go, thou art not Cæsar's faithful servant; whoever makes himself a king is Cæsar's adversary.

24. Ἰδὼν δὲ ὁ Πιλάτος, ὅτι οὐδὲν ὠφελεῖ, ἀλλὰ μᾶλλον θόρυβος γίνεται, λαβὼν ὕδωρ, ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου, λέγων, Ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου· ὑμεῖς ὄψεσθε.

Matt. xxvii. 24. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

24. When Pilate saw that he could do nothing, but that the cry was growing louder, he took water, washed his hands before the multitude, and said, I am innocent of the blood of this just man. You see yourselves.

25. Καὶ ἀποκριθεὶς πᾶς ὁ λαὸς εἶπε, Τὸ αἷμα αὐτοῦ ἐφ' ἡμᾶς καὶ ἐπὶ τὰ τέκνα ἡμῶν.

25. Then answered all the people, and said, His blood be on us, and on our children.

25. And all the people cried, His blood is on us and on our children.

23. Οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις, αἰτού-

Luke xxiii. 23. And they were instant with

23. And they cried louder still, that he be

μενοι αὐτὸν σταυρωθῆναι· καὶ κατίσχυον αἱ φωναὶ αὐτῶν καὶ τῶν ἀρχιερέων.

loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed.

crucified, and the voices of the chief priests prevailed.

13. Ὁ οὖν Πιλάτος ἀκούσας τοῦτον τὸν λόγον, ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος.

John xix. 13. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat.

13. When Pilate understood that saying, he brought out Jesus, and sat down in his judgment seat.

1. Τότε οὖν ἔλαβεν ὁ Πιλάτος τὸν Ἰησοῦν, καὶ ἐμαστίγωσε.

1. Then Pilate therefore took Jesus, and scourged him.

1. Then Pilate took Jesus, and had him flogged.

2. Καὶ οἱ στρατιῶται πλέξαντες στέφανον ἐξ ἀκανθῶν, ἐπέθηκαν αὐτοῦ τῇ κεφαλῇ, καὶ ἱμάτιον πορφυροῦν περιέβαλον αὐτὸν,

2. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.

2. And the soldiers who flogged him put a crown on his head, and a red robe on him.

29. Καὶ κάλαμον ἐπὶ τὴν δεξιὰν αὐτοῦ· καὶ γονυπετήσαντες ἔμπροσθεν αὐτοῦ, ἐνέπαιζον αὐτῷ, λέγοντες, Χαῖρε, ὁ βασιλεὺς τῶν Ἰουδαίων.

Matt. xxvii. 29. And a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

29. And gave him a stick in his hand, and bowed before him, mocking him.

30. Καὶ ἐμπτύσαντες εἰς αὐτὸν, ἔλαβον τὸν κάλαμον, καὶ ἔτυπτον εἰς τὴν κεφαλὴν αὐτοῦ.

30. And they spit upon him, and took the reed, and smote him on the head.

30. And they boxed his ears and beat him on the head, and spit on him, and said, Hail, King of the Jews.

14. Ἦν δὲ παρασκευὴ τοῦ πάσχα, ὥρα δὲ ὡσεὶ ἕκτη· καὶ λέγει τοῖς Ἰουδαίοις, Ἴδε ὁ βασιλεὺς ὑμῶν.

John xix. 14. And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold your King!

14. It was the sixth hour, and Pilate said, This is your King.

15. Οἱ δὲ ἐκραύγασαν, Ἆρον, ἆρον, σταύρωσον αὐτόν. λέγει αὐτοῖς ὁ Πιλάτος, Τὸν βασιλέα ὑμῶν σταυρώσω; ἀπεκρίθησαν οἱ ἀρχιερεῖς, Οὐκ ἔχομεν βασιλέα εἰ μὴ Καίσαρα.

15. But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cesar.

15. They cried, Take him and crucify him. Pilate said, You want me to crucify your king. The chief priests replied, We have no king but Cæsar.

(*a*) Jesus had been saying all the time that the kingdom of God, which is in all men, must take the place of the kingdom of Cæsar, and he was right.

Pilate wants to save Jesus; but he lives by the Herodian leaven, that is, for him the considerations of state are

higher than anything, and the chief priests know this, and lead him with these considerations of state, as by a leash, whither they want.

5. Ἐξῆλθεν οὖν ὁ Ἰησοῦς ἔξω, φορῶν τὸν ἀκάνθινον στέφανον, καὶ τὸ πορφυροῦν ἱμάτιον. καὶ λέγει αὐτοῖς, Ἴδε ὁ ἄνθρωπος.	*John xix.* 5. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!	5. Jesus came out in his crown and red robe, and said to them, Behold the man!

From the context it is Jesus who says, Behold the man, and not Pilate. In the mouth of Jesus these words can have a deep significance, but in Pilate's mouth none whatever. As a doubtful place, which is of no consequence to the teaching, it may be omitted. But in the mouth of Jesus these words have the following meaning: I am a man, remember this, and everything which you ought to do concerning me will be clear to all, and your disputes and dissensions will be ended. I am a man, and remembering this it will be clear to you that you can do nothing to me.

The verse may even be left where it stands, but it is also in place here, since it corresponds to Pilate's words, Behold your king.

Pilate says, Behold your king. Jesus says, Behold the man. And as before Jesus in a short speech replied to the false accusations of the Jews, expressing his whole teaching, even so he now with one word answers all their doubts and expresses all his teaching.

In the last verses certain transpositions in the harmonization of the four gospels were inevitable. What guided me in these transpositions was this, that Jesus was judged by his chief priests, then by Pilate, then was sent to Herod, and then back again to Pilate, who three times came out to the people, trying to free Jesus, and then was compelled to turn him over to be put to death, because

the chief priests said to him that the release of Jesus would be unfriendly to Cæsar.

16. Τότε οὖν παρέδωκεν αὐτὸν αὐτοῖς, ἵνα σταυρωθῇ.

31. Ἐξέδυσαν αὐτὸν τὴν χλαμύδα, καὶ ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ· καὶ ἀπήγαγον αὐτὸν εἰς τὸ σταυρῶσαι.

17. Καὶ βαστάζων τὸν σταυρὸν αὐτοῦ ἐξῆλθεν εἰς τὸν λεγόμενον Κρανίου τόπον, ὃς λέγεται Ἑβραϊστὶ Γολγοθᾶ·

18. Ὅπου αὐτὸν ἐσταύρωσαν, καὶ μετ' αὐτοῦ ἄλλους δύο ἐντεῦθεν καὶ ἐντεῦθεν, μέσον δὲ τὸν Ἰησοῦν.

34. Ὁ δὲ Ἰησοῦς ἔλεγε, Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἴδασι τί ποιοῦσι. διαμεριζόμενοι δὲ τὰ ἱμάτια αὐτοῦ, ἔβαλον κλῆρον.

29. Καὶ οἱ παραπορευόμενοι ἐβλασφήμουν αὐτὸν, κινοῦντες τὰς κεφαλὰς αὐτῶν, καὶ λέγοντες, Οὐὰ, ὁ καταλύων τὸν ναὸν, καὶ ἐν τρισὶν ἡμέραις οἰκοδομῶν,

30. Σῶσον σεαυτὸν, καὶ κατάβα ἀπὸ τοῦ σταυροῦ.

31. Ὁμοίως δὲ καὶ οἱ ἀρχιερεῖς ἐμπαίζοντες πρὸς ἀλλήλους μετὰ τῶν γραμματέων ἔλεγον, Ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι.

32. Ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν.

John xix. 16. Then delivered he him therefore unto them to be crucified.

Matt. xxvii. 31. They took the robe off from him, and put his own raiment on him, and led him away to crucify him.

John xix. 17. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

18. Where they crucified him, and two others with him, on either side one, and Jesus in the midst.

Luke xxiii. 34. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

Mark xv. 29. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30. Save thyself, and come down from the cross.

31. Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32. Let Christ the King of Israel descend now from the cross, that we may see and believe.

16. Then Pilate delivered him to them to be crucified.

31. And they took off his red robe, and put on his own garment, and led him away to crucify him.

17. And he carried his cross to the place called Golgotha.

18. And there they crucified him, and two others with him, on either side one, and Jesus in the middle.

34. Jesus said, Father, forgive them, for they do not know what they do.

29. And the people mocked him: they came up, and shook their heads, saying, And thou wouldst destroy the temple, and build it up again in three days;

30. Save thyself, and come down from the cross.

31. And the chief priests and learned men laughed among themselves, saying, He has saved others, but cannot save himself.

32. Let Christ, the King of the Jews, come down from the cross and we will believe him.

43. Πέποιθεν ἐπὶ τὸν Θεόν· ῥυσάσθω νῦν αὐτόν, εἰ θέλει αὐτόν. εἶπε γὰρ, Ὅτι Θεοῦ εἰμι υἱός.

Matt. xxvii. 43. He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

43. He trusted all the time in God; let him save himself now, for he says that he is the son of God.

36. Ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται,

Luke xxiii. 36. And the soldiers also mocked him.

36. And the soldiers also mocked him.

44. Τὸ δ' αὐτὸ καὶ οἱ λῃσταὶ οἱ συσταυρωθέντες αὐτῷ ὠνείδιζον αὐτῷ.

Matt. xxvii. 44. The thieves also, which were crucified with him, cast the same in his teeth.

44. And the robbers, who were crucified with him, mocked him.

39. Εἷς δὲ τῶν κρεμασθέντων κακούργων ἐβλασφήμει αὐτὸν, λέγων, Εἰ σὺ εἶ ὁ Χριστὸς, σῶσον σεαυτὸν καὶ ἡμᾶς.

Luke xxiii. 39. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us.

39. And one of the robbers who were hanged with him, scolded him, saying, If thou art Christ, save thyself and us.

40. Ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ, λέγων, Οὐδὲ φοβῇ σὺ τὸν Θεὸν, ὅτι ἐν τῷ αὐτῷ κρίματι εἶ;

40. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

40. But the other stopped him, saying, Dost thou not fear God? Thou art punished enough.

41. Καὶ ἡμεῖς μὲν δικαίως· ἄξια γὰρ ὧν ἐπράξαμεν ἀπολαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξε.

41. And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

41. We deserve it, but he has done no wrong.

42. Καὶ ἔλεγε τῷ Ἰησοῦ, Μνήσθητί μου, κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου.

42. And he said unto Jesus, Lord,[e] remember me when thou comest into thy kingdom.

42. And he said to Jesus, Remember me, Lord, in thy kingdom.

43. Καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Ἀμὴν λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ ἐν τῷ παραδείσῳ.

43. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise.[b]

43. And Jesus said to him, Thou speakest truly: now thou art in paradise with me.

46. Περὶ δὲ τὴν ἐνάτην ὥραν ἀνεβόησεν ὁ Ἰησοῦς φωνῇ μεγάλῃ, λέγων, Ἠλὶ, Ἠλὶ, λαμὰ σαβαχθανί; τοῦτ' ἔστι, Θεέ μου, Θεέ μου, ἱνατί με ἐγκατέλιπες;

Matt. xxvii. 46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why[e] hast thou forsaken[d] me?

46. About the ninth hour, Jesus said in a loud voice, Eli, Eli, lama sabachthani? which means, My God, my God, in what hast thou left me?

47. Τινὲς δὲ τῶν ἐκεῖ ἑστώτων ἀκούσαντες ἔλεγον, Ὅτι Ἠλίαν φωνεῖ οὗτος.

47. Some of them that stood there, when they heard that, said, This man calleth for Elias.

47. Some of those who stood near heard it, and said, He is calling Elijah.

49. Οἱ δὲ λοιποὶ ἔλεγον, Ἄφες, ἴδωμεν εἰ ἔρχεται Ἠλίας σώσων αὐτόν.

49. The rest said, Let be, let us see whether Elias will come to save him.

49. And others said, Let be, let us see whether Elijah will come.

28. Μετὰ τοῦτο εἰδὼς ὁ Ἰησοῦς, ὅτι πάντα ἤδη τετέλεσται, ἵνα τελειωθῇ ἡ γραφή, λέγει, Διψῶ.

48. Καὶ εὐθέως δραμὼν εἷς ἐξ αὐτῶν, καὶ λαβὼν σπόγγον, πλήσας τε ὄξους, καὶ περιθεὶς καλάμῳ, ἐπότιζεν αὐτόν.

30. Ὅτε οὖν ἔλαβε τὸ ὄξος ὁ Ἰησοῦς,

46. Καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοῦς εἶπε, Πάτερ, εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου.

30. Τετέλεσται· καὶ κλίνας τὴν κεφαλήν, παρέδωκε τὸ πνεῦμα.

John xix. 28. After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst.

Matt. xxvii. 48. And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink.

John xix. 30. When Jesus therefore had received the vinegar,

Luke xxiii. 46. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit.

John xix. 30. It is finished: and he bowed his head, and gave up the ghost.

28. Then Jesus called out, I want to drink.

48. And a man took a sponge, and filled it with vinegar, and put it on a reed, and gave him this vinegar to drink.

30. And when Jesus had partaken of the vinegar,

46. He said in a loud voice, Father, into thy hands I give my spirit.

30. It is finished: and he bowed his head, and gave up the ghost.

(*a*) In many texts this is wanting. The robber has heard about a King Jesus, and says, Remember me in thy kingdom, that is, can I not in some way be with thee?

(*b*) The robber took pity on Jesus, and this feeling of pity was a manifestation of life, and so Jesus says to him, Thou livest.

(*c*) Jesus is barely alive, and calls out, My God, in what, in what weary body, hast thou left my spirit.

(*d*) *ἐγκαταλείπω*, to leave in something.

THE VICTORY OF THE SPIRIT OVER THE FLESH

Having said this, Jesus went with his disciples into the garden of Gethsemane. And when he came into the garden, he said, Let us stay here, I want to pray.

And he went up to Peter and the two sons of Zebedee and was sorrowful and grieved. And he said to them, My heart is heavy, I shall be sorrowful before my death. Stay here, and be not dispirited, as I am.

And he went a little distance away, and lay down on the ground on his face, and began to pray, and said, My Father, spirit, let it not be as I wish it, that I should not die, but do as thou wishest: let me die, but to thee, as a spirit, everything is possible, and so let me not be afraid of death and have the temptation of the flesh.

Then he got up, and went up to his disciples, and saw that they were dispirited, and said to them, Can you not for one hour be strong in spirit, so as not to fall into the temptation of the flesh? The spirit is strong, but the flesh is weak.

And again Jesus went away from them, and began to pray, and said, Father, if I must die, let me die, let thy will be done.

And having said this, he again walked over to his disciples, and he saw that they were even more dispirited than before, and were ready to weep. And he went away from them again, and said for the third time, Father, thy will be done.

Then he returned to the disciples, and said to them, Sleep awhile and rest yourselves, for now the son of man will soon be delivered into the hands of the men of the world. Then wake up, for he who will betray me is coming already.

And when he had said this, Judas, one of the twelve disciples, suddenly appeared, and with him there was a large crowd of people with clubs and knives.

Judas knew that Jesus and his disciples frequently came to this garden, and so he brought there the guards and the servants of the chief priests. He said to them, I will bring you where he is with the disciples, and that you may be able to recognize him, watch whom I shall kiss first, for it is he.

And he went up to Jesus, and said, Hail, teacher, and kissed him.

And Jesus said to him, Didst thou come for this?

Then the guards surrounded Jesus, and wanted to take him. And Peter took a knife away from one of the servants of the chief priests, and cut off his ear.

Jesus said, We must not resist evil; let this be. And he said to Peter, Give the sword back to him from whom thou tookest it; he who takes up the sword will perish by the sword.

After this Jesus turned to the whole crowd, and said, Why did you come against me with weapons, as against a robber? Have I not been every day amidst you in the temple, teaching you? Why did you not take me then? You could do nothing to me in the light of the day, for your power is only in the darkness.

When his disciples saw that he was taken, they fled. Then the chief commanded the soldiers to take Jesus and bind him, and to take him first to Annas, who was Caiaphas's father-in-law, for Caiaphas was the high priest in that year, and was living with his father-in-law. It was the same Caiaphas who had been planning to destroy Jesus. He considered it useful for the nation to destroy Jesus, for if he did not destroy Jesus, it would have been worse for the whole nation.

And Jesus was brought into the yard of the house, where the high priest was living.

While they were leading Jesus there, one of the disciples, Peter, walked behind, to see where they were going to take him. When they took him into the courtyard of the high priest, Peter went there himself to see how it would all end. And a girl in the yard saw Peter, and said to him, Art thou also with Jesus of Galilee?

Peter was frightened, lest he should be also accused, and said in a loud voice before all the people, I do not know what thou sayest.

Then, when Jesus was taken into the house, and Peter entered the vestibule with the people, and a woman was warming herself at the fire, and Peter went up to her, the

woman looked at him, and said to the people, Behold, this man looks as though he belonged to Jesus of Nazareth.

Peter was frightened even more than before, and swore that he had never been with Jesus, and did not know what kind of a man Jesus was.

A little while later some men walked over to Peter, and said, It looks, though, as if thou wert one of these seditious people; we can tell by thy speech that thou art from Galilee.

Then Peter began to curse and swear that he had never seen or known Jesus. And the moment he had said this, a cock crew. And Peter recalled the words which Jesus had spoken, when Peter swore that though all might deny him, he would not deny him. Jesus had said, To-night thou wilt deny me thrice before cockcrow. And Peter went away from the yard, and wept bitterly.

And the pastors, chief priests, scribes, and rulers assembled at the house of the high priest. And when all were assembled, they brought Jesus, and the chief priests asked him what his doctrine consisted in, and who his disciples were.

And Jesus replied, I have always spoken before all, and have never concealed anything from men. What askest thou me about? Ask those who have heard and understood my teaching, and they will tell thee.

When Jesus said this, one of the chief priests' servants struck Jesus in the face, and said, With whom art thou speaking? Is this the way to answer a chief priest?

Jesus said, If I spoke badly, say so; but if I did not speak badly, why do you beat me?

The pastors, the chief priests, tried to accuse Jesus, and at first did not find any good cause for which he might be sentenced. Then they found two false witnesses. These false witnesses said of Jesus, We ourselves heard this man say, I will destroy this hand-made temple of yours,

and in three days will build you up another temple of God, one which is not made by hand.

But even this was not sufficient cause for an accusation. And so the chief priest called out Jesus, and said, Why dost thou not reply to their testimony?

Jesus was silent, and said nothing.

Then the chief priest said to him, Tell me, then, art thou the Christ, the son of God?

Jesus answered him, and said, Yes, I am Christ, the son of God. And you will soon see for yourselves that the son of God is equal to God.

Then the chief priest called out, Thou blasphemest God, and now we need no further proofs: we have all heard thee blaspheme God.

And the chief priest turned to the assembly, and said, You have heard yourselves that he blasphemes God, so what do you sentence him to?

And all said, We condemn him to death.

And then all the people and the guards pressed forward toward Jesus, and began to spit into his face, and strike him, and scratch him. They covered his eyes, and boxed his ears, and asked, Well, prophet, canst thou guess who has struck thee?

And Jesus was silent.

After they had mocked him, they bound him and took him before Pontius Pilate.

And he was brought to the court. Pilate, the governor, came out to them, and asked, Of what do you accuse this man?

They said, This man is doing evil, and so we have brought him before thee.

Pilate said to them, If he does evil, judge him yourselves according to your law.

And they said, We have brought him to thee that thou shouldst put him to death, for we may not kill.

And so that which Jesus had wished was fulfilled: he

had said that he must be prepared to die on the cross at the hands of the Romans, and not by his own death, or at the hands of the Jews.

When Pilate asked him of what they accused him, they said that he was guilty in that he created sedition among the people, forbidding them to pay taxes to Cæsar, and calling himself Christ and king.

Pilate listened to them, and commanded that Jesus be brought to the court. When Jesus came in to him, Pilate asked him, Art thou the King of the Jews?

Jesus said, Why dost thou ask? Dost thou ask in thy own name whether I am the King of the Jews, or dost thou ask whether what they say of me is true?

Pilate said, I am not a Jew, and it makes no difference to me what thou callest thyself, but I ask thee only what thou hast done? Didst thou call thyself king?

Jesus replied, I taught the kingdom which is not of earth.

To this Pilate replied, Still thou considerest thyself a king.

Jesus said, Not only I, but even thou canst not help considering me a king. All I teach is to reveal the truth to you. And every man who lives by the truth will understand me.

Pilate did not wish to listen to Jesus, and said, Thou speakest of truth; what is truth? and having said this, he turned around and went again to the chief priests, and said to them, In my opinion this man has done no wrong.

And the chief priests were persistent, and said that he had done much wrong and was creating sedition in all of Judea as far as Galilee.

Then Pilate began to question Jesus once more in the presence of the chief priests, but Jesus made no reply.

Thou seest how they accuse thee, so why dost thou not justify thyself?

But Jesus kept silence, and did not say another word, so that Pilate marvelled at him.

Pilate happened to think that Galilee was under Herod's jurisdiction, and so he asked, Is he from Galilee?

He was told, Yes.

Then he said, If he is from Galilee, he is under Herod's jurisdiction, and I will send him to Herod.

Herod was at that time in Jerusalem, and Pilate sent Jesus to Jerusalem to Herod, that he might get rid of him. When Jesus was brought to Herod, Herod was very glad to see him. He had heard a great deal about Jesus, and wanted to know what kind of a man he was. Herod called him up, and began to question him concerning everything he wanted to know, but Jesus did not answer him. But the chief priests and teachers accused him fiercely, as before Pilate, saying that he was a rioter. And Herod regarded Jesus as a worthless man, and, to rail at him, ordered his servants to put a red robe on him, and sent him back to Pilate.

Herod was satisfied that Pilate had respected him by sending Jesus to his court, and so they made peace, for they had been at odds before. When Jesus was brought back to Pilate, Pilate once more called the chief priests and rulers of the Jews, and said to them, You brought this man to me, saying that he created sedition among the people, and I questioned him in your presence, and do not see that he is a rioter. I sent him with you to Herod, and you see that nothing harmful was found there against him, and so it is my opinion that there is no cause for putting him to death, and that it would be better to set him free.

When the chief priests heard this, they cried out, No, put him to death, put him to death in Roman fashion. Crucify him.

Pilate heard what they said, and replied to the chief priests, Very well; but it is your habit to pardon a

criminal at your feast. There is a murderer and rioter, Barabbas by name, who is sitting in my prison. One of the two you must release: whom will you pardon, Jesus or Barabbas?

Pilate wanted to save Jesus, but the chief priests instructed the people to cry, Barabbas, Barabbas!

And so Pilate said, And what will you do with Jesus? And they cried again, In Roman fashion, on the cross, crucify him!

And Pilate tried to persuade them, saying, Why do you urge me so? He has not done anything for which he should be put to death, and he has done you no wrong. I will release him, for I see no guilt in him.

The chief priests and their servants cried, Crucify him, crucify him!

And Pilate said to them, If so, take him and crucify him, for I see no fault in him.

The chief priests replied, We demand that which comes to him for calling himself the son of God.

When Pilate heard these words, he was troubled, for he did not know what was meant by the words, Son of God. And he went back to the court, and called Jesus, and asked him, Who art thou, and whence dost thou come?

But Jesus made no reply to him.

Then Pilate said, Why dost thou not answer? Dost thou not see that thou art in my power, and that I can crucify or release thee?

Jesus answered him, The evil is that thou hast the power; if thou wert not entrusted with power, the Herodians would not have enticed thee and led thee into offence, both thee, and themselves and the teachers with thee.

Pilate wished to release Jesus, but the Jews said to him, If thou lettest Jesus go, thou wilt prove that thou art not a faithful servant of Cæsar, for he who makes himself a king is Cæsar's enemy.

When Pilate heard these words, he understood that he could not help but put Jesus to death.

Then Pilate went out to the Jews, took some water, washed his hands before the people, and said, I am not guilty of the blood of this righteous man.

And the whole people cried out, Let the blood be on us and on our children.

Thus the chief priests prevailed. Pilate sat down in his judgment seat, and ordered Jesus to be flogged. When he was flogged, the soldiers who flogged him put a crown on his head, and gave him a stick into his hands, and threw a red robe over his shoulders, and began to mock him. They bowed before him in mockery, and said, Rejoice, King of the Jews; and they struck his face and head, and spit into his face.

Pilate said to them, How can you have your king crucified?

But the chief priests cried out, Crucify him; our king is Cæsar, — crucify him.

Jesus came out in the crown and the red robe, and said, Behold, here is a man.

Then Pilate ordered that he be crucified.

The red robe was taken off Jesus and his own was put on him, and he was told to carry his own cross to the place called Golgotha, in order that they might crucify him there. And he carried his cross and came to Golgotha. And there they stretched Jesus out on the cross, and two men with him, one at each side of him, and Jesus in the middle.

As they were crucifying Christ, he said, Father, forgive them, for they do not know what they are doing.

And when Jesus was already hanging on the cross, the people surrounded him, and mocked him.

They came up, and shook their heads, and said, Well, thou wouldst destroy the temple of Jerusalem and build

it up again in three days, so save thyself and come down from the cross.

And the chief priests and pastors stood there, and mocked him, and said, Thou hast saved others, but thou canst not save thyself. Show us that thou art Christ, come down from the cross, and then we will believe thee. He has been saying that he is the son of God, and that God would not leave him, so why has God left him now?

And the people and chief priests and soldiers mocked him, and so did one of the robbers who were crucified with him.

One of the robbers, mocking him, said, If thou art Christ, save thyself and us.

But the other robber heard this, and said, Dost thou not fear God? Thou art thyself on the cross, and yet railest at an innocent man. Thou and I are being punished for what we have done, but this man has done no wrong.

And turning to Jesus, this robber said to him, Sir, remember me in thy kingdom.

And Jesus said to him, Thou art blessed with me at once.

In the ninth hour Jesus, being worn out, cried out in a loud voice, Eli, Eli, lama sabachthani, which means, My God, my God, in what hast thou left me?

And when they heard this among the people, they began to speak and laugh, He is calling Elijah the prophet; let us see how Elijah will come.

Then Jesus said, I want to drink, and a man took a sponge, dipped it in vinegar, for a vat of it was standing near by, and raised it up to Jesus on a reed.

Jesus sucked the sponge, and said in a loud voice, It is finished. Father, into thy hands I give up my spirit.

And inclining his head, he gave up the ghost.

CONCLUSION TO THE INVESTIGATION OF THE GOSPEL

WITH the words, It is finished, the Gospel is ended. To those who saw the divinity of Jesus in this, that he was not like other men, the resurrection may have been convincing, that is, may have proved to them that he was not like other men, and only that he was not like other men, and nothing else; but only to those who saw Jesus die, and were convinced that he was dead, and then saw him alive, and were convinced that he was alive. But, according to the description of the evangelists, except Luke, who suddenly mentions his ascension in the presence of five hundred men, there were no such people, for according to their description he came as a dream, as a vision.

Let us even assume that he came in the flesh, and that Thomas put his fingers into his wounds, what did this prove to Thomas? That he was not like other men. But what follows from his not being like other men? Only this, that other people, such as all are, would find it very hard or impossible to do what a special being did. But if even it were necessary to convince people that he was not like other men, his appearance to Thomas and ten other men and later to five hundred men could not have convinced others, who had not seen this resurrection; it was only the disciples who told of the resurrection, but one can tell anything one wishes; to believe the stories of the disciples, one must have the assurance that these stories are true. And to confirm the truth of their stories the disciples tell that tongues of fire descended upon them,

and that they themselves wrought miracles, healed, and raised from the dead. Again, that the tongues came down and that the disciples raised from the dead and healed, the disciples of the disciples prove by new miracles, and so until the present relics and saints heal and raise from the dead; and it turns out that the divinity of Christ is based on the story of unusual events. But the stories of unusual events are based on stories of other unusual events, and the last unusual events have not been seen by men in their sound senses.

Very well, Christ was raised from the dead, made his appearance, and flew to heaven: has this explained anything? has it added anything to his teaching? Nothing, absolutely nothing, except the necessity of inventing new, unnecessary miracles, in order to confirm this invented, unnecessary miracle. We have seen and read the teaching about Christ's life previous to the resurrection, and in the most corrupt parts of this teaching there shines always the light of the truth which he announced to the world. No matter how crudely the recording evangelists comprehended the teaching, they rendered the words and actions of the man Jesus, and the light startles us. Now what is added to the teaching after the resurrection by what Christ did and said after the resurrection?

He appears for some reason to Mary Magdalene, out of whom he had cast seven devils, and tells her not to touch him, for he has not yet entered to his Father.

Then he appears to the women, and tells them that he will come to his brothers.

Then he appears to his disciples, and explains something to them of Moses in the whole Scripture.

And now they see him, and now they do not see him. Then he appears to his disciples, rebukes them for not believing, shows them his side, and breathes on them, and this causes the sins to be remitted to those to whom they remit them. Then he appears to Thomas, and says noth-

ing. Then he catches fish, a large amount of them, with his disciples, and says three times to Peter, Feed my sheep, and predicts Peter's death.

Then he appears to a crowd of five hundred at once, and again he says nothing. Then he says that to him is given power in heaven and on earth, and that therefore they must bathe people in the name of the Father, the Son, and the Holy Ghost, and that he who is bathed will be saved, and that those to whom they will transmit this spirit will take up snakes and drink poison without harm, and speak in all languages, which they naturally have never done. Then he flies to heaven. He said nothing more. What sense was there in his resurrection, since he did and said only these foolish things?

And so:

1. The resurrection, like any story about something incomprehensible, cannot prove anything.

2. The resurrection, like any miracle, if a man has seen it, can prove only that something contrary to the laws of reason has happened, and that a man who has been subject to a miracle has been subject to something unusual, and nothing else. But if on the basis of a miracle the conclusion is drawn that a man who is not subject to the laws of reason is an unusual man, such a conclusion is correct only for those who contemplate the miracle, and only as long as they contemplate it. A story about a miracle cannot convince any one, so that the truth has to be confirmed by a miracle which has taken place with the one who tells about it. The confirmation of the truth of a miracle by another miracle inevitably leads to the fabrication of new miracles, up to our own time, in order to confirm the truth of the narrator, though in our time we see clearly that there are no miracles, and that, as miracles are invented for the present time, they must have been invented for the past. The story about the miracle of Christ's resurrection betrays its untruth in that

it sharply differs in its primitiveness, insignificance, and, simply, stupidity from all previous descriptions of Christ's life, and shows clearly that the story of Christ's real life had for its foundation actual life, full of depth and holiness; but the story of the resurrection and the supposed actions and speeches after it no longer had life for its basis, and is altogether a fabrication. No matter how crude and primitive the description of Christ's life is, the holiness of his life and the elevation of his personality shines through the crudeness and primitiveness of the writers; but when there is no longer anything real at the basis of the description, but only mere inventions, this primitiveness and crudeness appear in all their nakedness. They have evidently managed to raise him from the dead, but they cannot make him say or do anything worthy of him.

3. The miracle of the resurrection is directly opposed to the teaching of Christ, consequently it was hard to make Christ say anything characteristic of him after the resurrection, since the very idea that he could rise from the dead is contrary to the whole meaning of his teaching. We must fail to comprehend his whole teaching, in order that we may conceive of the possibility of his resurrection in the body. He even directly denied the resurrection, explaining how we were to understand the resurrection of which the Jews spoke.

How the dead are raised, he said, Moses showed in the bush, when he called God the God of Abraham, and the God of Isaac, and the God of Jacob; God is not a God of the dead, but of the living; for to God all are living. He said, The spirit brings to life, and the flesh is of little avail. He said, I am the living bread, which has come down from heaven. He said, I am the way, the truth, and the life. He said, I am the resurrection and the life. And him who taught that he was that which was sent from God into the world, to give

life to men; that which gave life; that which is the spirit; that which does not die; that which will return to men as the spirit of truth, — him they understood to say that he was to rise from the dead in the flesh. Indeed, what could that Jesus do, who was glad to return to the Father, that Jesus who, dying, said, Into thy hands I give up my spirit? What could he do and say, when he was imagined to have risen from the dead in the flesh, except what was contrary to his teaching? And so it was.

This legend of the resurrection, which is expressed in the last chapters of the gospels, which did not have Christ's life and words for its basis, and which wholly belongs to the views held by the recorders of the gospels on the life and teaching of Jesus, is remarkable and instructive in that these chapters clearly show the depth of the layer of misunderstanding, with which the whole description of Jesus' life and teaching is covered. It is as though a precious painting were covered with a thick layer of paint, and those spots, where the paint got on the bare wall, showed clearly the depth of the layer which covered the picture itself. The story of the resurrection gives the key for the comprehension and explanation of all miracles, of which the Gospel is full, and of those contradictory words and conceptions by which the meaning of the best passages of the teaching is frequently destroyed.

It is not known who wrote the fourth gospel, and the history of criticism has come to the conclusion that we shall never find that out. There may be more or less probable suppositions as to time, place, persons; suppositions as to what gospel, or what part of what gospel, is copied from another, but their origin is unknown. We cannot judge of the historical trustworthiness of the Gospel, but we are able to judge of the quality of the books themselves. We can judge as to what formed the foun-

dation of the Christian beliefs of men, and what did not have any influence on the beliefs.

From this side we see in the gospels two sharply distinguished parts of the expositions: one the exposition of the teaching; the other, an attempt at proving the truth of the teaching, or, more correctly, the importance of the teaching, such as are the miracles, prophecies, and predictions. The teaching has passed the centuries unimpaired, — all agree on this. The proofs, which, no doubt, were proofs, now form the chief stumbling-block in the acceptance of the teaching.

To this part belong all the miracles and the chief miracle, the resurrection. In the description of the resurrection, as in an event fabricated without any foundation, it is easiest of all to follow out the methods of the formation of such legends, and the causes of their acceptance, and the methods of their exposition, and their significance, and their consequences. The origin of the legend of the resurrection was a confirmation of the veracity of the writers (except Luke), and it is written down in the gospels so clearly that every unbiassed man cannot help but see the most natural germ of the legend, such as around us spring up every day in the stories of miraculous relics, saints, magicians. The stories and articles of spiritualism, of the girl who materialized and danced, are told more definitely and more circumstantially than the story of the resurrection. Nothing could be clearer than the history of the growth of this legend. On the Sabbath they went to see the grave. The body was not there. Evangelist John tells that they said that the disciples had taken out the body. Women come to the grave, one of them Mary Magdalene, out of whom seven devils have been cast, and she is the first to say that she saw something at the grave, something like a gardener, or an angel, or him himself. The story passes from gossips to gossips, and then to the dis-

ciples. Eighty years later they tell that such and such a man saw him there and then, but all the accounts are contradictory and indefinite. The disciples do not invent them, — so much is evident, — but none of the men who revere his memory dare contradict what, in their opinion, tends to add to his glory, and, above all, to convince others that he is from God, and that God produced a miracle in his honour. It seems to them that this is the best proof, and the legend grows and spreads.

The legend aids in the dissemination of the teaching, but the legend is a lie, while the teaching is truth. And so the teaching is no longer transmitted in all the purity of the truth, but intermingled with the lie. One lie provokes another for its confirmation. New false legends of miracles are told in confirmation of the first false legend. There appear legends of miracles wrought by the followers of Christ and of miracles which preceded him, — of his procreation, his birth, his whole life, — and the whole teaching is mixed with lies. The whole exposition of his life and teaching is covered up by a thick layer of paint of the miraculous, which dims the teaching. New believers join Christ's faith, not so much in consequence of his teaching, as of the faith in the miraculousness of his life and actions. And there comes that terrible time, when there appears the conception of faith, not of πίστις, of which Christ speaks (the inward inevitableness of conviction, which becomes the basis of life), but as a consequence of an effort of will, when one can say, I command you to believe, I want to believe, you must believe. There comes the time, when all the false legends take the place of the teaching, all are gathered into one, are formulated, and are expressed as dogma, that is, as decrees. The crowd, the rude crowd, takes possession of the teaching, and, smearing it over with the false legends, obscures it.

But, in spite of all the efforts of the crowd, the chosen

people see the truth through all the mire of lies and carry it in all its purity through the ages, by the side of the lies, and in this form the teaching reaches us. He who in our day, be he Catholic, Protestant, Orthodox, Milker, Stundist, Khlyst, Eunuch, Rationalist, or of any other creed, reads the Gospel, finds himself in a strange position. He who does not purposely shut his eyes cannot help but see that, if there is not everything in it which we know and live by, there is at least something very wise and significant. But this wisdom and significance is expressed in such a monstrously bad way, as Göthe says, that one cannot find a worse written book than the Gospel, and is buried in such a lumber of monstrous, stupid, even unpoetical legends that one does not know what to do with this book. There is no other interpretation in this book than what the different churches give to it. These interpretations are all filled with absurdities and contradictions, so that in the beginning one is confronted with an alternative: either, as the Russian proverb has it, to get furious at the lice and chuck the fur coat into the stove, that is, to reject the whole as absurd, as ninety-nine of every hundred men actually do, or to subvert reason, as the church commands us to do, and accept everything stupid and unimportant with what is wise and important, which is actually done by the remaining hundredth of men, who either have no vision, or know how to squint in such a way that they do not see what they do not wish to see. But this alternative is not firmly grounded. It is enough to show these people what they did not wish to see, and they involuntarily reject with the lie the truth which was mixed in with it. What is terrible in this case is this, that the lie, which is smeared in with the truth, is not smeared in by the enemies of truth, but by its first friends: that this lie was considered of importance and served as the first instrument for the dissemination and propagation of truth is proved by this,

that the lie about Christ's resurrection was, during the times of the apostles and the martyrs of the first centuries, the chief proof of the truth of Christ's teaching. It is true, this same fable of the resurrection was also the chief cause of unbelief in the teaching. The pagans in all the lives of the first Christian martyrs call them men who believe in this, that their crucified one rose from the dead, and quite legitimately rail at them for this.

But the Christians did not see this, just as the popes in Kíev do not see that their straw-stuffed relics are on the one hand an incitement to faith, and on the other an obstacle to it. Then, during the first times of Christianity, it cannot be denied that they were necessary; I am even willing to admit that they coöperated in the dissemination and confirmation of faith. I can imagine how, thanks to faith in the miracle, men came to see the importance of the teaching and turned to it. The miracle was not a proof of the truth, but of the importance of the matter. The miracle attracted attention, — the miracle was an advertisement. Everything which happened was foretold; a voice speaks from heaven, the sick are healed, the dead rise, — how, then, can one help directing his attention to the teaching, and trying to grasp it? Its truth enters the soul, but the miracles are only an advertisement. Thus the lie was useful. But it could be useful only in the first time, and only because it attracted men to the truth. If there had been no lie, the teaching might have been disseminated more quickly still. But there is no need of considering what might have happened. The life of that time concerning the miracles may be compared with this, as if a man sowed a forest, and in the sowing put up a sign saying that God sowed this forest, and that he who does not believe that there is a forest here will be eaten up by monsters. Men are to believe it, and must beware of tramping down the forest. This might have been useful and necessary in its

time, when there was not any forest there, but when the forest grows up, it is evident that that which was useful became unnecessary and harmful, as a lie. The same is true of the belief in miracles, which is connected with the teaching: the belief in them aided in the propagation of the faith, — they may have been useful; but the teaching has been disseminated and confirmed, and the belief in miracles has become useless and harmful. So long as they believed in miracles and in the lie, it happened that the teaching itself took such firm root that its stability and dissemination became an essential proof of its truth. The teaching has passed unimpaired through the ages, — all agree to this, — and the external, miraculous proofs of its truths now form the chief stumbling-block in accepting the teaching. To us now the proofs of the truth and importance of Christ's teaching are only an obstacle which prevents our seeing the significance of Christ.

Its existence of eighteen hundred years among billions of people sufficiently attests its importance. Maybe it was necessary to say that the forest was planted by God and that a monster guarded it and God defended it; maybe it was necessary to say so as long as there was no forest; but now I live in this forest of eighteen hundred years of existence, when it has all grown up and surrounds me on all sides. I need no proofs that it exists: it does exist. So let us leave out what was necessary at some past period, in order to make the forest grow, — to form the teaching of Christ.

Many things were necessary, but the question is not the investigation of how the teaching was formed; the question is as to the significance of the teaching. It is the business of history to investigate how the teaching was formed; but for the comprehension of the meaning of the teaching we do not need any reflections on the methods used for the confirmation of the truth of the teaching. These two parts are sharply separated in all the gospels;

as I have said, the four gospels are like a wonderful painting which for temporary purposes is all covered up with a deep layer of paint. This paint is continued to both sides of the painting: the layer over the bare wall, — previous to the birth of Christ, — all the legends about John the Baptist, about the procreation, and about the birth; then follows the layer over the painting, — miracles, prophecies, and predictions; and then the layer over the bare wall again, — the legends of the resurrection and the acts of the apostles, etc. Knowing the thickness of the layer and its composition, we must scratch it off where it runs over the bare wall and is particularly evident in the legend of the resurrection, and carefully scrape it off from the whole painting, and then only shall we understand the painting in all its significance, and it is this that I have been trying to do.

My idea is as follows: The Gospel consists of two distinct parts so far as purposes are concerned. One is the exposition of Christ's teaching; the other is the proof of the importance and divinity of this teaching. All the churches agree on this. The proofs of the importance and divinity of Christ's teaching are based on the consciousness of the truth of Christ's teaching (on which all the churches also agree) and on external historical proofs of the significance, importance, and divinity of the teaching, such as were collected in the gospels in the first time of the teaching and such as, by their essence, could have been convincing only to the eye-witnesses, but in our time attain the opposite result, by repelling from the comprehension of and belief in the teaching of the church, not the enemies of Christ, but the men who are sincerely devoted to the teaching. Nor can the churches help admitting that the aim of these proofs of the importance is the conviction of the truth of the teaching, and if there presents itself another, not an internal, but an external, historical proof of the importance of the teaching, which

is complete, incontrovertible, and clear, then we must reject those proofs which call forth incredulity and which serve as an obstacle in the propagation of the teaching, and hold on to the incontrovertible and clear external proof of the importance. Such a proof, which did not exist in the first times, is the dissemination of the teaching itself, which penetrates all human knowledge, serves as a foundation of human life, and is constantly expanding. Thus, in order that we may understand the teaching, we not only can, but must inevitably put aside from the teaching all those proofs of its truth, which give way to other indubitable proofs, and which give nothing for the comprehension of the teaching and serve as a chief obstacle to its acceptance. Even if these proofs were not harmful, they are no longer necessary, since they have an entirely different purpose and can add nothing to the teaching.

SHORT EXPOSITION OF THE GOSPEL

1882

(THE Short Exposition of the Gospel is an abbreviation of the preceding work, from which it differs but slightly in wording, hence all that is given here is the Preface and the Conclusion, which are not in the larger work, and a synopsis of the Gospel verses which are quoted in this Short Exposition. —*Translator's Note.*)

SHORT EXPOSITION OF THE GOSPEL

PREFACE

THIS Short Exposition of the Gospel is an extract from a large work which is lying in manuscript and cannot be printed in Russia.

This work consists of four parts:

1. An exposition of that course of my private life and of my thoughts which have led me to the conviction that the truth is to be found in the Christian teaching.

2. An exposition of the Christian teaching according to the interpretations of the church in general, — the apostles, the councils, and the so-called fathers of the church, and proofs of the falseness of these interpretations.

3. An investigation of the Christian teaching, not according to these interpretations, but according to what has reached us from the teaching of Christ, as ascribed to him and recorded in the gospels, and a translation and harmonization of the gospels.

4. An exposition of the real meaning of the Christian teaching, of the causes why it was distorted, and of the consequences which its preaching was to have.

This Short Exposition of the Gospel is an abbreviation

of the third part. The harmonization of the four gospels is made in accordance with the meaning of the teaching. In this harmonization I had hardly to depart from the order in which the gospels are expounded, so that in my harmonization there are rather fewer transpositions of the verses of the Gospel than in the majority of concordances known to me, and fewer than in the harmonization of the four gospels by Grechulévich.

In the Gospel of John there are no transpositions in my harmonization: it is expounded in the same order as in the original.

The division of the Gospel into twelve chapters, or six (if each two be united), resulted naturally from the meaning of the teaching.

Here is the meaning of these words:

1. Man is the son of the infinite principle, the son of this Father, not in the flesh, but in the spirit.

2. Therefore man must serve this principle in the spirit.

3. The life of all men has a divine beginning. It alone is holy.

4. Therefore man must serve this principle in the life of all men. Such is the will of the Father.

5. Only the ministering to the will of the Father of life gives the true, that is, the rational, life.

6. Therefore the gratification of one's will is not necessary for the true life.

7. The temporal, carnal life is a food for the true life, — a material for the rational life.

8. Therefore the true life is outside of time, — it is only in the present.

9. The deception of the life of time, of the life of the past and of the future, conceals from men the true life, — of the present.

10. Therefore man must strive to destroy the deception of the temporal life of the past and of the future.

11. The true life is not only outside of time, — a life of the present, but it is also outside of personality, — it is the common life of men.

12. Therefore he who lives in the present the common life of all men unites with the Father, the beginning and foundation of life.

Each two chapters have between them the connection of cause and effect. In addition to the twelve chapters there are added to the exposition: the introduction from the first chapter of John, in which the writer speaks in his own name about the meaning of the whole teaching, and a conclusion from the epistle of the same writer (written, no doubt, before the gospels), which contains a general deduction from everything which precedes. The introduction and conclusion do not form any essential part of the teaching. They are only general views of the whole teaching. Although the introduction and the conclusion may be omitted without any loss to the meaning of the teaching (the more so since these two parts were written in the name of John, and not of Jesus), I have retained them, because in a simple and rational understanding of Christ's teaching these parts, confirming one another and the whole teaching, in contradistinction to the queer interpretations of the church, furnish the simplest indication of the meaning which ought to be ascribed to the teaching.

In the beginning of each chapter I have placed, besides a short definition of the contents, the words of the prayer, which Jesus taught his disciples to recite, and which befit the particular chapters.

When I finished my work, I discovered to my surprise and joy that the so-called Lord's prayer is nothing but a briefly expressed exposition of the teaching of Jesus in the very order in which the chapters were arranged by me, and that each expression of the prayer corresponded to the meaning and order of the words.

1. Our Father	Man is the son of God.
2. Which art in heaven,	God is the infinite spiritual principle of life.
3. Hallowed be thy name.	Let this principle of life be holy.
4. Thy kingdom come.	May his power be realized in all men.
5. Thy will be done, as in heaven,	May the will of this infinite principle be done in himself,
6. So in earth.	So also in the flesh.
7. Give us our daily bread	The temporal life is the food for the true life.
8. To-day.	The true life is in the present.
9. And forgive us our debts, as we forgive our debtors.	And let not our transgressions and errors conceal the true life from us.
10. And lead us not into temptation,	Let them not lead us into deception,
11. But deliver us from evil:	And so there will be no evil.
12. For thine is the kingdom, and the power, and the glory.	And let there be thy dominion, and power, and reason.

In the extensive exposition of the third part, which is in manuscript, the Gospel, according to the four evangelists, is translated and explained in full, without the least omissions; but in the present exposition the following verses are left out: The procreation and birth of John the Baptist, his imprisonment and death, the birth of Jesus, his genealogy, his flight with his mother to Egypt, the miracles of Jesus in Cana and Capernaum, the casting out of the devils, the walking on the waters, the drying up of the fig-tree, the healing of the sick, the resurrection of Christ himself, and the indications of the prophecies which took place in Christ's life.

These verses are omitted in the present short exposition because, not containing any teaching, but only describing events which took place before, during, and after the preaching of Jesus, they add nothing, and complicate and surcharge the exposition. No matter how these verses

may be understood, they contain neither contradictions to the teaching, nor confirmations of it. The only significance of these verses for Christianity was this, that they proved the divinity of Christ to him who did not believe in it. But for a man who does not see the convincingness of the story of the miracles, and who besides does not doubt the divinity of Jesus, according to his teaching, these verses fall off, of their own accord, as being unnecessary. In the large exposition every deviation from the usual translation, every added explanation, every omission is explained and proved by the collation of the different variants of the gospels, by contexts, and by philological and other considerations. In this Short Exposition all such proofs, and the rejections of the false comprehension of the church, as also the detailed notes with the quotations, are omitted on the ground that the reflections on each separate passage, which at times are very long, are not the chief proofs of the true understanding of the teaching. The main proof of the truth of the understanding is the unity, clearness, simplicity, fulness of the teaching and its correspondence with the inner feeling of every man who is seeking the truth.

In respect to all the departures in my exposition from the text as accepted by the churches, the reader must not forget that the customary conception that all four gospels, with all their verses and letters, are sacred books, is, on the one hand, a very gross error, and on the other, a very gross deception.

The reader must remember that Jesus never wrote any book himself, as did Plato, Philo, or Marcus Aurelius; nor did he ever, like Socrates, transmit his teaching to educated people; he spoke to those uneducated men whom he met in life, and only much later, long after his death, did people come to realize that what he had said was very important, and that it would not be bad if they jotted down a few of the things which he said and did,

and it was nearly a hundred years later that they began to write down what they had heard about him.

The reader must remember that there was a large, a very large number of such notes; that many have disappeared; that many were very bad, and that the Christians made use of all of them, and by degrees picked out what to them seemed to be better and more sensible; that, in selecting these best gospels, out of the enormous literature about Christ, the churches, according to the proverb which says, "You can't cut a stick without knots," could not help but take in some knots also; that there are many places in the canonical gospels which are as bad as in the rejected apocrypha, and that in the apocryphal literature there is some good.

The reader must remember that what can be sacred is Christ's teaching, but by no means a certain number of verses and letters, and that certain books cannot become sacred from the first to the last line for the very reason that men say that they are sacred. Only our Russian readers of the educated class can, thanks to the censorship, ignore the labours of the historical criticism of the last hundred years, and say naïvely that the Gospels of Matthew, Mark, and Luke, as they are, were written by the evangelists, each separately and in full.

The reader must remember that to say this in the year 1880, ignoring everything which science has worked out in this matter, is the same as when in the past century they spoke of the sun as turning around the earth.

The reader must remember that the synoptical gospels, as they have reached us, are the fruit of slow accretion by means of copying and interpolation, and reflections of thousands of different minds and hands, and by no means the productions of the Holy Ghost who spoke to the evangelists.

The reader must remember that the ascribing of the gospels in their present form to the apostles is a fable,

which not only cannot stand any criticism, but has even no foundation but the desire of pious people, who want it to be so. The gospels were selected, complemented, and expounded through the ages. All the gospels of the fourth century that have reached us are written in a continuous script, without signs of punctuation, and so were after the fourth and fifth centuries subject to most varied readings; that they count as many as fifty thousand such different evangelical books.

All this the reader must remember, in order that we may not be driven to that customary view that the gospels, as they are now understood, have come to us in that form from the Holy Ghost.

The reader must remember that there is nothing prejudicial in rejecting from the gospels the useless passages and in illuminating some of them by others, that, on the contrary, it is prejudicial and godless not to do so, but to consider a given number of verses and letters holy.

On the other hand, I beg the reader of my exposition of the Gospel to remember that, if I do not look upon the gospels as upon sacred books, I at the same time do not look upon them as upon mere documents of the history of religious literature. I understand both the theological and the historical view of the gospels, but I look differently at them, and so I beg the reader, in reading my exposition, not to be switched off on the church view, nor on the historical view of the gospels, which of late has become the fashion with cultivated people, a view which I did not hold and which I find equally incomplete.

I look on Christianity not as on an exclusive divine revelation, nor as on a historical phenomenon, but as on a teaching which gives us the meaning of life. I was led to Christianity, not by theological or historical investigations, but by this, that when, being fifty years old, I asked myself and the wiseacres of my surroundings what

I am, and wherein lies the meaning of my life, and received the answer, "Thou art an accidental concatenation of particles, — there is no meaning in life, and life itself is evil," — I was brought to the point of despair and wanted to commit suicide; but, recalling that formerly, in my childhood, when I believed, there had been for me a meaning in life, and that the believing men around me, the majority of men, who are not corrupted by wealth, believed and lived an actual life, I doubted the correctness of the answer given me by the wisdom of men of my class, and I tried to understand the answer which Christianity gave to those who live a real life.

But, while I studied Christianity, I found, together with this source of the pure water of life, mud and ooze, which is illegitimately connected with it, and which alone concealed its purity from me; by the side of the profound Christian teaching I found connected with it the foreign, monstrous teaching of the Jews and of the church. I was in the position of a man who has received a bag of stinking mud, and who only after prolonged struggle and labour discovers that in this dirty bag there lie costly pearls; he understands that he is not to blame for his aversion to the stinking mud, and that the men who have collected and preserved these pearls together with the mud are not to blame, but deserve love and respect, and yet he does not know what to do with the pearls which he has found mixed with the mud. I was in an agonized state, until I discovered that the pearls were not grown over with the mud, but could be cleared of it.

I did not know the light, and thought that there was no truth in life, but, having convinced myself that men live by that light alone, I began to look for its source, and found it in the gospels, in spite of the false interpretations of the churches. And when I reached this source, I was blinded by the light, and received full answers to my questions as to the meaning of my life and of the life

of other men, answers which fully agreed with those I knew of the other nations, and which, in my opinion, surpassed them all.

I was looking for an answer to the question of life, and not to the theological and historical questions, and so it did not make any difference to me whether Jesus Christ was a God, or not, or from whom the Holy Ghost descended, and so forth; and equally unimportant and unnecessary it was for me to know when and by whom the gospel or this or that parable was written, and whether it may be ascribed to Christ, or not. What was important to me was the light, which for eighteen hundred years has been illuminating humanity, and which has illuminated me; but what I should call this source of light, and what its materials are, and by whom it was lighted, were a matter of indifference to me.

And I began to look closely at this light and to discover everything that was opposed to it, and the farther I proceeded on this path, the more indubitable did the difference between truth and untruth become to me. In the beginning of my labour I had doubts and attempts at artificial explanations, but the farther I proceeded, the clearer and more undoubted did the matter become to me, and the more unquestionable the truth. I was in the position of a man who is picking up a statue that is broken in pieces. In the beginning there can be some doubt whether this or that piece is a part of the leg or the arm, but when the legs are put together, and the piece certainly does not belong to the leg, and when, besides, it fits in with another side piece and with its curves coincides with a lower part, there can be no doubt as to where it belongs. This I felt in proportion as my work proceeded, and if I am not insane, the same feeling will overcome the reader of the longer exposition of the Gospel, where each proposition is at the same time confirmed by philological considerations, and by variants,

and by contexts, and by agreement with the fundamental idea.

The preface would have ended here, if the gospels were books that were revealed at the present time, if Christ's teaching had not been subject to the false interpretations of eighteen hundred years. But now, that we may understand the true teaching of Christ, as he himself must have comprehended it, it is necessary to recognize the chief causes of the false interpretations, which have distorted the teaching, and the chief methods employed by the false interpretations. The chief cause of those false interpretations, which have so distorted Christ's teaching that it is difficult to see under their thick crust, consists in this, that Paul, who did not properly understand Christ's teaching and did not know it as it was later expressed in the Gospel of Matthew, connected it with the teaching of the Pharisaic tradition and so with all the teachings of the Old Testament. Paul is generally regarded as an apostle of the Gentiles, as a protestant apostle. Such he was indeed externally in respect to the circumcision, and so forth. But the doctrine of the tradition, of the connection of the Old Testament with the New, was introduced into Christianity by Paul, and this doctrine of the tradition, this principle of the tradition, was the chief cause of the distortion of the Christian teaching and of its misunderstanding.

From the time of Paul begins the Christian Talmud, which is called the doctrine of the church, and Christ's teaching becomes, not the one, divine, and full teaching, but one of the links of the chain of revelation, which begins with the beginning of the world and which lasts in the church up to the present time.

These false interpreters call Jesus a God; but the fact that they recognize him as a God does not cause them to ascribe a greater significance to the words and teachings, which are ascribed to God, than to the Pentateuch, the

Psalms, the Acts of the Apostles, the Epistles, the Revelation, and even the Œcumènical Decrees and the writings of the Holy Fathers of the church.

These false interpreters do not admit any other understanding of the teaching of Jesus Christ than such as are in agreement with the preceding and the subsequent revelation, so that it is not their aim to explain the significance of Christ's preaching, but only to find the least contradictory meaning in the most diversified writings, the Pentateuch, the Psalms, the Gospels, the Acts, the Epistles, and everything which is regarded as Holy Scripture.

It is evident that with such a view of Christ's teaching the understanding of it is unthinkable. From this same false view results an endless diversity in the understanding of the Gospel.

Naturally there can be an endless number of such explanations, which have for their aim, not the truth, but the harmonization of what cannot be harmonized, that is, of the writings of the Old and the New Testaments; and there is a large number of them. And so, all that is necessary in order to acknowledge a certain harmonization as true, is to have recourse to external means, to miracles, to the descent of the Holy Ghost, and such like.

Different men have harmonized in their own way; but each in his harmonization affirms that his harmonization is the continued revelation of the Holy Ghost. Such are the epistles of Paul, the decrees of the councils, which begin with the phrase, "It pleased us and the Holy Ghost;" such are the decrees of the Popes, the synods, the Arians, the Paulicians, and all the false interpreters, who affirm that the Holy Ghost speaks through their mouths. All of them use the same crude method of confirming the truth of their harmonization by saying that their harmonization is not the fruit of their thoughts but a confirmation by the Holy Ghost.

Without entering into the analysis of the creeds themselves, each of which calls itself the true one, we cannot help but see that in their common method of recognizing the enormous quantity of the so-called Scriptures of the Old and the New Testaments as equally sacred lies the insurmountable, self-set obstacle to the comprehension of Christ's teaching, and, also, that from this error results the possibility, and even the necessity, of endlessly diversified hostile sects.

Only the harmonization of an immense number of revelations can be endlessly diversified; but the interpretation of one person, considered as God, cannot lead to the evolution of sects. The teaching of God descended upon earth cannot be understood differently. If God descended upon earth to reveal the truth to men, then the least which he could do was to reveal it in such a way that all might understand it; and if he did not do so, he was not God; but if the divine truths are such that even God could not make them comprehensible to men, men certainly will not be able to do so.

If Jesus is not God, but a great man, his teaching can to a still lesser degree be the cause of sects. The teaching of a great man is great even because it is comprehensible and clearly enunciates what others have not enunciated clearly and intelligibly. What is not comprehensible in the teaching of a great man is not great, and so the teaching of a great man cannot bring forth sects. The teaching of a great man is great in that it unites all in the one truth.

Only the interpretation which affirms that it is the revelation of the Holy Ghost, that it is the only, true revelation, and that all the rest are false, produces hatred and the so-called sects. Let the sectarians of all the creeds say as much as they please that they do not condemn another creed, that they are praying for their union with the others, and that they do not hate them,

they are not telling the truth. Never has any assertion of any dogma, beginning with Arius, resulted from anything but an accusation of falsehood against a contrary dogma. But the proclamation that the expression of a given dogma is divine, of the Holy Spirit, is the highest degree of pride and stupidity: of the highest pride, for nothing more haughty can be said than that the words which I utter God himself spoke through me, and of the highest stupidity, because nothing more stupid can be said than to reply to the assertion of a man that God is speaking through his mouth, "No, God is not speaking through your mouth, but through mine, and he says the very opposite of what your God has said." And yet it is precisely this that all the councils, all the symbols of faith, all the churches say, and from this has resulted all the evil which has been committed in the world in the name of religion. But, besides this external evil of the sects, there is also another important, internal defect, which is inherent in all the sects, and which invests them with an indistinct, indefinite, and unscrupulous character.

This defect consists in this, that, having recognized as the last revelation the Holy Ghost, who came down on the apostles and has passed over a specially chosen people, the false interpreters nowhere show directly, definitely, and conclusively wherein this revelation of the Holy Ghost consists, and yet continue to base their faith on this supposed revelation, and call it Christ's.

All the sectarians who acknowledge the revelation of the Holy Ghost, like the Mohammedans, assume three revelations: the Mohammedans have Moses, Jesus, and Mohammed; the church men have Moses, Jesus, and the Holy Ghost. But according to the Mohammedan religion Mohammed is the last prophet, the one who explained the meaning of the revelations of Moses and of Jesus, and he is the last revelation, which explains everything

which precedes, and every righteous believer has this revelation before him. It is not so with the faith of the church: like the Mohammedan, it accepts three revelations, — that of Moses, of Jesus, and of the Holy Ghost; but it does not call itself the Holy Ghost religion, from the name of the last revelation, but affirms that the basis of its religion is Christ's teaching. Thus they confess one doctrine, and ascribe the authority of this doctrine to Christ.

The Holy Ghost sectarians, who recognize as the last revelation, — which explains everything which precedes, — some Paul, others these or those councils, or the Popes, or the epistles of the patriarchs, or the private revelations of the Holy Ghost, ought to say so and call their faith by the name of him who had the last revelation, and if the last revelation is the fathers, or the epistle of the Eastern patriarchs, or the decrees of the Popes, or the syllabus, or Luther's or Filarét's catechism, they ought to say so and call their faith accordingly, for the last revelation, which explains everything which precedes, will always be the chief revelation.

But they do not do so and, instead, preach doctrines which are foreign to Christ, affirming that Christ preached these doctrines. Thus it turns out from their doctrine that Christ announced that he redeemed with his blood the human race which fell through Adam; that God is a Trinity; that the Holy Ghost descended on the apostles and passed through the laying on of hands to the clergy; that seven sacraments are needed for salvation, etc. It turns out that all this is the teaching of Christ, whereas there is not as much as a hint of all this in the teaching of Jesus. These false teachers ought to call their teaching and their faith the teaching and the faith of the Holy Ghost, and not of Christ, for we can call Christ's faith only the faith which recognizes Christ's revelation, which has come down to us in the gospels, as the last revelation,

even as they must recognize it according to Christ's words, Call no one teacher but Christ.

One would think that this is so simple that no mention ought to be made of it; but, strange to say, up to the present men have not come to see this. Instead of directing all their attention to separating Christ's teaching from all the artificial, unjustifiable harmonization with the Old Testament, and with those arbitrary additions to his teaching, which have been made in the name of the Holy Ghost, all the efforts are directed toward finding the greatest possible meaning in this harmonization. And, strange to say, in this error two extreme camps meet: the camp of the churchmen and of the freethinking historians of Christianity. The first, by calling Jesus the second person of the Trinity, understand his teaching only in connection with the supposed revelations of the third person, which they find in the Old Testament, in the epistles of the councils, in the decrees of the fathers, and preach the strangest faiths, asserting that they are Christ's.

The second, who do not regard Jesus as God, understand the teaching in the same way, not as it may have been preached by him, but as it is understood by Paul and the other interpreters. While regarding Jesus as a man, and not as God, these interpreters deprive Jesus of the most legitimate human right of being responsible for his own words, and not for those of his false interpreters. While trying to explain the teaching of Jesus, these learned misinterpreters foist on Jesus what he never had in his mind to say. The representatives of this school of interpreters, beginning with the most popular among them, Renan, have not troubled themselves about sifting out of Christ's teaching that which Christ himself taught, and not that which his interpreters have lied about him; they have not tried to understand the teaching more profoundly than the churchmen, but attempt to understand the meaning of the appearance of Jesus and of the dis-

semination of his teaching from the events of his life and the conditions of his time.

One would, however, think that the historians ought not to make this mistake. The problem which they ought to solve is like this: eighteen hundred years ago there appeared a poor man who said so and so. He was flogged and hanged, and all forgot about him, as millions of similar incidents have been forgotten, and for two hundred years the world did not hear anything about him. But it turns out that some one had made a note of what he had said, and had told it to a second and a third person. And so it went on, until billions of wise and foolish men, of the learned and the unlearned, cannot get rid of the idea that this man, and no other, was God. How is such a remarkable phenomenon to be explained? The churchmen say that that was due to the fact that Jesus was really God. If so, everything is intelligible. But if he was not God, how are we to explain that this simple man was acknowledged by all to be God?

The learned men of this school carefully investigate all the details of the conditions of this man's life, without noticing that no matter how many details they may discover (in reality they have discovered nothing but what is given in Josephus Flavius and in the gospels), no matter how they may reconstruct Jesus' life down to the minutest details, and may find out what he ate and where he slept, the question as to why he and no one else had such an influence on people still remains without an answer. The answer is not this, in what circle Jesus lived, who educated him, and so forth, and still less, what was going on in Rome, and that the people were predisposed to superstitions, and so forth, but only in this, what this man preached that was so peculiar as to cause people to separate him from all the others and to recognize him as God at that time and even now.

One would think that if we want to understand this, the first thing which we must do is to try to understand the teaching of this man, to understand, of course, his own teaching, and not those coarse interpretations of his teachings which have been disseminated since his day. But this they do not do. These learned historians of Christianity were so glad to find that Jesus was not God, and they are so anxious to show that his teaching is not divine, and so not obligatory, that they forget that the more they prove this, that he was a simple man and his teaching not divine, the farther will they be from the comprehension of the question which interests them. They strain all their powers to prove that he was a simple man and that, therefore, his teaching was not divine. If we wish clearly to see this remarkable aberration, we need only think of Renan. Havet naïvely affirms that *Jésus Christ n'avait rien de chrétien.* And Souris proves with enthusiasm that Christ was a coarse and stupid fellow.

The question is not to prove that Jesus was not God, and that, therefore, his teaching is not divine, and not that he was not a Catholic, but to understand wherein the teaching consisted, which has been so elevated and so dear to men that men have recognized the preacher of this teaching to be God. It is this that I have tried to do, and have done, at least so far as I am concerned. And this I offer now to my brethren.

If the reader belongs to the immense majority of cultured men, educated in the faith of the church, who have rejected it on account of its incompatibility with sound reason and with conscience (whether he has still left love and respect for the spirit of the Christian teaching, or, according to the proverb, being furious at the fleas has chucked the fur coat into the stove, that is, considers all Christianity a dangerous superstition), I beg such a reader to remember that what repels him and presents

itself as a superstition is not Christ's teaching; that Christ cannot be blamed for that monstrous tradition which has been foisted on his teaching and has been given out as Christianity. We must study only Christ's teaching, as it has reached us, that is, those words and actions which are ascribed to Jesus, and which have a didactic significance.

Such a reader, in perusing my exposition, will find that Christianity is not a mixture of what is profound with what is base, not a superstition, but, on the contrary, a very strict, pure, and complete metaphysical and æsthetical teaching, above which human reason has not yet risen, and in whose circle, though not conscious of it, all human activity is moving, whether political, scientific, poetical, or philosophic.

If the reader belongs to that insignificant minority of cultured men who keep the church faith, confessing it, not for external reasons, but for the sake of inward peace, I beg such a reader, before reading this, to decide in his soul the question as to what is dearer to him, spiritual peace, or truth. If it is peace, I ask him not to read this, but if it is truth, I beg him to remember that Christ's teaching, as expounded here, in spite of the sameness of name, is an entirely different teaching, and that, therefore, the relation of him who confesses the church faith to this exposition is the same as the relation of a Mohammedan to the preaching of Christianity; that the question for him is not whether the proposed teaching is in accord with his faith, or not, but only what teaching is more in accord with his reason and his heart, his church teaching, or the one teaching of Christ. The question for him is whether he wants to accept the new teaching, or prefers to remain in his faith.

But if the reader belongs to those men who externally profess the church faith and who value it, not because they believe in its truth, but from external considerations,

because they consider this profession and the preaching of it profitable for themselves, let him remember that, no matter how many brethren of the faith they may have, no matter how strong they may be, on what thrones they may seat themselves, by what high names they may call themselves, they are not the accusers, but the accused, and not through me, but through Christ. Such readers must remember that there is no need for them to prove anything; that they have long ago said what they had to say; that if even they proved what they want to prove, they prove only what all the hundreds of mutually excluding church creeds have proved long ago; that they must not prove, but justify themselves. They must justify themselves for their blasphemy, by which they have assimilated the teaching of Jesus the God to the teachings of Ezdra, of the councils, of a Theophilactes, and have allowed themselves to interpret God's words wrongly and to change them on the basis of men's words; to justify themselves for slandering God, by burdening Jesus the God with all the superstition in their hearts and giving it out as the teaching of Jesus; to justify themselves for their rascality, with which they concealed the teaching of God, who came to give the good to the world and substituted for it their own Holy Ghost faith, and by this substitution have deprived billions of people of the good which Christ brought to men, and, instead of the peace and love, brought to them, have introduced into the world sects, condemnations, and rascalities of every kind, covering them up with the name of Christ.

For these readers there are only two ways out: humble repentance and renunciation of their lie, or prosecution of those who accuse them for what they have been doing.

If they do not renounce the lie, there is but one thing left for them to do: to persecute me, for which I, finishing this writing, am prepared with joy and with fear for my weakness.

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CONCLUSION

THE COMPREHENSION OF LIFE IS THE DOING OF GOOD

FIRST EPISTLE OF JOHN

THE announcement of good by Jesus Christ is the announcement of the comprehension of life.

The comprehension of life is this, that the principle of life is the perfect good. And so the life of man is just such perfect good. In order that we may attain this principle, we must understand that the spirit of life in man came from this principle. Man, who did not exist before, was called to life by this principle. This principle has given the good to man, and so the quality of this principle is the good.

Not to deviate from the principle of his life, a man must keep the only, comprehensible quality of this principle, — the beneficence of love. And so man's life must consist in the good, that is, in doing good, in love, but good can be done to men only.

All the personal lusts do not correspond to the principle of the good, and so man must sacrifice them and all his carnal life for the principle of beneficent love for his neighbours.

From the comprehension of life, as revealed by Jesus Christ, results the love of our neighbours. There are two proofs of the truth of this comprehension: one is this, that if we do not recognize it, the principle of life presents itself as a deceiver that gave to men an unsatis-

factory striving toward life and the good; the other is this, that man in his heart feels that love and doing good to his neighbour is the one true, free, and eternal life.

Chap. I. 1, 2, 3. This is the announcement about the comprehension of life, wherein men have communion with the Father of life, and so eternal life.

4. This is the announcement of good.

5. The comprehension of life consists in this, that God is life and the good, and that in life and in the good there is no death or evil.

6. If we should say that we have united with God and live in evil and death, we should either be deceived, or not be doing what we ought to.

7. Only if we live the life which he lives, do we unite with him.

Chap. II. 1. We have a teacher in this life in Jesus Christ the righteous.

2. He has delivered us and the whole world from untruth.

3. Hereby do we know the teaching of Jesus Christ, if we keep his commandments.

4. He who says that he knows the teaching of Jesus Christ, and does not keep his commandments, is a cheat, and the truth is not in him.

5. But he who keeps his commandments has the love of God. Through the love alone do we know that we are united with God.

6. He who says that he is united with Jesus Christ must live as Jesus lived.

9, 10, 11. He who says that he is in the life and the good, and hates his living brother, is not in the life and the good, but in death and evil, and does not know himself what he is doing; and blind is he who hates the life which is in him.

15. In order that one may not be blind, one must remember that everything of the world is a lust of the flesh or vanity, and all this is not of God;

16. That it passes away and dies;

17. But that he who does the will of God, love, abides for ever.

23. Only he who recognizes his spirit as the son of God unites with the Father.

24. And so keep that comprehension that according to the spirit you are the sons of God the Father, and then you will have eternal life.

Chap. III. 1. God has given you the possibility of being his sons, and such as he is.

2. Thus we in this life become the sons of God. Though we do not know what we shall be, we know that we are like him, and that we unite with him.

3. The hope in this eternal life frees man from error and makes him pure, even as the Father is.

4. Whoever commits a sin acts contrary to the will of God.

5. Jesus Christ appeared to teach us the liberation from sin and the union with God.

6. And so he who has united with him can no longer sin. Only he who does not know him commits sin.

7. And he who lives in God does righteousness.

8. He who has not united with God does not do righteousness.

9. Whoever acknowledges his birth from God cannot lie.

10. And so men are divided into those who are of God and those who are not: into those who know the truth and love their brothers, and into those who do not know the truth and do not love their brothers.

11. For according to the announcement of Jesus Christ we cannot help but love our brothers.

14. From the announcement of Jesus Christ we know

that we pass from death to life, for we love our brothers, and that he who does not love a brother is in death.

15. We know that he who does not love his brother does not love life. And he who does not love life cannot have life.

16. From his announcement we know love to be this, that life is given to us, and so we know that we must lay down our life for a brother.

17. So that if a man who has life and sees that his brother is in need, and does not lay down his life for his brother, the love of God is not in him.

19. And he who loves thus has a peaceful heart, for he is united with God.

20. If his heart struggles he subdues his heart to God.

21. For God is more important than the desires of the heart. But if the heart does not struggle, he is blessed.

22. For he does everything he can, the very best he can, and he does what he is commanded to do.

23. But he is commanded to believe that he is the son of God, and to love his brother.

Chap. IV. 4. Those who act so unite with God and become higher than the world, for what is in them is greater and more important than the whole world.

7. And so we shall love one another. Love is of God, and every one who loves is a son of God, and knows God.

6. And he who does not love, does not know God, for God is love.

9. That God is love we know from this, that he sent his spirit, such as he himself is, into the world, and gave us life through it.

10. We were not, and God did not need us, but he gave us life, the good, consequently he loves us.

12. No one can know God. What we can know of him is that he loves us and through this love gave us life.

11. And so, to be in communion with God, we must

be the same as he, and do the same that he is doing, that is, love men.

12. If we love one another, God is in us, and we in him.

16. Understanding God's love to us, we believe that God is love and that he who loves is united with God.

17. And understanding this, we are not afraid of death, for we have become in this world like God.

18. Our life has become love and is freed from fear and from all sufferings.

19. We love, because he loves.

20. And we must love, not God, whom we cannot love, because no man sees him, but the brother, whom we can love. He who says that he loves God, and hates his brother, is deceiving, for if he does not love his brother, whom he sees, how can he love God, whom he does not see?

21. For we have the commandment to love God in our brother.

Chap. V. 3, 4. The love of God is, that we keep his commandments. His commandments are not hard for him who, recognizing his birth from God, becomes above the world. Our faith rises above the world. Our true faith is that which Jesus, the son of God, has taught us.

8. And the spirit is in us and confirms us in the truth of his teaching.

9. If we shall believe in what men affirm, how, then, can we fail to believe in the spirit which is in us?

10. He who believes that the spirit of life in him is a spirit that has come down from above, has satisfaction in himself. But he who does not believe that life is a spirit that has come down from above, from the Father, makes God a deceiver.

11. The spirit confirms that the life in us is the eternal life.

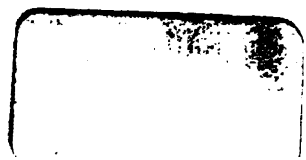
12. He who believes that this spirit is the son of the eternal spirit and like him, has eternal life.

14. He who believes in this has no obstacles in life and everything he wishes according to the will of God is accomplished for him.

18. And so, he who believes that he is the son of God does not live in the lie and is pure from evil.

19. For he knows that the world is a deception.

20. That in himself (in man) there is understanding, so that he may find out that truth exists. But the truth is that only the spirit, the son of the Father, exists.

THE END.

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